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Translated by the Rev. Kurt P. Nemitz

with thanks to the Rev. Kenneth J. Alden for extensive collaboration.

Preface to *Spiritual Experiences, Index I.*

In 1845 and 1846 Dr. Johann Friedrich Immanuel Tafel published the first Latin edition of Emanuel Swedenborg's second index and first index, respectively, to his diary of spiritual experiences, and in 1995 and 1997, the Academy of the New Church published a new, second Latin edition with Dr. John Durban Odhner as editor. The following translation of the second Latin edition is believed to be the first complete translation of either edition to come before the public. (For more information about these indices, see the preface to *Experientiae Spirituales* Vol I (p. xvii ff.), Vol. V and Vol. VI.)

Originally it was envisioned that the translation of *Spiritual Experiences Index* would not only be faithful to the meaning of the original Latin text but would also be consistent with J. D. Odhner's translation of *Experientiae Spirituales*, vol. I - III and the Rev. Kurt P. Nemitz's translation of vol. IV. With these goals, K. P. Nemitz drafted a translation of the first and second indices. When the Rev. Kenneth J. Alden was added to the project as a novice translation consultant, revision began at "Abdomen." By the time the revision reached "Affectio" the utility of comparing the draft translations of the same or similar Latin found under various topics became evident and was systematically used. By the time it reached "Angelus" it was decided that all parallel entries would be revised at the same time. This was continued from "Angelus" through the first half of "Auris."

As the revision proceeded, it became clear that it would be highly impractical and costly to implement the consistency envisioned. It was decided to finish the project as quickly as possible and make it available to the public after a light revision of the rest of the first draft to remedy its accidental omissions and most glaring errors and inconsistencies. To distinguish the two treatments, the second draft material reached by systematic revision is here shown by the use of a black Times New Roman font, and majority--the first draft material--by a blue Calibri font. The second draft material is also offered "as is," both because earlier work was left without the benefit of our evolving method, and because a number of policy decisions were deferred to a day which never came when it could be viewed as a whole and more attention be given to matters such as English style and conventions. It is hoped that the reader will find this first draft translation useful for getting a general idea of what the index offers, and for finding doctrinal gems that bear further study and a closer look at the Latin.

Usage Guide

This draft aimed to translate what was found in the 2nd Latin edition, including most footnotes and other insertions by the editor, leaving out some that were primarily relevant to the Latin edition.

Keep in mind that Swedenborg started the index by putting keywords on blank pages in alphabetical order and then filling in the blanks as he paraphrased from *Spiritual Experiences*. When he ran out of blank space for a topic, he gave a page number in a separate blank volume and entered the keyword (or a similar word or words) on that page with no regard for alphabetical order. The notice of these continuations were preserved and elaborated by J. D. Odhner, although most readers will ignore them as their relevance is only in relation to Swedenborg's manuscripts. (As a draft, the translation of Odhner's statements are not consistent.)

J. D. Odhner was fond of translating a given Latin word with attention to its context in a phrase or sentence. While we attempted to match this specificity in the second draft, it is much less specific in the first draft. When it came to keywords, it was difficult to choose which of several English words to use and, particularly in the first draft material, much less attention was given to having consistency between a given translation of a keyword, and a statement elsewhere directing the reader to "see [a keyword]." Thus the reader is encouraged to rely on the Latin keywords whenever possible, as the English ones may or may not be the same. Further, each index is alphabetized according to the Latin words.

The following are a few of the markings carried over from the 2nd Latin edition into the translation thereof:

Abbreviations and Shortcuts

- [...] encloses insertions by the editor(s) and/or translator(s).
- [precedes numbers, inserted by J.D. Odhner after principle words of the index.
-] follows numbers of paragraph subsections, introduced by Potts for the use of his work, *The Swedenborg Concordance*.
- (...) are, unless indicated otherwise by a note, by Swedenborg which he was accustomed to write as !:...!:, !...! or (...)
- <...> encloses a text segment, which, as J. D. Odhner believed, likely ought to be omitted by intention of the author.
- ^m...ⁿ designates a marginal text segment, whose place of insertion was not clearly indicated by the author.
- /...³ encloses a text segment about which it treats in the third critical footnote/endnote.
- /...^b encloses a text segment, about which it treats in the corresponding explanatory footnote/endnote.
- ms. manuscript

SPIRITUAL EXPERIENCES

VOLUME 5, INDEX I

[INDEX of paragraphs 1a to 403a, and also 1 to 4644a]

ABDOMEN – MYSTERIES

Abdomen (*Abdomen*). [I:1]

A few spirits of the Moon speak as a huge thundering multitude. It was shown that this is how they spoke, and that they gurgled up speech from the abdomen. It was shown that they constitute the xiphoid cartilage, which is the fulcrum of the ribs and muscles as well as the entire abdomen, nos. 3241 to 3245, see *Moon (Luna)*. Breathing withdrew from the navel toward the abdominal region in accord with the state of the Church, so that little breathing was felt above, thus [it was felt] farther downwards, until finally no [breathing was felt] of the chest. These were changes of inner breathing, no. 3324, see *Church (Ecclesia)*. Pontiffs, when they sit in consistory, when another says [anything] that ought to be approved, because it is not from themselves, feel a creeping and rolling sensation in the abdomen, which was [also] communicated to me, besides many other details, no. 3662, see *Pontiff (Pontifex)*. The anxiety of the most deceitful spirits above the head felt painfully in the region of the abdomen, no. 3997, see *Deceit (Dolus)*.

Abimelech (*Abimelechus*). [I:2]

Who those are who are represented by Abimelech, no. 430, see *Faith (Fides)*.

Abominations (*Abominationes*). [I:3]

What they are, nos. 1005, 1006, 1007, see *Profane (Profanum)*.

Abraham (*Abrahamus*). [I:4]

What Abraham confessed about the Lord, when he was in this state, and what was written by him and by Isaac by my hand, *WE* 1527, 1528, 1529, 1530 [24a-27a]. What Abraham confessed about circumcision, *WE* 1644, 1645, 1646, [28a-30a]. About the rest of the seed of Abraham scattered throughout the whole world, of which there are none of that character compared with that one tribe, *WE* 3276 [77a]. By consenting Abraham showed favor when the Jews attempted very wicked things, as if not doing [them himself], in which, nevertheless, was equally to blame, and it was as if he had done them, *WE* 4355 [115a]. Abram said that I should write that in heaven nothing whatever is done except through God the Messiah Whom they worship, *WE* 5314 [198a]. Things about Abraham that were inspired when they were written: it was not imputed to him for righteousness that he had believed that Isaac would be born, but rather that it was believed that the Lord had been portrayed; therefore in this way saving faith was portrayed by Abraham, besides many others things I spoke about with Abraham, *WE* 5586-5588 [236a-239a]. Those with whom I spoke [actually] were Abraham, Jacob and Moses; here concerning the symbolic Church, *WE* 5593 [241a]. Abraham, so that he might merit being supreme, by means of a

portrayal presented himself slaughtering his son, *WE* 5905 [274a]. Horrible intrigues against the Lord [were carried on] by Abraham, Jacob, who are called fathers (not by Isaac); that they were like this in the life of the body we can conclude from this, *WE* 5906, 5907 [275a–276a]. Abraham's faithlessness was transplanted into Jacob and his descendants, no. 63.

Who in heaven are portrayed by Abraham and Isaac, and who by Abimelech, no. 430, see *Faith (Fides)*. About Abraham that he is the dragon, no. 461 see *Dragon (Draco)*. About a Jew who sought Abraham, Isaac and Jacob, to whom it was replied that they can be of no help at all, but that the Lord Alone, Who is the Messiah, rules the universe, no. 1197. Abram: he cast the blame for evil, especially of the Jews, back upon the Lord, to whom I replied, nos. 2873, 2874, see *Evil (Malum)*. Abram: the Jews who come to him disappear, no. 2875, see *Jews (Judaei)*. A spirit sent by Abram: about him, nos. 2876, 2877, see *Life (Vita)* and *Display (Repraesentatio)*. Abram said to the Jews that he knows better than others that the Lord rules heaven and can do all things in heaven, no. 2879.

Absalom (*Absalomus*), [I:5]
symbolizes the literal meaning of the Word, which is a rebel, no. 2658, see *Word (Verbum)*. What is symbolized by David's mourning over Absalom, no. 2694, see *Word (Verbum)*.

Abstract (*Abstractus*), [I:6]
see *Reflect (Reflectere)*.

Accuse (*Acussare*). [I:7]
Evil spirits pour in things which are false and evil, and immediately from those things, which are theirs, accuse and condemn the person, *WE* 7381 [363a].

Action, Energy (*Actio, Activitas*). [I:8]
Thoughts, will, actions, steps and footsteps are controlled by the Lord by means of angels and spirits in the very least details; and I was led in this way, and was still going around with people just as before, with no one noticing, *WE* 943 [5a], see also *WE* 5741 [252a], see also *Body (Corpus)*, and *Hand (Manus)*.

[My] actions were being governed by spirits, no. 73. Field of energy [*activitatis sphaera*], see *Aura (Sphaera)*, see also *Works (Opus)*.

How the heavenly [angels] form mental images, for example, about the understanding, the will, action, that is, the fruits of faith: these are not understood except by a mental image of affection, so that the idea of understanding, will and action passes away, the idea of affection remaining, nos. 1470 to 1481, see *Love (Amor)*.

Point (*Aculeus*). [I:9]
Spirits shrink from things that are pointed, but not so those that are circular, no. 208. Sharp points as of swords or similar objects are seen to descend when any disagreement is felt, nos. 929, 934, see *Agreement (Consensus)*.

Points (*Acumina*), [I:10]
see *Point* (*Aculeus*).

Diamond (*Adamas*). [I:11]
About a pearly and diamond-like aura, no. 3213, see *Rainbow* (*Iris*).

Adam (*Adamus*). [I:12]
What [it means] [for] heaven or paradise to become closed, such as we read of Adam after the fall, no. 1924, see *Mental image* (*Idea*), see also *Close* (*Claudere*). What Adam's fig leaf symbolizes, no. 1960, see *Fig* (*Ficus*). About the Preadamites who were regenerated and were called "Adam," nos. 3390, 3391, see *Church* (*Ecclesia*).

Alderheim (*Alderheim*), [I:13]
n. 4466

Adultery (*Adulterium*). [I:14]
Those who entice virgins to whoredom, as well as the wives of others, having been in the habit of flattery as a result of this, slip into groups, with the same intention. But [their] intention is successively exposed. They are expelled from societies, penalized and wander about alone. A spirit like this, adept at mixing in, was permitted to move into societies of heavenly beings, but he was rejected several times because his social mixing was deceitful, but still he kept on. He was punished with the severe punishment of dismemberment as to his genital members, body, head, mouth, gums, putting up resistance, maintaining [mental] clarity, [and] with coming to his right mind delayed. Punishments like this happen rather often, so that shame, fear or the like may be produced when it is recalled, nos. 1070 to 1074, see also *Whore* (*Meretrix*). Those who make making love and loving this the goal, without the intention of having children, the reasons. Their grave punishment, by spirits between the feet, by whom they are drawn downward even more, turned over head down, [their] bodily elements drawn out with a long pulling, then [their] inward elements, thinking they are killing in this way, nos. 1202, 1203. Those who have put on a holy demeanor and are wicked, and when they can, act without conscience. They slip in craftily through the left eye toward the junction of the optic chambers, and are joined profanely, for the left eye symbolizes what is a matter of knowledge and understanding, and the right what is a heavenly matter. After this, having been separated, head upside down they are covered by a barrel and held there miserably with much distress, nos. 1353, 1354. The punishment of the promiscuity of a particular man who divested himself of marital love and the longing to procreate offspring, with rope, around which he was spun, and he became like a linen cloth, whose front parts were showing to spirits and angels, nos. 1663 to 1665, see *Marriage* (*Conjugium*), see also *Whore* (*Meretrix*) and *Lewdness* (*Lascivia*) Promiscuous spirits who in the life of the body regarded adultery as nothing, thinking they were still living in the body, desiring similar things, were asked whether they had any concern about spiritual

matters in regard to marriage love—that so [by regarding adultery as nothing] they might estrange the minds of the partners—and whether they had any concern about the spiritual laws of order; then whether they fear the punishments of civil law; and what about disgrace? But about these things they did not care at all—only that they would be lashed by the household servants. Their filthy mental images and intentions were shown to me, which were wicked. For these kinds of things in the other life are manifested to spirits and angels. It was said of them that such loathe things having to do with marriage exceedingly. I perceived when I prayed, they had no other meaning [in mind] than the verbal meaning, so that there was nothing spiritual in it, but only what is material, nos. 1787 to 1789.

About the wicked acts of sexual intercourse of women and men under the guise of holiness, and their miserable punishment, nos. 1976 to 1980, see *Marriage (Conjugium)*. Evil spirits who are in the inward realm [of the world of spirits]: adulteries are their pleasures, and destroying marriage love their enjoyments, no. 2572, see *Thought (Cogitatio)*. About the greatest pleasure of the descendants of Jacob from cruelty and adulteries, nos. 2611 to 2620, see *Marriage (Conjugium)*.

[continued in the unalphabetized manuscript, p. 660 s.v.] **Adulteries** (*Adulteria*).

That David is in a place of adulterers and the cruel, where they perceive the highest pleasure from adulteries and cruelties. David understood himself [by the words he wrote] in the Psalms, further described. Their place is under the heel. Those there feel so much pleasure that they even affect little children, for the human race derives from heredity that although they are little children they feel pleasure from them, when otherwise they would feel nausea. Their pleasure has been turned into the bad odor of human dung, which the spirits also smelled, because it is turned into this kind of thing. The bad odor increased, so that they said they were perishing from nausea; a swoon also [came] to me from it, nos. 2621 to 2625. This hell, where David is, is being increased much at this day by adulterers and the cruel, also by those, of whom [people] did not believe such a thing in life, from such activities they feel the highest pleasure, nos. 2638 to 2645, see *Cruelty (Crudelitas)*. About this hell and about their cruelty there see *Cruelty (Crudelitas)*. A certain one appeared whose upper lip was large, ugly, and scaly, one of those who delight in adulteries and cruelty. They more than others want to obsess people and so return to the world. They are very sharp-witted, so that they are able to corrupt good feelings. Their poisons penetrate into the inward parts of the mental imagery, no. 2656. Adulterers and the cruel are kept in the lower parts of the earth lest they obsess people, for so great is their desire and so great is the multitude of them, no. 2665, see *Obsess (Obsidere [Obsessi]*¹). Those who delight in adulteries are for the most part cruel, for they are against all love, no. 2666. About the cruel lust of raping not only immature girls but even little

¹ Swedenborg titled index entries as "*Obsessi*" (where SE 2665 is found), "*Obsessus*" and "*Obsidere*" in the three parts of the *Index*.

children, nos. 2711, 2712, 2719, see *Virginity*² (*Virginitas [Puella]*). Adulterers and the cruel hold the mental imagery on dung and intestinal matters, from experience, no. 2843, see *Dung (Excrementa [Excrementum])*. And also they make what is seen obscurely [by me] to be such things as they hold in their mental images, until they are disclosed to [my] view. From this one may conclude what their mental images are like, nos. 2850, 2851, [2852, 2853] see *Idea (Idea)*. *People who have a sharing of wives are deceitful but speak like those who are good. People like this are bound together in a bundle, and the bundle is bound around by an expanded serpent, and they are cast away*, no. 2867. ³Spirits' knowledge is not only of those things which they know, but also that they can understand and perceive what is so, no. 3050. Spirits who arouse the urine, as has several times happened in me, are those who are against married love, and yet are impelled by lascivious lust, wherefore it is known that they are connected, no. 3189. When someone commits adultery on earth, heaven is then immediately closed, for the marriage debt involves what is heavenly and Divine, no. 3190. Someone, at his time very acclaimed in Europe, whom I supposed was among the lower angels, as society withdrew, I perceived from [his] aura what he was like, namely, that he was an adulterer. He was seen as to his quality. He had sat on a horse in battle and was recognized; then what he was like was portrayed by a dog, turned into a cat, next by a fox in whose mouth there was white froth, afterwards by a snake, then by a panther; a semblance of a lion also appeared. He was polluted by filthy adulteries, shown, no. 3191. Whoredoms and adulteries exist from marital love when it flows into the perverse, nos. 3192, 3193, see *Marriage (Conjugium)*. There are sirens who are of the conviction that whoredom and adultery are honorable, with which conviction they attack good spirits. Most are from Christians, seldom are they where the gentiles are. Their very grievous punishments are of tearing apart as to all parts of the body, with resistance and anxieties, so that they long for nothing more than death, experienced for hours, nos. 3194, 3195. It was seen and shown what the persuasion is like when the marriage debt is of no account. They place their enjoyment and freedom in things contrary to it, but they more and more remove themselves from heaven. It was shown by a spirit who told it to the adulterers, holding their most pleasant mental image. But as he progressed, it was turned into hell and finally into the most dreadful horror. Those who destroy the marriage debt were portrayed at first by a cock, and later by a tiger or cat of a dark color. That they love their children, it is said, is for the sake of themselves, and that brute animals do so also, in whom there is no spiritual purpose, nos. 3197, 3198. Sirens were seen, whose head was toward me and rear parts toward Gehenna, no. 3205. *In Gehenna I smelled something fiery, and in addition the stink of burnt bones and hairs; it was communicated to me. So to speak crawling ones were also felt among the hairs of my head. There are sirens there and the most*

² *Virginity* has no entries. It redirects to *Girl*.

³ The following sentence was marked with a wavy vertical line in the margin, perhaps indicating that it does not belong here. Evidently it was intended for the facing page under the heading *Knowledge (Scientia)* where it also appears with changes akin to a similar entry at *Understanding (Intellectus)*.

deceitful, who especially by a pretense of piety lead astray, and they have the conviction that adulteries are respectable. They burn intensely to entice the guiltless to such things. The greater part of them are among the kind [of women] who were highly esteemed in the world. There are dreadful snakes there that bite their breasts and genital members, but certain women are smitten with such erotic frenzy that they would rather encounter death than lose the pleasantness of that life, no. 3206. I was instructed that they are afire, more than in a frenzy, but when they approach angelic auras they become like snow and ice, as a result of which they are tortured miserably, no. 3207. A murderer sent toward Gehenna, but not into the middle of it. There are adulterous women there, whose lust was communicated, no. 3219, see Deceit (Dolus). A woman, who had practiced adulteries promiscuously, was chastised by means of a long snake that entered, and because she still kept on, by a snake that took away her tongue; and she was sent to Gehenna, no. 3307. When breathing has been separated from the loins it symbolizes that marital love and love toward offspring has been separated from inward things, of the kind that followed in the descendants of the ancient Church, among whom there were adulteries, to which cruelty was joined. They are therefore under the foot-sole, no. 3319, see Church (Ecclesia). The Jewish church regarded the marital obligation as nothing after the sexual pleasures ceased. An example, that women like this have been punished most severely by the punishments of dismemberment. Women like this also bring on a weakness of the right eye, which shows why Leah is described as weak in the eyes, no. 3384, see Church (Ecclesia). On the left up above are those who desire promiscuous marriage due to the persuasion that all good should be shared property and that marriage is only living together. There was a preacher who believed that life consists in this, that he is nothing, and entirely rejected faith. Asked what he felt about promiscuous marriages, he said that he did not condemn it, because all good is common property. But it was shown to him that all loves are derived from marriage love, no. 3440, see Life (Vita). It was detected that the preacher had been among those who practice shared marriages. It was also detected how it happens. They carry their lights with them and extinguish them, and many go in to one wife so that she does not know whose the offspring is, saying consequently that the offspring is common. That they are pigs was seen in the daylight by pigs. He confirmed this wickedness with many arguments and [with the assertion] that in this manner the propagation of offspring was promoted. Others also confirmed that he had been present when they had engaged in such intercourse, but with less shame without him. The house where [the wicked marriages took place] was also shown. I was shown in what way they confirm such adulteries by filthy reasoning: by means of sensations (spoken of) induced on me, on the genital members, namely into the inguinal glands, from the abdominal region, then by sensation into the genital member. It progressed into the glans, and the great toe of the left foot, with fiery heat, also in the urethra, by which progressions were symbolized, and that in the end they regard wives as urinals, thus detesting marriages and the feminine sex. They are allured with such conviction as to imagine there is no one who is not or

can become such. Then he was punished. He became fiery black. Clothed in white he was carried about and shown. Something like an offspring, because he had said he had done it for the sake of progeny, was wound about around his head, and he became still uglier, and in addition he was wrapped about again, because he had confirmed those detestable things from the Word. Then his face became elongated. After this he was dismembered and placed against a column, where his face appeared a cadaverous color. All those things [happened] without the least sign of shame, because he was without shame, nos. 3450 to 3456, see *Life (Vita)*, *Conscience (Conscientia)*, *Deceit (Dolus)*. After this because the medium of such was a preacher it was thought that he was blameless. On this account he was examined again. He was sent into the company of those who are cunningly malicious, then among those who think they are holy when they act profanely, but he was recognized for what he was; lastly he was among priests, spoken of, no. 3462, see *Preach (Praedicare)*. But snatched away from them he came toward the left ear. He spoke grinding with his teeth, as it were from the abdomen, pouring forth words, and he confessed that he had been like this and had participated. He was then sent into the company of similar [spirits]. The respiration then streamed in separated from the chest, which was in the abdomen, by which was symbolized a life separated from goodness and truth, nos. [3463,] 3464. On awakening from sleep I heard a subtle tearing apart, on awakening later, a rougher tearing, and I realized that those like the preacher were present, who were similarly substituting innocent spirits, and they seemed to slip out, but having been called back they suffered the punishments of dismemberment. It was said to them that therefore it would be impossible for them to come into heaven, as for a fish to live in air, and for a bird in ether. I spoke with those who were higher up toward the front who think such intercourse with wives and other women to be not only lawful, but even holy. And it was seen that the urinary bladder in them dilated itself and occupied the whole of them so that they became a chamber pot. When⁴ they became a chamber pot, and were in anguish, there was seen to burst forth from them the likeness of a naked human body, reddening somewhat, which was let down to the lower earth and it then became fiery, and afterwards was brought down to Gehenna; which body symbolized the holy thing that they profaned. When it was brought down into Gehenna, it was perceived that the ardor of those who are in Gehenna, was changed, which ardor is fiery, spoken of, but the ardor of those was like flame, not so reddish, because their opinion about life was of such a nature, and because they were more criminal they were unable to harmonize with those in Gehenna. Therefore they were brought down from there with certain others in Gehenna, and it was said that a new Gehenna would come into existence for them. They came above the head. A hissing whisper was heard, not like that of Gehenna, but hoarser⁵, for the reason that these had put on those principles of holiness. But after

⁴ The preceding six words translate *matula facti. Cum* which were omitted from the 2nd Latin Edition.

⁵ Manuscript has “hoarser,” (*crassior*) which is not borne out by ES 3469, or *Index* entries for *Gehenna* and *Sanctum*, nor by AC 826.

that they were driven into the quarter at the back, as if from this world into the universe. So they were plunged into their swamps, which were there. I felt my right eye weakened by them, nos. 3463, 3464, 3465 to 3469⁶. There are many spirits who are simple and upright, knowing scarcely anything about faith, introduced into spirals and received. Their marital love was communicated to me. It was simple, and they abstained from adulteries because of a certain law of conscience. They declared they did not know what the law of conscience was, only that they had not desired them, nos. 3531 to 3533, see *Ignorance (Ignorantia)*. Higher up toward the left in the front are those who operate more treacherously than others against marriage love, against spiritual and heavenly qualities, sending out mediums who return and report. They did not dare [do so] to me. They pour in their persuasion in an instant, nos. 3534, 3536, see *Persuasion (Persuasio)*. About cunning [spirits] overhead: they inspire fierce and inappropriate mercy, even into the upright. It was shown that they were of the kind who regard adulteries as nothing, and that they were Monks and Jesuits, by the fact that they had drawn priests over to their side, and that they are worse than the people before the Flood in this respect, that they act in secret, and also that they regard adulteries as nothing, thus are opposed to love, are prone to cruelty, and when some act [is engaged in], are cruel, like the Italians, where they put the highest pleasure in vengeance. They also entice wives and virgins to adultery and prostitution by pity: they speak devoutly and compassionately with people, but think wickedly and cunningly among themselves, and within themselves, and live wickedly. How great was the number of this kind was shown by a cloudy curved form, which went on so that it scarcely came to an end, spoken of, nos. 3593 to 3601, see *Mercy (Misericordia)*⁷.

[continued in the unalphabetized manuscript, p. 1129 s.v.] **Adultery (Adulterium)**.

David, when he climbs into his heaven, or, on high, he subdued evil spirits by casting [them] down, casting [them] into a vat, whirling [them] around, and also by the enjoyments of adultery, which he was breathing into [them], no. 3659, see *David (David)*. But when David rushed into the aura where the good angelic spirits were, he began to choke, to smell his cadaverous stench, so that it was as if he would perish. So he was thrown down from there into the earth of lower beings, calling the heaven of the Lord, "hell," because there he came into torments, when into an aura contrary to adulteries and cruelty, no. 3660, see *David (David)*. The cunning above the head are ruled by the very cunning who are still higher, who do not want to be detected, and are adulterers to an extreme degree. David is struggling up to them, when he climbs into heaven, for then he is a refined spirit, as they are, but although they appear so refined to themselves, they are nevertheless duller than the rest, for in the angelic auras they become more excremental, even more cadaverous, than others. This was said to them and to David, nos. 3664, 3665, see *Pontiff (Pontifex)*. The pulse of the adulterous and cruel above the head, where David is, was felt in the very outside skin of the left chest, not within, from which it is evident that they are not in the grand human being, no. 3673. The deceitful overhead, and the most deceitful who are still higher up, when they have a medium like this, as [they] then [had] David, show their wicked deeds; otherwise they act in secret and do not want to be detected, but if they can cast the blame on someone, then they show themselves, that beyond others they are the most wicked, beyond others adulterers, and beyond others cruel, no. 3688, see *Deceit (Dolus)*. Marriages are for the sake of offspring, thus for the propagation of earthly and thence

⁶ [Footnote in Latin edition: References have been indicated above marginally by a vertical line from 3440 to 3469.]

⁷ [Footnote in Latin edition: References have been indicated above marginally by a vertical line from 3593 to 3601.]

of heavenly societies, wherefore it is Divine; therefore whatever destroys marriages is diabolical, no. 3697. Sirens feign what is honest, devout, merciful, innocent, in outward respects, but so far as they are able to act in secret, so far they rush into adulteries, thus into all the things which are contrary to love, nos. 3699, 3700⁸, see *Siren (Siren)*. About the wicked and abominable adulteries in which the Quakers place holiness, concerning which more [things have been recounted], which you may see there nos. 3765, 3766, 3768, 3769, 3770, 3777, see *Quakers (Quaqueriani)*. When Quaker women were seen, the men's adulterous lust was communicated so that I might know what they are like, no. 3779. Quakers spoke about adulteries, that they were not against conscience because they were their wives, that it was by agreement, that still there is the propagation of offspring. But it was replied to them, besides other things, that there was also propagation of offspring at Sodom, but they know how abominable that was, nos. 3794, 3795, 3796, see *Quakers (Quaqueriani)*. Such an aura of the Quakers' adultery exhaled, and was so strong, that wherever there was some such kind of medium, it poured in the desire for adultery, spoken of, nos. 3798, 3799, see *Quakers (Quaqueriani)*. A certain one of them whom they have imagined to have been born holy, without blemish, because [he was conceived] by their spirit in wicked adultery, but with the aid of a man, from whom they had gotten [the idea of committing] their wicked and abominable adulteries, about which many more things, nos. 3801 to 3804⁹, see *Quakers (Quaqueriani)*. Those are of this character who especially inspire these wicked adulteries. His wicked conviction concerning adulteries; it was also sensed, no. 3805, see *Quakers (Quaqueriani)*. About the lot of those with whom the restraint of conscience from adulteries, has been loosed, they become the filthiest excrements, or mucus of the nostrils. Then severed [from their outside companions] they sit in torment, like tree barks and olive oil lees for centuries. The only consociation is that arising from remains, no. 3811, see *Quakers (Quaqueriani)*. Those who want to be worshiped as the holy spirit: they are without conscience, regard adulteries as not mattering at all, delight in a variety of promiscuity, and they despise spiritual matters and find them sickening, no. 3839, see *Holy (Sanctus)*, and also nos. 3843 to 3845, see *Holy (Sanctus)*. The spirits who at this day constitute the general involuntary sense are thieves, adulterers, without conscience, spoken of, nos. 3863 to 3868, see *Cerebrum (Cerebrum)*, and also no. 3871, see *Cerebrum (Cerebrum)*. Certain extremely lewd female spirits presented themselves naked, as if they were innocent, not wanting to be where there were men, but when they were alone, they committed wicked acts. Women of this nature thereafter loathe marriage and nauseate it and cannot have offspring, and if they did have them, did not love them at all; and they become prostitutes without shame, spoken of nos. 3895 to 3900, see *Promiscuity (Lascivia)*. Those who have been involved in fantasies and falsities and have lived in marriage love and have had a conscience none the less can be improved in the other life, but those who have lived in adulteries and without a conscience cannot be improved. They are purged to the point that they relate to the bones—in whom there is as much of life as there is in bones, for bones without something living cannot be of use in the animate body, no. 3910. A husband and wife whose purpose is lewdness become disgusted with marriage and go whoring. What they are like, many more things about them, nos. 3922 to 3924, see *Promiscuity (Lascivia)*. The most deceitful overhead, who call themselves chiefs and popes, arouse wicked adulteries, and they are adulterers in the highest degree, for when innocent qualities were taken away from them, through which they ensnared, then with them their feet were not drawn back as with others, but their genital members, nos. 3933, 3935, see *Deceit (Dolus)*. The most deceitful attacked me with a deceit so refined that it cannot be described, so that angelic spirits hardly can become aware of it. I was told that spirits of this character by permission steal in among angelic spirits. They were those who regard adulteries as nothing, and know how to hide them to such an extent that they are scarcely detected, 3978. The most deceitful overhead imagined that they were not adulterers in the highest degree, for which reason their restraint was relaxed, and then they aroused adulteries, without conscience, more than others, and then they admitted that they are of this nature. They are those who have been pontiffs and who have aspired to be pontiffs, who forgive sins and adulteries to

⁸ ms. 3669, 3670.

⁹ ms. 3801, 3804.

all, by bulls, provided [the sinners] give money. Thus they confirm people in sins, and take away from them the conscience of what is true and good, which they have not themselves, thus imparting their infamy to others, who would otherwise be blameless, no. 3999.

Certain women who stole with treacherous intent into the abodes of those women who constitute the tunics of the inner nostrils. They are adulteresses devoid of conscience, surprised that there was any woman who had a conscience. They were cast down from there, in great number, some toward the inward parts of the palate, some toward the palate and the stomach, some toward the buttocks, nos. 4029, 4030, 4032, see *Nostrils (Nares)*. For they represented the mucus of the nostrils, *ibid.*, see *Nostrils (Nares)*.

There are certain spirits, adulterers, who ensnare in concealment, rising up hardly visible out of the ground in front of Gehenna, continually removing bandages [from themselves], by which was meant that they removed obstacles so that they might come into the homes where there were beautiful wives. After a brief time he went out from [his] body as a snowy white, small man, by which was meant that he simulated innocence. He was let down, toward the loins, through both of which he bent himself inwards, which symbolized he ensnared through marital love, and also through love toward little children; then he bent himself through the foot and, going on, became less visible, which symbolized that he wanted it to be entirely hidden to the husband. But he was thrown down into hell, and his snowy whiteness became black, he wondered that there would be anyone who would make it a matter of conscience not to lie with the wife of another. Such at this day is the Christian world. It was observed that they are such as show themselves guiltless and chaste when in the presence of the husband, to whom he is as a friend—is even called so by the wife. He even praises their marital love and love toward little children, when yet he is devoid of conscience, but such is a hidden adulterer. Those of this character are in hell under the buttocks, engulfed in the most foul excrement. But they are purged even to the bones, because they are most deceitful. They are also among thieves under the occiput, who today represent the general involuntary sense, for the outward parts of this kind appear blameless and chaste but the internal parts are most foul, nos. 4082 to 4085. That adulterer could not be in an aura where there was marriage love, he was being choked and as it were suffocated. He said that he could by no means desist, no. 4091, see *Evil (Malum)*. A certain pontiff admitted that in his growing years he had become so lewd that he afterwards became disgusted with all of the female sex, no. 4092. The deceitful ones overhead took a certain female [spirit] for a medium, who was more deceitful than they—who was silent and did not receive [their influence]. Sinking down a little, she was seen as a long, solid coil. Such are the women who under various pretexts run away from their husband and commit adultery. They dwell between the sutures, and try to plunge themselves toward the brain. She also changes the deceitful ones overhead into monsters and into monkeys, no. 4098. Blaspheming truths and the like comes down into whoredoms in the world of spirits, nos. 4146, 4147, 4148. Those who say faith alone saves, from this whoredoms are portrayed, nos. 4230, 4231, 4235. Those who speak falsities in the inward aura bring in an aura of adultery, no. 4336. Horror for adulteries is implanted in the intellect, no. 4368. On marriages and adulteries nos. 4405, 4406, 4407. About a certain adulterer, no. 4466.

Build (*Aedificare*).

[I:15]

Certain avidly enjoy the building of houses, from experience. And I also observed that they wanted to draw others into their company, casting out hooks like fishermen, no. 3309.

Equilibrium (*Aequilibrium*).

[I:16]

Spirits are held in a bond, to the extent it is slackened, so much there is of evil. There is as if a balancing, as it were of a scale, no. 193.

The world of spirits being in a turbulent [state], separated from their companions they complained as if the universe might perish. In their midst and on the inside an angelic stream [of sound] was heard, acting calmly, saying that the Lord governs turbulent elements from a calm [state] in this way and brings them together, comparatively just as happens in the atmosphere and in the human body, [nos.] 1176, 1176½.

[continued in the unalphabetized manuscript, p. 888 s.v.] **Equilibrium** (*Aequilibrium*).

Those who constitute the outer skins react against the inner parts; when however the reaction is greater than what is just, they are brought back into equilibrium by punishments, no. 1741¹⁰, see *Skin* (*Cutis*). When they have been disposed so that they may be of service to inward qualities, then through them just as through the skin, better things are instilled, and foul elements are discharged, then they are in equilibrium, no. 1749¹¹, see *Skin* (*Cutis*). The Lord keeps a balance between the efforts of all, without even the slightest mistake. The least error would bring about great confusion, [as was proven] by experiments, no. 2071. The nature of the equilibrium in the world of spirits maintained by the Lord, nos. 2315 to 2318, see *Heaven* (*Coelum*), and also nos. 2321 to 2324, see *Lord* (*Dominus*). In the absence of suitable opposition, there is no salt and equilibrium, nos. 2361, 2362, see *Opposite* (*Contrarium*). The evil returns by a remarkable circuit in the assemblage of malignant [spirits] to the punishment of him who did the evil, nos. 2438, 2439, see *Punishment* (*Poena*). Nothing comes into existence, except from many things and through many things, and all and the least things are balanced from opposites. Thoughts and actions [are balanced] in this way; as when evil is permitted with the result that it is excessive, and good is consequently [provided], then it is punished. In this way order is maintained by the Lord in general and in the very least details, and so also the least things are controlled, as though without any resistance, nos. 2443, 2444. When evil is inflicted on spirits by others, they do not think they are the cause, but it was realized and acknowledged that the evil they aim at others, when it passes into the world of spirits, is bent back and thus returns, consequently there is punishment in evil, no. 2776. The world of evil spirits has been so ordered by the Lord that the evil returns to him who intends and does evil and also so that it punishes and thus defends those who are good when anyone brings evil on them, nos. 3037 to 3039, see *Punishment* (*Poena*). There is a most precise balance of all and the very least things in the other life,

¹⁰ ms. 741.

¹¹ ms. 749.

confirmed by things that are in the body, the world, the atmospheres, where there is not the least thing that is not in balance; thus all things are controlled most easily. For which reason they must, through disquieting treatment shed those things which are not part of the equilibrium, no. 3168, see also *Order (Ordo)*, and *Punishment (Poena)*.

The world of spirits today is filled with such an abundance of evil spirits that the last times are at hand, for order requires that there be a balance of all things, no. 3528, see *Judgment (Judicium)*. Answers are similarly reflected back from the world of spirits and [likewise from] heaven to him who speaks, as is the punishment of evil to him who does evil, from plain experience, no. 3698¹². Such a delicate balance is maintained in the world of spirits that every single evil and falsity receives its own response, no. 3726, see *Life (Vita)*. Such equilibrium exists in the other life that evil returns to him who does evil, and punishes; such also is order that goodness returns to him who does good, for the good excuse, turning [evil] into good, if only his motive is good; thus, also, he is paid back, no. 3873. I saw, when malice reaches its peak, they then plunge themselves into punishments, equilibrium perishing then, and after this they are cast down into hell, to be purged, no. 3932, see *Deceit (Dolus)*. Evil punishes itself, and that this is permission, no. 4206.

Eternity (Aeternum).

[I:17

Those who are raised up from the dead think about eternal life, few about salvation and happiness, and are held in a state of thought about eternal life for quite a long time by the angels, nos. 1102, 1103, see *Die (Mori)*. Those who are first brought into heaven are among the heavenly [class]. Certain of them are kept only in serious thoughts about eternity, by which also they are solely moved, into which as into generals details are instilled one by one, nos. 1125, 1126, 1126½.

The goal of all thoughts ought to be for eternal life, for what is eternal, that is; what is not eternal is not even anything, corroborated, no. 2809.

[continued in the unalphabetized manuscript, p. 642 s.v.] **Eternity (Aeternum).**

When a person lives in the body he reasons from pleasures about the joy of heaven, from the senses about every spiritual matter, from time about what is eternal, from spacial intervals about what is limitless, when nevertheless, in the other life, there is no notion of such a kind, such as none of time; for those who have lived thousands of years do not know whether they have lived a minute; and those who are thousands of miles away, even on other planets, are present in a moment, so they do not know what time and what space are, this [was said] by angels, no. 3476. So some, because they reason from bodily things, from these reason concerning the creation of the universe, and thus concerning God, as to what He had been doing before the creation of the universe, besides more absurdities, no. 3477. This kind of spirits

¹² ms. 3697.

know what an eternity to come is, which they suppose they conceive of from time, that there is no end of it, but what time from eternity is they do not conceive of. From this come absurd reasonings like those of nature worshipers, who think nature is God, no. 3478. From this they fall into wicked principles and wicked fantasies because from philosophical, material, sensual and bodily, nay more from the most finite things, they reason about spiritual and heavenly matters, nay more about Divine ones. The reason is, because they do not allow themselves to be led by the Lord, but lead themselves from what is their own, no. 3479. Spirits, accordingly, reasoned about eternity, and what was before time, no. 3480. When they were in fantasies. I asked them whether they could conceive of space outside the universe; and because they could not conceive otherwise, than that there was space, but infinite, or without boundary, for otherwise it cannot be conceived from what is finite, in fantasy they seemed to themselves to be led off outside the ends of the universe. Advancing farther, they saw certain ones, who spoke, saying that they were themselves the boundaries, but if they approached, they would swallow them up, also striking fear. They were seen just like statues, but not of stone or of wood, however they were animate, and yet not animate; not cold nor hot, rather both. They were such in the life of the body, who also had not been able to conceive of the Infinite Divine except as endless space, and because they were not able to conceive of this, neither could they believe in the Infinite Divine, no. 3481. When I was captured—as it were bound—by those [spirits] in a fantasy of that kind, I was liberated by the Lord [by thinking] that just as space outside of the universe is imperceptible¹³, because it is not space; the case is the same with that which is from eternity. For when a person has been liberated from finite and bodily matters, then he is also liberated from such fantasies, for by all his reckoning of infinities a person does not grasp what the lowest forms are like, such as those of the intestines, much less what the inward forms are like, such as the organic forms of minds, which transcend countlessly, besides many other things, no. 3482. A hand was seen before [my] left eye, which symbolized that I was being liberated from the fantasy in which spirits held me as if bound, besides many things, no. 3483. Therefore, it was given to perceive the inner forms of nature through the removal of those things which were more finite, which are of such a nature that their least things were centers which incalculably many times transcend all reckoning hence human conception; and those which are still more inward are still more transcending. Therefore, unless a person is removed from finite things by the Lord, so that he does not reason from finite things about spiritual and heavenly things, and thus the Lord may flow into the mental images, a person can never but labor with such fantasies. Therefore, in so far as he is removed from time and spaces, so far he comes into light, no. 3484. An apple inmosty portrays the Infinite and Eternal, thus the Lord, no. 3738, see *Tree (Arbor)*. Quaker spirits say they are the holy spirit from eternity, especially those who say they were born in a holy

¹³ I.e., beyond understanding. SE 3482, Ed. note.

manner. He who was wound up around a horizontal staff into a plate, when it was being unrolled it was without end, for it could scarcely be unrolled, but that so much remained, which was their punishment for claiming to be from eternity, nos. 3793, [3803,] 3804, 3807, see *Quakers (Quaqueriani)*. No idea of the Lord can be had, nor can be predicated of Him than the Infinite, the Eternal, the Is; and because He Alone is the Is, which is the Infinite and the Eternal, everything finite has its being from Him, and because only the Is is life, everything finite lives from Him, and it was said—which they could not grasp—that the present is eternal [to Him], no. 3958. A mental image of the Infinite and Eternal is instilled into the angels by the Lord, for they do not know what space is—someone at the end of the universe is present in a moment; neither do they have an idea of time because they have no idea of things past and things future, thus both things past and things future are in [their] present from the Lord, nor is there anything [in their mental scope] like old age, or death, but only of life, thus all in their present is what is eternal, no. 3973. About the mental image of the infinite and eternal, no. 4609[a].

Affection, [Feeling] (*Affectio*).

[I:18

Feelings or loves govern the mind's rational thought and matters of understanding and suitably bring forth for them falsities or truths; and the range of feelings and truths is from opposite extremes, which the wider and more easily extended toward good things, the better [the state is], *WE* 967 [6a], see also *Love (Amor)*. There is not even the least particle of feeling and thought that does not flow in, *WE* 1147 [9a]. Spirits, concordant with their own nature see, and inspire feelings and convictions, in remarkable ways, and in this way they turn good into evil, *WE* 1847 [39a]. That the feelings of the lower mind are joined on like bodies to heavenly feelings, *WE* 4630 [138a]. That in a humbling as in every feeling there are countless various feelings, *WE* 5678 [250a], see also *WE* 5476, 5478 [227a, 229a]. There are spirits and demons, deceitful ones, who in an instant seize upon thoughts and feelings, and in an instant turn them into evil, *WE* [7096,] 7121 [348a, 349a].

Spirits and demons control a person's reasoning power through feelings, no. 48. In how many different ways spirits flow through feelings and thoughts into a person, from feeling into thought, and the other way around, no. 64. It is different when they are speaking with people, no. 65. There are not the least traces of thoughts and feelings a person can perceive, which inward spirits do not perceive more clearly, no. 91. Spirits arouse feelings especially, and from these, thoughts, speech, and acts, no. 124. Spirits are substances, and these substances, forms. The activities of these [spirit-substances] take place through variations in form, and changes in orientation. These [activities] are the source of thoughts and feelings, no. 137. All feelings are from the one and only Love, Who is the Lord, and from Him they compose a heavenly and spiritual form, thence are the lives of all, and thence is the order of all, thus the grand human being, no. 486. A person and a spirit can be controlled through feelings alone, but also through rational things, both because he has been so formed and so that he may know as it were from

[his] own self, no. 497. It was shown to me by a white cloud how thousands of thousands of things flowed into one uncompounded idea, and also to others, how into one matter of feeling, no. 680, see *Idea (Idea)*.

The tongue as an entryway pertains to both the province of the heart and of the lungs; therefore it portrays feeling for truth, for feeling belongs to the heart and truth to the lungs, nos. 1358 to 1361, see *Tongue (Lingua)*.

[continued in the unalphabetized manuscript, p. 813 s.v.] **Affection, Feeling (Affectio)**.

How the heavenly [angels] form mental images, for example, about the understanding, the will and action, that is, the fruit of faith: it is only through mental images of affection, so that affection is everything of understanding, is everything of will, and is everything of action; they are regenerated in this way, with the result that their mental images are held in the idea of affection, and their heavenly spiritual qualities are derived from this, nos. 1470 to 1480, see *Love (Amor)*. Appetite corresponds to have-a-passion-for; since this corresponds to have-a-longing-for, and this to the will, therefore [appetite corresponds] to affection, no. 1568, see *Appetite (Appetitus)*. Spirits of Jupiter said that the right of the brain is devoted to matters of thinking, and the left to the feelings, no. 1667.

There are soundless types of speech, like those of demons, who tacitly bend our thoughts—those of an evil [person] through desires, of a good [person] through feelings, no. 1889, see *Speak (Loqui)*. Some were raised up into heaven and spoke with me from there. They declared that they were looking into my thoughts and feelings, no. 2058, see *Thought (Cogitatio)*¹⁴. Countless particulars flow into one idea of thought and feeling, shown, nos. 2062 to 2065, see *Idea (Idea)*. About a spirit who entered into good feelings, and then deceived, nos. 2075 to 2082, see *Deceit (Dolus)* and *Envy (Invidia)*. Angelic displays, what they are like, and that they are inexpressible, and that there are feelings in them which vary as do the displays, with unlimited variety, pleasantness and joy, nos. 2186, 2187, see *Portrayal (Repraesentatio)*. Heavenly feelings have been joined to angelic displays, nos. 2192, 2193, see *Portrayal (Repraesentatio)*. Varied facial expressions were shown; from which variation a dominant affection still was radiating, so that there was, so to speak, the face of the whole affection as to that kind. It was made clear that there was a society of similar [kinds of affection], nos. 2203 to 2205, see *Face (Facies)*. Angels speak with people on earth by spirits; when without spirits, it is like a spiritual breeze, not intelligible except through a kind of feeling, no. 2210. Angels can know better what spirits are like from a series of feeling than from a mental image, which is the effect of a feeling. They are also allotted their place in the grand human being according to their feelings, no. 2227. Speech with spirits by portrayals resembling things seen, and by subtle thoughts, and also by feelings, without words, no. 2251, see *Speak (Loqui)*. There are convictions and feelings, which rule minds. [My] mind was not being affected by the conviction of the speech alone, but when there was feeling or passion at the same time, by which alone some have spoken with me

¹⁴ ms. *Cogitationes* but the plural heading does not exist.

without a voice, no. 2371. Those who are in the inward realm inspire those who speak, with images and feelings. About those who are in the inward realm, nos. 2524 to 2538, see *Thought (Cogitatio)*. In the other life from some scientific truth an entire state of affection may be formed; in addition every mental image has its own state of affection, thus of happiness, nos. 2585 to 2588, see *Happiness (Felicitas)*. Many gentiles are endowed with charity and have good feelings, nos. 3066 to 3069, see *Gentiles (Gentes)*. Some who were near Gehenna tried to kill me at nighttime by criminal arts. When I awoke, certain ones guided by the Lord were inflamed to instruct them, even though they were the worst, nos. 3085, 3086. There are states of feelings, which are heavenly, with their varieties and sequences, and they are the beginnings of thoughts, accordingly of spiritual things, from [my] experience, no. 3127. Those who in the life of the body enjoy making the life of others lovely are those who introduce pleasant dreams, spoken of, nos. 3181 to 3185½, see *Dream (Somnium)*.

Those who slip in through good feelings, about them; they are assigned to the outer tunics of the left eye, spoken of, no. 3496, see *Eye (Oculus)*. Higher knowledge of truth and feelings of goodness are heavenly foods, nos. 3564¹⁵ to 3567, see *Eat (Edere)*. The general involuntary sense in most ancient time directed the whole face, so that a person could be seen, what the person was like, as to feelings, from the face; but that later it was entirely changed, nos. 3860 to 3868, see *Cerebellum (Cerebellum)*. That those who have feelings also have higher knowledge, not however, vice versa, nos. 3874 to 3876, see *Love (Amor)*. Feelings are accompanied by gestures in outward acts, which they produce, just as humbling of the heart is accompanied by kneeling, innermost compassion by tears—thus inward qualities by varied ritual worship. Therefore, one who places worship in outward acts only, and imitates gestures, they are pretenders, as some preachers are also accustomed to do, no. 4099. The mental imagery of a thought is of great extension, and there are innumerable things in the least details of a feeling, no. 4140. There are societies that correspond to all qualities of the thought and feeling with mankind, no. 4154. Particulars adapt themselves to generals, no. 4190. That all mental imagery is from feeling, no. 4266. Inflow consists of feelings from the Lord Alone, nos. 4272, 4273, 4274, 4280. Certain spirits are moved by a simulated outward general quality, because there is no feeling for personal circumstances, nos. 4311, 4312. Those who are in the generals of feelings are the hands of hypocrites, no. 4362. About the Sirens' arts of entering into feelings, no. 4373. Spirits and angels reside in human feelings, no. 4399. The forming of groups according to feelings and thoughts, and according to passions and fantasies, nos. 4484 to 4487.

Relationships (Affinitates).

[I:19

[continued in the unalphabetized manuscript, p. 657 s.v.] **Relationships by Marriage (Affinitates),**

Relationships by Blood (Consanguinitates).

¹⁵ ms. 3565. See Latin Index II, *Cibus, Edere* and *Scientifica et Cognitiones*.

Communications and groupings in the heavens are according to love's relations by blood and marriage, from which they are looked on as parents, as children, as relations by marriage closer or more removed, having no regard for relationships by marriage on earth, and there are countless distinctions, and more exquisite than can be described, nos. 3031, 3032, see *Love (Amor)*. It was shown that just as it is with the partnerships of the muscles and the action of the lungs into them, so it is with the relationships of societies in the world of spirits and in heaven, nos. 3035, 3036, see *Love (Amor)*.

On earth all relationships by blood and marriage draw their origin from marriage, consequently it is the beginning of all loves and relationships. This applies in heaven, from the Lord's mercy toward the Church in the heavens and on earth, which is compared to marriage; from which is the origin of all loves and relationships in accord with the blood and marital relationships of heavenly and spiritual things, nos. 3794, 3795, see *Marriage (Conjugium)*.

Affirmative (*Affirmativo*). [I:20]

Those who have a universal affirmative principle, nos. 4533 to 4536, see also *General (Commune)*, *Principle (Principium)*, about affirmative and negative doubt, [no.] 4580[a].

Africans (*Africani*), [I:21]

after they have been reformed, they long to be white. no. 432. About gentiles and Africans, who love to be punished and treated severely so that they may come into heaven—saying later that they detest blackness because they know that their souls are shining white, but their bodies black, no. 453, see *Gentiles (Gentes)*.

Field (*Ager*). [I:22]

A field where there was much grass was seen on the other side of the Euphrates, and there was ripe grain of wheat and barley there, what they mean, nos. 2701, 2702, see *Knowledge (Scientia)*.

Waving (*Agitatio*). [I:23]

A certain waving, as it were an undulation, or a general breathing of many was felt, WE 5027 [173a]. Waving symbolizes the harmony of the particulars with the general, *ibid.* no. 5030 [174a] at the end.

Lamb (*Agnus*). [I:24]

A lamb appears to woodcutters and comforts them, no. 330.

White (*Album*). [I:25]

Certain ones devoted to merit-seeking piety, raised up, and clothed in white clothes, received the truth of faith, no. 273. Spirits who have a white line around the head, no. 423; see *Holy (Sanctus)*. About gentiles who say that their souls are shining white, but their bodies black, no. 453, see *Gentiles (Gentes)*. Some who are being received into heaven are clothed in white, especially young men and boys, who are delighted with them, no. 710. During the first period [a spirit] was received: sometimes certain [spirits] clothed in shining white, who are called wolves, are permitted to bring themselves [into heaven], but they

are at once recognized by the heavenly ones, because they are pretending; those who bring themselves into heaven under an angelic appearance are themselves turned into animals and birds, of all kinds, befitting their passions and fantasies. I saw them, and they were even white, nos. [715,] 716.

[continued in the unalphabetized manuscript, p. 614 s.v.] **White** (Album).

About a large city called the Judgment of Gehenna, where the buildings on the outside were of a brown color, the rooms on the inside were of a gray color. Those there justify themselves from their own fantasy and condemn others to Gehenna. There is also a bridge there to Gehenna of a gray color. But there is a black spirit there whom they shun, for they shun black. They love gray, which¹⁶ approaches white, nos. 843 to 855, see *City (Civitas)*.

Spiritual things are depicted in the world of spirits by linear flowing motions, by stripes, by white things, when the heavenly quality is present in them, by brilliant shining things, nos. 1057 to 1061, see *Spiritual things (Spiritualia)*. There was a certain one dressed in whitish-blue clothing having a half-devil on his knees, symbolizing that he was upright but that he cherished such a love, nos. 1080, 1081. The greedy are in a hell where there are swine. They are black, but they become white when scraped like swine, nos. 1292 to 1295, see *Greed (Avaritia*¹⁷). About a certain one who strove for holiness in life. He appeared radiant and naked down to the loins, no. 1301, see *Holy (Sanctum)*. Those who strive for righteousness sometimes appear in a beautiful snow-white garment, but it is turned into a brownish color, no. 1306, see *Righteousness (Justitia)*. Colors portray spiritual and heavenly qualities, for example, black, by which wickedness is portrayed, and white, by which self-righteousness, no. 1393¹⁸. A thing full of artificiality was seen as threaded, white, net-like—closed toward inward qualities, nos. 1629, 1630, see *Artificial (Artificiale)*.

The mental images of good inward spirits are portrayed by sky blue mingled with a brightness inexpressible, for truths are portrayed by bright clouds in sky blue, nos. 2632, 2633, see *Mental image (Idea)*. I saw a beautiful little child dressed in a shining garment, then also a boy in a green garment, and handmaids in white on the head, by whom were symbolized the states of the most ancient Church, spoken of, nos. 3378, 3379, see *Church (Ecclesia)*. Little children and mothers were seen in light and brightness. There is never a brighter, it was the brightness of innocence, no. 3389.

What monks and Jesuits are like. They regard adulteries as nothing, are prone to cruelty, and entice wives and virgins by pity and like things to adulteries and prostitutions. It was shown by a white cloud

¹⁶ Reading *qui* as *quod*.

¹⁷ ms. has *Avarus*, "Greedy," a heading not used in the Index.

¹⁸ ms. 1394.

that attached itself to a bright virgin, with whom he¹⁹ was carried down, but the bright virgin and the brightness were taken away from him, no. 3597, see *Mercy (Misericordia)*. There were spirits who had a black face, and around the head a white band. They were such, who care nothing for the Word, [regarding it] useful only as a bond of conscience, and who attribute all things to their own prudence. The bond of conscience was portrayed by the white band; spoken of, no. 3745, see *Gehenna (Gehenna)*. Those who have confirmed themselves that faith alone saves, and at the same time have had compassion and conscience live in a city where the houses, palaces, forum, [and] streets are all snowy white, the columns in the palace of a brown color, which were seen, no. 4052, see *Faith (Fides)*. A door was opened, and a tall man came to view dressed in a very white garment, almost as in [our] Churches. He stood for those who are portrayed by Noah, namely the Church that was continued in the posterity of the most ancient [Church] as a nucleus, or axis, thus the remnants, nos. 4072, 4074, see *Church (Ecclesia)*.

Height (Altitudo).

[I:26

Height of place, see *Place (Locus)*. Those who rejoiced in such pride that they wanted to possess everything and despised all others in comparison with themselves are first carried into the highest [places], but are cast down and become just as they had looked down on others, no. 388.

[continued in the unalphabetized manuscript, p. 387 s.v.] **Height (Altitudo).**

The leaders of the ungodly on earth, whom they worship as idols, appeared on high like stars and suns, and were cast down with their large crowd, no. 417. Abram from the illusion of his arrogance has a place quite high overhead, no. 461. As well as Jacob, also on high, no. 462. Moses is even higher, no. 464²⁰. Above the head according to the height are the proud, no. 636, see *Person on earth (Homo)*. Cunning [spirits] who desire to entrap in secret by a malicious inflow into the desires. They appear on high, toward the front, no. 639. There are deceitful spirits high up in the zenith who desire to hide completely and to inspire deceptions through others a little lower. They are also delighted by magical arts, no. 641. Those who desire to be preeminent above others in heaven, just as on earth, from the love of self, are deprived of the power of reasoning, so that they act from instinct. They also seem to themselves to create wings and fly aloft where fantasy leads, no. 718. What positions, distances and heights are like in the other life, and that they are appearances, nos. 1699 to 1703, see *Person on earth (Homo)*.

That altitudes and changes of places as to distances in the other life are illusions, and are also aroused from fantasies, no. 2337, see *Place (Locus)*. Those who show themselves as humble in life so that they may become the greatest in heaven. They love themselves above the rest and are hypocrites. They appear in the other life in the highest heaven. On high are also those who humbled themselves for the sake

¹⁹ A man referred to in no. 3597 and Index entries at *Compassion (Misericordia)*, *Cloud (Nubes)*, *Preacher (Praedicato)*, *Girl (Puella)*.

²⁰ ms. 463.

of honor, glory, and the world, for with the mouth they professed humbling themselves, but had their heart set on highness, nos. 2374, 2375. Those who live below under the sole in filth have spirits corresponding to themselves above the head in the same line, who are of a similar nature in the world of spirits, no. 2819. Those who are lifted up on high by the Lord grasp my writings, thoughts and speech without [interference from] words, otherwise than those who lift themselves up through fantasies, no. 2961. Those who want to command others are snatched up on high, indeed, into a very high place, an example no. 3057, see *Evil (Malum)*. Certain ones—indeed the learned—imagined they were then in heaven when they were high up, and when they were [there] they could control from there things which are below, no. 3062, see *Heaven (Coelum)*. [Spirits] are carried on high and then down deep, for the reason that societies are changed, also through fantasies, no. 3063. Men of the most ancient Church in the highest place overhead were seen, and spoke with me from there. They wondered that they were at such a height, saying that others seldom come to them except several times from elsewhere from the universe, no. 3314, see *Church (Ecclesia)*. There was a certain one more deceitful than the others, overhead. It was discovered that he had been a pontiff. He appeared like the others, small. From the fantasy of height he like the others imagined heaven to be on high, nos. 3647, 3652, see *Pontiff (Pontifex)*.

David sometimes imagines himself to be the supreme one, and then he imagines himself to be aloft, and when he is permitted, he ascends as it were by the rungs of a ladder, even to the highest point, when an acrophobia arises, which was communicated to me, no. 3656. The cunning above the head are ruled by the very cunning, who are still higher, who do not want to be detected, and are adulterers to an extreme degree. They are refined spirits, spoken of, nos. 3664, 3665, see *Deceit (Dolus)*. Spirits who attribute all things to [their own] wisdom and due to success from this have convinced themselves that they are capable of all things, and who want to domineer, seem to themselves to be on high, but it was said that they speak on high and at the same time they are speaking at Gehenna for they imagine they are on high, whereas in fact they are at Gehenna. Where they are is called the haunt of dragons, nos. 3744, 3746, [3747,] see *Gehenna (Gehenna)*. Noble offspring of the most ancient Church overhead spoke with me. Then the most deceitful, whom they control, fell down onto my head, and gravitated like a weight was weighing down, to such an extent that unless [they had fallen] onto my head, they would have been plunged into the depth. They said that they control the most deceitful ones, and that when they take away from them their haughty spirit, which keeps them in that high place, they consequently slip down. About themselves they said that they too were on high, not that they had a haughty spirit, but that they had been allotted a place there by the Lord, nos. 4068, 4069, see *Church (Ecclesia)*. Deceitful and most deceitful [spirits], although they appear on high, still are in the depth, or in the hell beneath the buttocks, no. 4086, see *Hell (Infernum)*.

Pleasantness (*Amaenitas*) [*see s.v. Amoenitas*]

Walk (*Ambulare*), [I:27]
see *Step* (*Gressus*).

Friend (*Amicus*). [I:28]
see *Love* (*Amor*) and *Acquaintance* (*Notus*); about those who have been friends and enemies, how it is in the other life, nos. 610, 611, see *Acquaintance* (*Notus*). In the other life they find one another, and those who have hated one another are severely attacked, nos. 2771, 2774, 2775, see *Acquaintance* (*Notus*).

[continued in the unalphabetized manuscript, p. 675 s.v.] **Friend** (*Amicus*).

At a certain distance behind are those who live delightfully, mutually performing services to one another, in pretended friendship on account of pleasant associations. They are inward magicians, for looked on by angels they were seen as thin intestines, bloody, no. 3137. The evil care nothing about friendship but still desire to torment in every way, no. 4375. About societies of friendship, no. 4439. About the love of friendship, no. 4524. There are spirits who go about [with others] with no other purpose, than to hear and speak. They take away from others the faculty of thinking, no. 4574[a].

Pleasantness (*Amoenitas*). [I:29]
See *Pleasure* (*Jucunditas*).

Love (*Amor*). [I:30]
Feelings or loves govern the mind's rational thought and matters of understanding and suitably bring forth for them falsities or truths; and the range of feelings and truths is from opposite extremes, and the wider and easier the range is toward good things, the better [the state is], *WE* 967 [6a], see also *Feeling* (*Affectio*). There cannot be more than one love, and one life, which is the Lord's, Alone. That evil demons have been let into the world of spirits in order to sustain people's lives, because they are like this, *WE* 986 [7a]. Gestures of the body are proportionate to love within, *WE* 4207 [111a – 112a].

What the kingdom of the devil is: the looking is focused upon oneself, and if upon what is outside of self, yet it is reflected back toward oneself. From this there is death, no. 53. A proposition put to spirits: whether pure love is able to will anything but the salvation of all. It was answered that it is Pure Love Who wills, and it is the salvation of all that He wills, no. 54. In every least particle of love of self and of the world is concealed the ambition of possessing the universe, thus Hatred against the Lord no. 69, see also *Feeling* (*Affectio*), and *Desire* (*Cupiditas*), and *Will* (*Voluntas*). Of Loves, there are kinds and species, from which come all and the least things of [a person's] life. These loves derive primarily from a certain prevailing love that is present in every other love: this also determines the person's nature after death, no. 98. Many spirits collectively who are being led along by love of self and of the world, not having been withdrawn from these loves by the Lord, are called the devil. Of these there is a very great multitude, no. 143. Love of self, see *Arrogance* (*Superbia*).

A conversation with angels: that the states [of mind] in the heavens are indeterminably numerous and that variations of state [of mind] are all from differences of love, no. 226. Acquaintances and friends find each other in the other life, and if there has been mutual love, pleasure results from this depending on the love, no. 290. I was miraculously raised up into heaven and there informed about the union from mutual love and the ineffable happiness flowing from it—which I was also given to feel—[and] that there is happiness in endless variation from it, that none want to be their own but to belong to all from deepest affection, no. 301, see also *Harmony (Harmonia)*, *Agreement (Consensus)*, *One (Unio)*.

[continued in the unalphabetized manuscript, p. 313 s.v.] **Love (Amor)**.

The only cause of resurrection is the Lord's Love, in willing to draw all from hell to Itself, and thus is in a heavenly connection, arrangement and form, which is expressed by an attraction, no.²¹ 322. In heaven there is a communication of the blessed states of each with all, and of all with each one, consequently, the more there are the happier they are, nos. 359. 360. About gentiles who requested that I write that they love all, no. 453, see *Gentiles (Gentes)*. All feelings are from the one and only Love, Who is the Lord, and from Him they compose a heavenly and spiritual form, thence are the lives of all, and thence is the order of all, thus the Grand human being, no. 486. All purgings and punishments in the other life tend toward the goal that they may harmonize as if they were one person; so it is that the happiness of all is from everyone individually, and of everyone individually from all, because solely from the Lord. But that every desire for being preeminent disunites, no. 693. Those who are let into heaven. They are welcomed by societies with all love and joy, no. 703, see *Heaven (Coelum)*. Those who were let into heaven declared that they were received in a very friendly fashion, and that they have acquired a thousand times greater joy than wished for, no. 709. About those who from self-love desire to be preeminent above others in heaven, no. 718, see *Arrogance (Superbia)*. Respect is attributed to truth, and love to good, no. 764.

The worst purpose is that the common interests and all things may be for the sake of self, no. 803. A person exists by means of tiny fields conjoined and harmonizing according to order, just like societies in the other life, in harmony flowing from the Lord's Love nos. 979, 980, see *Aura (Sphaera)*.

When a person is raised from the dead, the angels lastly take care lest any except a gentler word, or one of love, be uttered, for they love everyone, no. 1116, see *Die (Mori)*. His or her first life is cheerful and happy. That it is a heavenly and spiritual one was symbolized by a beautiful bright yellow light, no. 1117, see *Die (Mori)*. In the human body the law is this: all the parts exist for whatever part and whatever part exists for all. The case is the same in the fluids and solids. This derives from the Grand Human being, or the Kingdom of the Lord, in which such is the Law of Love; so the individual parts are held by the Lord to look toward the improvement and happiness of all, and all toward each one's, nos. [1121,] 1122,

²¹ meaning "a drawing toward."

1122½. Good works [come] from true caring, caring from compassion, compassion from innocence, consequently from the Lord, no. 1194, see *Faith (Fides)*. Through the innermost heaven, and so further outward, there is marriage love, and there they love little children more than their parents do, and take care of them in the mother's womb, no. 1201, see *Little child (Infans*²²). What it is to be the least in heaven, that then one is the greatest: not that one wants to be the least in order to be the greatest; but that one wishes others to be happier than oneself from no selfish motive, but from the heart, thus from love, no. 1234. Certain formulas about good works, such as that they are not necessary for salvation and that they condemn, are dangerous, for if faith is saving, it cannot be without charity, and charity cannot be without good works. But if one places merit and righteousness in the works, then the Lord is not in the faith, but the person, and his love, and unrighteousness, nos. 1244, 1245. About a certain person who lived in a holy manner, but had done no acts of true caring, nos. 1300, 1301, 1302. Seeds of faith are sprouted. They are comparatively like the seeds of trees, and truths produce a tree, and love, the fruit; and they grow from love instilled by the Lord, nos. 1436 to 1440, see *Seed (Semen)*. Those who are heavenly angels do not understand as long as anything is portrayed by spiritual elements, for example, what the will is, if [it is portrayed] by the understanding, but they understand [what it is] if it is [portrayed] by a mental image of affection, so also action, which is from the will, which is understood, as long as nothing but affection is presented, for affection is a matter of the will, thus of the action. When understanding, will, action, which is the fruit of faith, is portrayed in the heavenly manner; then the idea of understanding, then of will, next of action, passes away, the idea of affection alone remaining. Such is the speech of the heavenly ones; its ideas are very gentle. Spiritual elements are harsh to them. They do not let them in unless as heavenly qualities. On this account they were not understood by me in this way, for they form ideas from the life of love, not letting anything from an utterance of a word enter. Some are regenerated in this way whose mental images are held in the idea of affection, and their heavenly spiritual qualities are derived from this. Thus by mental images they understand the whole person to be formed by affection, and thus they portray him as a tree from a seed, or a seed from sap, or a pleasure garden from a heavenly seed; and also as a kernel with its bark, how heavenly sap enters by means of the barks and forms a new kernel in which there are countless things. This is how they understand heavenly things [growing], with the old [kernel] as it were rotting. They also discern the qualities of the fruits of faith. They are comparable to apples, grapes, figs, almonds. But their ideas are more complete depending on their deeper knowledge of faith. Receptivity in the other life is greater the less there is of falsity and the more there is of feeling for truth. In order that the soil, that is, the mind may be suitable, passions that have shaped the nucleus and filled it up with falsities, must die, and thus falsities must be rooted out. Earthly people do not understand these things, nos. 1470 to 1480[, 1481]. From the ideas of the heavenly [angels] it is clear

²² ms. has an additional "1201" instead of "*Infans*."

that the Lord Alone is belief. They know nothing in charity and works than affection or belief, thus the Lord. The heavenly [angels] also perceive what is heaven, the world, the earth to be nothing than only the life of the Lord, from which are each and every thing, no. 1608. Marriage love comes from the Lord's love toward the Church, that is, toward the whole human race in the universe, for which reason this latter is compared to a bride and wife; moreover love of children comes from love toward all, as of a Father toward children, [it is] greater toward grandchildren and descendants. The innermost heaven is as it were a mother because it loves children more than they are loved by their mothers. All other loves are derived from these loves, no. 1683. Many think that knowledge-comprised and mental belief saves, which is false, for the life of faith is love, which is why when there is faith, deeds also show it, no. 1757.

About self-love, consequently about those who desire to have control, nos. 1791 to 1794, see *Arrogance (Superbia)*. Further about them, nos. 1798 to 1807, see *Arrogance (Superbia)*. Further about similar ones, who relate to subtle poisons, nos. 1808 to 1824, see *Arrogance (Superbia)*. In the threefold kingdom there are loves, which reign, and that they consider themselves as nothing in respect to the community. And that just as nothing comes into existence and endures without heat, so does nothing without love, nos. 1833, 1835. Unless one regarded the other, there would never be any harmony, and so there would not be any beauty, no. 1837. Those who acquire power for themselves and reign by fear, not by love, were portrayed by a certain one who with an axe was striking a beam substituted in place of a person. He was then sunk down into a cloud-like sea, without a bottom, where they remain with little life, no. 1883. Love toward little children is from the Lord, especially through the innermost heaven, where infancies [dwell]; about which love, no. 1906, see *Little child (Infans)*. Heavenly joy is from the love of uses, that is, of goodness and truth, thus from mutual love, no. 1962, see *Joy (Gaudium)*. A human's innermost essence is that all may love their neighbor as himself, but its own or earthly and bodily mind entirely hates the neighbor and neighbors. Therefore if their mind would be as that of wild animals, it would be well with them, nos. 2026 to 2029, see *Order (Ordo)*. Those who think ill of other people and yet slip into others' feelings and enjoyments, that think themselves alone to be wise and put themselves before others, for which reason they are not able to be present in angelic societies, in which everyone cherishes another and puts others before oneself and envies no one, nos. 2075 to 2082, see *Deceit (Dolus)* and *Envy (Invidia)*. Changes of the angels' state of mind occur according to the states of feelings, the kinds of the love of one another, which are without number, no. 2093, see *Society (Societas)*. A oneness never exists without a group of many, in fact without groups of groups, even of inward groups, that flow in; and happiness comes from this, which cannot exist if all do not love the neighbor more than themselves; and neither can this kind of love exist except from the Lord, Who alone is Love, no. 2405. Mercy and innocence move all the good to love mercy and innocence, the part of which loving is to wish better to the neighbor than to oneself, from this comes their happiness, nos. 2416, 2417, see *Mercy (Misericordia)*. There is faith [acquired] by learning, faith [acquired] by understanding, faith with conviction, finally, faith with conviction from love toward the neighbor, for a human being is fashioned from love, no. 2474, see *Faith (Fides)*. The joys in the other life are not from being privileged above others, but due to mutual love; and what they are seeking in the life of the body through honors and wealth are joys that they cannot obtain in this way in the other life, nos. 2514 to 2516, see *Arrogance (Superbia)*. It is a harmful fantasy in the other life to want to preside over others and to have others subordinate to oneself, for this destroys both²³ one's

²³ Reading *et* for *ut*. Index entries at *Coelum*, *Gaudium*, and *Superbia* have *et*.

own and others' happiness, which comes from mutual love, no. 2518, see *Joy (Gaudium)*. Evil spirits who are in the inward realm delight in destroying the human race, pillaging all things, laughing at the misery of others, being against all compassion, [just as the] deceitful they are against innocence; adulteries are their pleasures and destroying marriage love their enjoyments, no. 2572, see *Thought (Cogitatio)*. From the Lord is all marriage love, and love toward little children, thus all the rest, no. 2619, see *Marriage (Conjugium)*. It was said to spirits who came into the other life that it is important to know who the Lord of the kingdom is and what the form of government is; that the Lord is the Ruler of the universe, and that all the laws of the Kingdom are based on that Law, that they should love the Lord above themselves and the neighbor more than themselves, no. 2664. Those who delight in adulteries are for the most part cruel, for they are against all love, no. 2666. That nothing whatever, still less any heavenly society, can continue to exist unless each one regards the common good, and oneself as nothing, consequently unless one loves the neighbor more than oneself, was confirmed by the muscles and motor tissues, thousands of which contribute to one action, which is their common good, which would not at all exist if each tissue were concerned with itself. If each tissue could think and feel it would suppose that it was producing the action by itself, thus each angel, without those things having been given him by reflection. They function toward the general action like the muscles, some from closest by, some being far away, nos. 2668 to 2670. They ought to love the good, that is with the neighbor, thus love the neighbor because of goodness. When they love in this way, then they love the Lord, because He is all good, no. 2783. Because there is no love of the neighbor in the world, people are bent by the Lord by means of the ambition to do great things, so that they do good to the neighbor, to society and to the commonwealth, no. 2796. The Lord is the one only love, the one only life, which streams into the universe. From it is the life of all things and of each individual, according to the form of each individual and the nature personally acquired. Thus from it is the order of all things, no. 2884. There are three loves from which all passions, evils, and falsities come: love of self, love of the world, and love of earthly things, or greed, no. 2910. It was said about the Jews, who claimed privilege above others, that in heaven there is no thought of privilege, but everyone desires the other happier than oneself, their happiness comes from this. They did not understand that this could be possible. It was shown by the loves between married partners, for children, between friends, from sheer courtesy, no. 2935. One spoke with me who imagined that he could do good from his own power, but it was said to him that everything one does flows from the will, otherwise it is a pretense, and that the will would have in view something that is not from love; so, desiring to withdraw himself from under the command of the will, to act from love, he was therefore sent into a certain heavenly society, but when he was there he was thrown down, because he could not be present. He was glad that he had been able to be liberated from there, nos. 3026, 3027. Communications, recognitions, and groupings in the heavens are according to love's relations by blood and marriage, from which they are looked on as parents, as children, as relations by marriage, closer and more removed, having no regard for relationships by marriage on earth, and there are countless distinctions, and more exquisite than can be described. Those who grieved to lose their own [family] in the world: it was said to them that they would receive thousands, whom they would love more happily, and that the Lord is the Father of all, and they who are in the place of the Lord, are especially from those who are innocent, nos. 3031, 3032. It was shown that just as it is with the partnerships of the muscles and the action of the lungs into them, so it is with the relationships of societies in the world of spirits and in heaven, no. 3035. The four provinces in the human body were discussed and the inflow of one into the other: the province of the genital members, the abdomen, the thorax, and the head, no. 3036. How insane it is to want to come into heaven when one does not have the love belonging to faith, an example, no. 3061, see *Heaven (Coelum)*. Many gentiles have

charity, but not so Christians, an example, nos. 3066 to 3069, see *Gentiles (Gentes)*. One who died as a child, now an adult, spoke with his brother from such tender love, [saying] that he wanted to give him everything he had, so that deeply moved he shed tears, no. 3146. In the greatest society, or Kingdom of the Lord, nothing but uses and purposes, and thus loves, are living, no. 3147, see *Use (Usus)*. All things in the human body correspond to the grand human, which is confirmed by the will, which pertains to love, which rules the whole body, no. 3148, see *Person on earth (Homo)*. I saw that love cannot sleep, but that in itself it is awake, illustrated by the love of parents toward children, no. 3166. Someone among the most learned of the world had an idea of heavenly joy that it was the luster of glory, and he was unaware that it consisted in love and the happiness from this, spoken of, no. 3348, see *Heaven (Coelum)*. The spurious offspring of the most ancient Church indeed loved its offspring—which was given me to perceive by an inflow into the region of the genitals—but still they were operating deceitfully against love. When they were told this, such a cadaverous odor was smelled from them that the spirits were fleeing away, no. 3353, see *Church (Ecclesia)*.

A certain preacher with those like himself, believing [in a pure and holy] life, that it consists in this that one is nothing, not allowing the higher knowledge of faith, hardly the expression “faith,” and believing that due to such life he was pure—he did not want to say holy, and he hardly allowed the expression “love,” thus not the life of love. I sensed his life as being cold, and when he lived in the body he considered himself to have done nothing evil, no. 3432, see *Life (Vita)*. The same preacher had another, whom he had instructed. This one was raised up into a kind of enjoyment, but he could not feel enjoyment there. Afterwards, among those who like himself imagined that they were²⁴ nothing, he had his own life there. But he did not perceive that happiness consists in mutual love and is given by the Lord according to uses, which are many, spoken of. It was said to him that life without love is just as the light of the sun without heat, like that of winter, from which nothing is born; it is the same with life without love, from which nothing of truth and goodness, let alone any fruits of faith can be born. He had this kind of life, which communicated to me was frigid, with cold occupying my hands, left knee, foot down to the sole, nos. 3443, 3444, see *Life (Vita)*, and *Adultery (Adulterium)*. That the Dutch have no love of the neighbor was shown by a little child whom they wanted to kill, thus the innocent. A certain mother was seen to kiss her little one, but I was told that the love is like that also with brute animals, no. 3501, see *Dutch, The (Hollandi)*. Some from their nation who are in heaven spoke with them and said that the primary law is love toward the neighbor, and that without love toward the neighbor, no one can come into heaven. They replied that business does not permit this, but they received the reply that they had been much richer than they were, but that they had looked to the common good as their end, and love toward the neighbor, and engaged in trade for the sake of performing a use in the world, and had not placed their heart in it, adding that in the other life there is no respect of persons, whether it be a poor person or a rich one, no. 3523, see *Dutch, The (Hollandi)*. Love is such that it wishes better to others than to itself is evident from very many things: as for example from the love of married partners, from the love of these

²⁴ ms. and *Vita* have a singular verb.

for their children, even from the love with brute animals; from the love of some toward friends, by simulated love, or courtesy from this; from [conscientiously managed] deposits with some, from the joy from that source: that love can be such. When there is a plurality of such, and so love reciprocates, from this, there is happiness. They are images of the Lord. But those do not grasp this who love themselves and the world, least of all the greedy, no. 3530. The life of the passions is like the fire of a fireplace or candle, and the life of reasoned arguments like the dim glow emanating from that fire. When the life of love approaches, the fire is dimmed and is extinguished and finally turns into cold; the light also likewise and is turned into darkness, and indeed, proportionately to the approach of the life of love and understanding, or of the truth of faith. This shows what kinds of rainbows these are, which are made of feelings, and of truths of faith, no. 3539. A certain one, having died in early childhood, but [now] an adult in heaven, so moved another with only a few words that he could not keep from crying, saying that it was love itself speaking, no. 3545, see *Little child (Infans)*. A single angel who had died as a little child, whose aura had nonetheless been tempered, came to me. Spirits could not resist and stand his aura because it was an aura of mutual love, but fled far away. Thus a single angel is able to drive away myriads of evil spirits, no. 3546. Antediluvians wanting to ascend were declaring they were nothing, but because they could not entertain the word “love”—which for them was too crude of an idea—it was evident that their life was a wintry one, no. 3579, see *Church (Ecclesia)*. They were afterward pushed down by a little angel, in whose presence they staggered, and they were in anguish, so that they were seen vomiting out what was in them, nos. 3586, 3587, see *Church (Ecclesia)*. Today there is huge number of those, which was shown, who regard adulteries as nothing, thus who are opposed to love and prone to cruelty, spoken of, no. 3598, see *Mercy (Misericordia)*. Love and compassion can do little only by being moved, and unless there is present an understanding instructed in higher knowledge of faith, and through it a conscience is²⁵ given, no. 3600, see *Mercy (Misericordia)*. True conscience does not exist without love toward the neighbor and without higher knowledge of faith, no. 3615, see *Conscience (Conscientia)*. Angels feel nothing to be a happier activity than to instruct and teach other spirits, to inspire life into those who resemble death itself, to control the spirits who are with people on earth, thus to serve mankind, to raise the dead. Therefore they receive their highest happiness from the Lord. Thus they love the neighbor more than themselves. Therefore the angels and heaven are thus images of the Lord, no. 3617, see *Angel (Angelus)*²⁶. I realized that love alone arranges spirits and angels into societies, thus the Lord Alone according to the differences of love, arranges into societies; to one who has not love, they appear to themselves erratic, vague, confused, and hardly visible, no. 3687, see *Society (Societas)*. Because the mercy of the Lord, and thence the love of the heavens, when it flows into the world of spirits, and thus into mankind is turned into lusts

²⁵ Reading *donentur* as *donetur*, as appears for this passage at *Cognitiones*, *Conscientia*, and *Misericordia*.

²⁶ ms. *Angeli* but that heading does not exist.

and hatreds, it is evident that order has perished, and thus that mankind is ruled through outer bonds, and that truths of faith separated from love instruct it and lead it back. From them is conscience, which thus is also a rather outer bond, for the true bond of conscience is from love. This also shows that the life of truths, or of the higher knowledge of faith, is a life of light, or only of understanding, which is diverse depending on the convictions. And because a life of light cannot enter into the life of love, for this is inverted order, and because from the life of love is born the life of light, or of the higher knowledge of faith, in which they then are, hence the reason the life of lusts must first be purged away before one can come into heaven, for the life of light can introduce no one into heaven, where nothing but love prevails. One who has true faith has it from the Lord, because this is a tenet of faith, and because mercy and charity are from the Lord, then that also is granted one by the Lord. Thus there is conjunction, for whatever is of the Lord is conjoined to Him, even though one's nature is nothing but evil, which it is also a matter of faith to acknowledge. Consequently one is saved out of mercy. Whatever deviates from true faith, of which a person is convinced, derives a life opposite to true life. Such lives of convictions are innumerable. But the lives of convictions constitute the shell and the lives of lusts constitute the kernel, which lives join together for the most part, for conviction flows in and subdues the lusts, just as the lusts are apt to do that induce convictions, nos. 3693 to 3696.

That all relationships by blood and marriage draw their origin from marriage, thus it is the beginning of all loves and relationships, likewise in the heavens, where the Lord's mercy toward the Church in the heavens and on earth is compared to marriage; so marriage love is the beginning of all loves, consequently of relationships in accord with the blood and marital relationships of heavenly and spiritual things, nos. 3794, 3795, see *Marriage (Conjugium)*. I realized that the bonds of conscience exist entirely as do loves, in the highest degree for the sake of the Lord; otherwise primarily for marriage, then for children, and then further, in proportion to love's relationships by blood and marriage, no. 3848²⁷. The bird, spoken of before, symbolizes the inhabitants of Mars, a beautiful one, which was seen. [It symbolizes] those who from love or affection receive the higher knowledge of faith from the Lord; a bird of pearl [symbolizes] those who have higher knowledge of faith without love. I said to them that those who have love receive all higher knowledge, as made clear in the case of he who is in true humility, he knows that he is nothing and that the Lord is all. Such also are birds, which because they have marriage love, know from this how to make nests, lay eggs, hatch chicks and nourish them. But when love ceases, the higher knowledge of faith remains, in which they imagine the Lord is, just as he who ascended through the loins to the chest and pretended to be the Lord, and picked up the bird but was compelled to let it go. When true love ceases the higher knowledge of faith remains, wherefore the life is like a bird of pearl, that still flew. With those with whom there is not a perception, that it is from the Lord, in every

²⁷ ms. 3838.

least detail they perceive that it is from themselves, therefore they do not have the love of faith. Those who have higher knowledge of faith, when they are vivified by the Lord, become like another bird, which is a of a darker color. Inner sight no longer exists as before with the inhabitants of Mars, nos. 3874 to 3876²⁸, and also no. 3886, see *Speak (Loqui)*. A certain learned man, [known to me] when he lived, who better than others had known some of the higher knowledge of faith and confirmed himself, said that now he is in such darkness that he knows nothing. I told him that although he had been in the light of some of the higher knowledge of faith, still because his life was repugnant to it, he does not like the confirmations of the higher knowledge of faith opposed to the life of his lusts, but rather confirmations of life opposed to the higher knowledge of faith. And when this struggle ensues, the result is that he is in darkness, and there is a kind of purging; and then the Lord sows seeds of truths, and then the light begins to shine through the darkness; and that into such obscurity I also had been reduced. His confused darkness was felt upon me and worked in such a way that my head gravitated visibly forward. I spoke with him about love, that without love there is nothing that would not be confused and without direction, and that love is distinguished into kinds and species, that it alone distinguishes societies one from another, and that the life of love is the life of heaven and of heavenly societies; and that the case is that everyone loves the neighbor more than themselves. And when that love was perceived by him he realized that he was so far away from the love of heaven, or from heaven, that he believed he himself could never come into heaven. But it was shown to him that still he could have, for he had lived in a love of marriage. The mercy of the Lord toward the universal human race is what directs all things—most directly the heavens—into societies. It has been said that those who have lived happy in marriage are happy in the other life also; but those who have lived wickedly, in aversion and hatred, in the other life are unhappy, nos. 3904 to 3908. It was perceived that falsity and truth come forth through variations of form, and that these are produced from love, not however conversely, although it is so thought, and also that all delight [comes] from love, no. 3915. Scientific [truths] were seen as variations of a form, and falsities portrayed as [their] twistings backward. Spirits, having reasoned, thought that with man progressions forward exist, so then truth [would be displayed] with man. But I was instructed that all truth [comes] from love, and because with man there is nothing but evil, the love of self and of the world, so then there is nothing but falsity, nos. 3918, 3919, see *Evil (Malum)*. The bonds of conscience are like debts, and they pertain to goodness and truth, in accordance with loves and their degrees, and all look to the Lord, Who Alone is the bond and gives inner sight, no. 3937, see *Conscience (Conscientia)*. As often as the mental image and notion of love occurred in the world of spirits, such a crude [mental image and notion of it] occurred, like a heap of earth, and the mental image of heaven like a dense community. But when the persuasive life [of the spirits came into play], then [the mental image or notion] was so refined, it was like that of light. The reasons are

²⁸ ms. 3875.

that marriage love is nauseous to them on account of adulteries, that love toward the neighbor is nothing, [nos. 3945, 3946].

[continued in the unalphabetized manuscript p. 1217 s.v. **Love** (*Amor*), but the fifth part of the autograph has been lost, containing continuations of the words **Love** (*Amor*), **Brain** (*Cerebrum*), **Church** (*Ecclesia*), **Faith** (*Fides*), **Hypocrite** (*Hypocrita*), **Word** (*Verbum*); see Editor's Supplement by J.F.I. Tafel in the appendix]

Anatomy (*Anatomia*). [I:31]

[continued in the unalphabetized manuscript, p. 854 s.v.] **Anatomy** (*Anatomia*)

The angels wonderfully know from the Greatest Human whatever there is and can be known of the anatomy of the body, and yet previously they had known nothing about the one or the other, no. 1625, see *Person on earth* (*Homo*).

Those who practice shared marriages, in other words, wicked adulteries, about them, that they are pigs, [no. 3450].

Maidservant (*Ancilla*). [I:32]

See *Woman* (*Mulier*).

Angel (*Angelus*). [I:33]

The Kingdom of the Lord, or Heaven, was portrayed before me, together with the union, harmony, inflow, and happiness of many; and also a ladder of angels was seen as with Jacob, *WE* 541 [4a]. Thoughts, will, actions, steps and footsteps are controlled by the Lord, by means of angels and spirits, in the very least details. I was led in this way and was still going around with people as before, with no one noticing, *WE* 943 [5a]. Angels and good spirits are not governed by themselves and do not want to be governed by themselves, but on the contrary evil spirits do, *WE* 1147 [9a]. Angelic speech was heard and grasped in a dream, but not in wakefulness, because it was inexpressible, *WE* 4793 [151a]. The arrangements of angels and spirits take place according to each effect, *WE* 4921 [161a].

Permission takes place through many intermediaries, nos. 15, 16. Truths, however, flow in from the Lord directly, even if through angels, no. 16.

[continued in the unalphabetized manuscript, p. 137 s.v.] **Angel** (*Angelus*).

About choirs of spirits and angels, and their harmonies, unity, forms, whirling and back and forth movements in speaking and acting, which image the beauty of things heavenly and spiritual. Also, about the heightening of happiness from many united into heavenly forms by the Lord, no. 86. The ancient Church people beheld in physical objects spiritual and heavenly things, and therefore they were in company with spirits and angels. Today, when it is not even believed that there is any interaction [between earthly and heavenly things], that has completely changed, no. 110. The speech of the heavenly beings among themselves is incomprehensible and contains more within it in an instant than can be unfolded on many pages, no. 141. The speech of the angels is not expressible. It must be compared with inward forms, which are inexpressible and beyond our grasp. Those angelic forms, when they fall into the world of spirits, turn into pictorial symbolism like prophetic displays, no. 155:1, 2. Spiritual and heavenly matters with angels are exhibited natural and earthly with lower spirits, thus with people on earth, no. 155:3. There are three levels of angels, and also there is the world of spirits, no. 156. When angels have been let back into the state of spirits, they are therefore not good, nos. 157, ff. The objects of a person's senses do not move the angels, and the interactions are such that, when the Lord guides, the confused objects of a person, when displayed, are presented among the angels clear, pleasing and connected, about whatever thing, to whom it pleases the Lord, no. 186. Angels and spirits perceive nothing of the things that are outside a person on earth, other than in those in whom is an opening, then a passing on takes place by consciously mirroring the things, and a kind of attraction is more or less felt, no. 203.

The angels of the inward heaven perceived nothing from my bodily senses, but they were nevertheless continually generally reacting against the individual attempts of evil spirits—about which also I was taught aloud: and also from this, that it was suddenly granted them what to perceive, which they wondered where this came from; and they do not desire to be involved in earthly matters, because they are more remote from them, gone to corruption, and individual things, no. 206. A witch examined by angels was turned into a ball of snakes, nos. 232, 240. The angels do not know what is going on in the lower realm, unless the Lord gives them to know, for their mind is raised up through a realm of belief, to Himself, about which raising up, also nos. 256, 258, see *Prayer (Oratio)*. Also, evil spirits, by permission, sometimes enter into heaven as it were by their own intrigues, which were seen, and can be among the angels. They are surrounded by a field of spirits of such a kind, that otherwise they cannot approach even from far off without their coldness being felt, which was communicated to me, no. 316. Some of the devil's gang could so cunningly and skillfully distort truths that they attacked even angelic spirits, no. 318, see *Distort (Pervert) (Pervertere)*. Angels were moved by the heavenly truths which I thought, together with a sense of happiness, no. 336. Who are truly angels, no. 336: mid. It was shown that angels can see the character of a person, how much someone has of good and evil, truth and falsity, thus what

someone is like in various states, as in daylight, no. 350; and also a person's thoughts, what they had been like, and indeed together with the [subsequent] acknowledgment of them, no. 351. Inward spirits have the ability to know at one look what a spirit is like, which was portrayed by the removal of a little bubble, and also portrayed by the removal of as it were a cloud, no. 433. An angel was governing the thoughts I was writing, from experience, no. 446. An awareness of heaven's glorifying the Lord, by a beam and a sparkling, its nature, no. 448. The lower mental powers are as it were in a sleep when the inward ones are in complete light and wakefulness, which is the state of angels, from experience, no. 456. I was let into many companies of evil spirits and at the same time into companies of angelic spirits, and through the latter was given awareness, perception and reflection, no. 484. Jovian angelic spirits do not communicate with the spirits of this earth except remotely because their characters are different. However, the angels are together in one heaven, no. 552. I was drawn up into a realm of light like that of diamonds, as to the head, but not as to the body, where there was a glorification of the Lord, where there were choirs glorifying the Lord. The angels there said that the choirs have distinct spiritual and heavenly mental imagery in this way, and that they learned and know nothing but what the Lord gives them to learn and know; and also that the world of spirits is looked upon beneath, without communication except when and insofar as it is granted to them by the Lord, and that from there they can control nothing, and cannot influence them on their own, only by the Lord in a manner imperceptible to them, besides many other things, nos. 600 to 608, see *Heaven (Coelum)*. The Jovian angels are together with others in one heaven, but their spirits--also angelic--are separated from [spirits] of another earth, no. 626. The angels can never be perfected to a point where they can be called perfect and holy, to eternity, and the Lord Alone is perfect and holy, no. 630. There are deceitful [spirits] high up in the zenith who want to hide completely and to inspire deceptions through others, pretending they are angels, they also make themselves invisible by a gentle streaming in, thus they think they are safe, no. 641. Their punishment, no. 642, see *Veil (Velum)*. These are they who persecuted the Lord in life, and indeed with wicked practices, which lie open in the other life, no. 643. The sight of spirits and angels is just as real as in a waking state of life, in which they also seem to themselves to be in dwellings, in gardens and the like, no. 652. How heaven is opened, and those who are let in are received by the angels, nos. 697 to 708, see *Heaven (Coelum)*.

The Jovian spirits, having [obtained] a seat in my head, are so gentle, yielding, allowing themselves to be acted on by the Lord, content in those things which are enjoined, that it is not easily described, no. 708. About those who bring themselves into heaven under an angelic appearance, nos. 715, 716, see *Beasts (Bestiae)*. How the Jews are admitted into the city at the right, by a white and shining spirit, between whose feet he crawls, on his back, nos. 753, 754, 745, see *Jews (Judaei)*. Because many elements are still clinging, which successively ferment, so to speak, angels are let back into the state of spirits, and sometimes into their original state, so that they may be perfected, no. 789. Angels are perfected to eternity by the Lord for receiving [the beliefs of religion], yet can never be led to anything of holiness from themselves, so that heaven can never be called holy. I spoke with them about this, no. 883. Another person most similar to a second person can be counterfeited before spirits but not before angels, nos. 890,

891, see *Character (Indoles)*. The speech of angels was perceived as a gentle, wave-like motion, but was not understood. It involves countless things in a moment which must be expressed with many [words] of speech, and yet cannot be expressed: from experience, no. 894. The angels understand a person's thoughts better when the person is not paying attention to the words which he is speaking and to the written text which he is reading, because his memory's personal matters hinder [understanding]; thus they understand best from little children, when they are praying and reading the Word of the Lord: from experience, no. 895. An angel enumerating only the kinds of happiness of the heaven of inward spirits to the number of about 500, and this within 5 to 6 minutes. From this it can be evident how immeasurably many species and individual types of species, and also subdivisions, there are; and also how numberless are the things that can be told by angels within one minute, and how great their intelligence is, nos. 906, 907. What things were expressed by an angel in a moment, which can[not] be expressed by means of many sheets of paper, no. 914. Angels knew in anatomical, physical, and philosophical material what is true, as if from themselves, from experience, no. 955. Those who constitute the province of the renal capsules in little children are communications between humankind and angels, nos. 968²⁹ to 972, see *Kidneys*.

Spirits see simultaneously the mental images of words and of many things which belong to a mental image, but angels innumerable things simultaneously, and from this are conclusions about the truth, no. 1051, see *Mental image, (Idea)*. Evil spirits are sometimes permitted to bring themselves into societies of heavenly beings. This happens in certain states of mind. This results in temptations of heavenly beings and examinations; those who do not thus have true faith are let down and undergo mild kinds of chastening, no. 1054. One was let into angelic societies who was in the habit of [using] flattery to entice virgins to whoredom, and the wives of others. He was punished with the severe punishment of dismemberment, nos. 1070 to 1074, see *Adultery (Adulterium)*. I was raised up into a certain heavenly field and was thus removed from evil spirits, realizing that nothing could stream in from evil spirits. What was streaming in, which comes forth according to communication given by the Lord, was a kind of sluggish uncertainty, no. 1085. When I was conducted into the state of the dying so that I might know how a person is raised up from the dead. For several hours my heart was taken possession of by heavenly angels, and thus I was joined to them, and two heavenly angels were seated at my head; and afterwards spiritual angels rolled away the tunic of the eye toward the septum of the nose, and more, spoken of, nos. 1092ff., see *Die (Mori)*. The language of the heavenly angels, [when they are speaking] from heaven through spirits, is gently flowing, with nothing harsh and loud, 1108. The connections of the human body and its members are so exquisitely understood by the angels from a deep knowledge alone of the grand human being, that nothing is hidden, no. 1145½. About what angelic language is like, nos. 1146, 1147, 1148, see *Speak (Loqui)*. Outward elements are governed by peaceful inner ones, as in the atmospheres and a person's bodily elements, nos. 1175, 1176, 1176½, see *Equilibrium (Aequilibrium)*. About angels, who seem to be wrong in these respects, that they do not like man to enjoy inward matters, thinking that as a result of this they themselves lose their own enjoyment, no. 1184. No spirit or angel is holy from himself, but from the Lord, that in themselves they are all filthy—a voice sent out to me from the heavens, nos. 1198, 1199. Evil spirits as it were compete for a person's thoughts with the angels, who may win the victory, no. 1205. I could not think angelically, nor can spirits, because grossly earthly elements cling [to them]; nor can angelic spirits think well, nos. 1221[½], [1222,] 1223, 1224. There are things in unlimited number in every idea, and also in many, that angels perceive; a spirit and an earthly human, however, perceives almost only earthly and bodily elements, no. 1225. A certain murderer was punished, becoming as black as a Mummy, and raised up, was shown to the angels as the devil that he was, no. 1262, see *Kill (Interficere)*. Angels spoke through spirits with those in the lowest hell, no. 1315, see *Hell (Infernum)*. Angels do not know, when they become spirits, that they had been in heaven, still less what the joy had been like there, therefore it was shown [to them] by experience, no. 1331, see *Hell (Infernum)*. When intervals are alternated—when he is a spirit, then he loves worldly things, which he prefers, and when he is an angel, then he loves heavenly things, and he prefers these. Therefore when in heaven a fight arises between bodily elements and heavenly ones, causing annoyance, he is let back into

²⁹ ms. 969.

the state of a spirit³⁰ in which when he has been gifted by the Lord with a new ability, he is received into heaven, no. 1332. Angels from the sky were directing the punishment of someone who was wrapped up in a woolen cloth, no. 1375³¹, see *Band (Fascia)*. About the heavenly angels, how they form their mental images about the understanding, the will and action, that is, the fruits of faith; they do not let in spiritual elements unless they are heavenly qualities, nos. 1470 to 1480, see *Love (Amor)*. About those who take pleasure in revenge and hatreds, so that they try to destroy all of a person's life; that the worst of them appear like angels, both in their yielding manner and as it were gentleness. About their most severe punishment, nos. 1488 to 1497, see *Revenge (Vindicta)*. Angels govern and temper the punishments, and they ascertain what [the spirits] are like, and if there are revenge and hatreds, the kinds and amounts, and how much they can bear as well, no. 1494 see *Revenge (Vindicta)*. The spirits of Saturn are carried up into heaven and let back, as they desire, therefore they call themselves angels, no. 1528. When they die, their bodies are thrown away, because they say that they are filthy, and that it is their life that becomes an angel, no. 1530. When certain spirits wanted me in their company, I had been caught up into the company of heavenly spirits, thus removed from them. They supposed I had slipped away from their company and were looking for me in a pit, nos. 1552, 1553, 1554, 1555, see *Pit (Puteus)*. The heavenly spirits' speech with me was like the heart's pulse, gentle, no. 1556³². From the ideas of the heavenly angels it is clear that the Lord Alone is belief. They know nothing in charity and works than affection or belief, thus the Lord. The heavenly [angels] also perceive what is heaven, the world, the earth to be nothing than only the life of the Lord, from which are each and every thing, no. 1608. The angels wonderfully know from the Greatest Human whatever there is and can be known of the anatomy of the body, and yet previously they had known nothing about the one or the other. When they recall it, it seems to them as it were inborn knowledge, no. 1625, see *Person on earth (Homo)*. Thus they are as if in the beginnings and causes of everything below, *ibid*. I was not able to speak with heavenly [angels] because they did not allow words containing harshness, and so not consonants, unless they took away the too hard sounding parts. From this one can perhaps determine what kinds of spirits spoke through those who are in the Word, as well as from the whirling motions and stops, nos. 1645, 1646. About a spirit of Jupiter who was sent ahead to announce the coming of angels from there, and their speaking with me through the lips, face, eyes, brain, from which it shows how it was with John the Baptist, that he was sent ahead to announce the coming of the Lord, nos. 1648 to 1656, see *Speak (Loqui)*. The speech of angels is that of thought; and when [they spoke] about the Lord, [it can be considered] that the spirits are angelic, or they constitute the heaven of spirits, not the world of spirits, nos. 1659, 1660, see *Speak (Loqui)*. The punishment of promiscuity: he was spun around about a rope, and [his] front parts showing to spirits and angels, nos. 1663, 1664, see *Marriage (Conjugium)*. A certain rebuking spirit, from those who are of a satellite of Jupiter, applying himself to the top of my head, both continually and promptly brought forth whatever I had thought. He said he desired to become an angel. When I spoke with him, [I said] that it is not angelic to look for [a person's] evils and many others things, spoken of; but he was cheered that he could become an angel, no. 1675, see *Jovians (Joviales)*.

About an angelic field, into which I was raised up, how those were, in it, who put on innocence, and also spirits who tried to become intelligent from their own power; and that to evil spirits it is in general disgusting and enclosing. What kind of field it was, was symbolized by an angel appearing as a little child who had a little crown of resplendent sky blue flowers and wreathes of other colored flowers around the chest, nos. 1839 to 1849, see *Aura (Sphaera)*. Angels said that their approach produces warmth because they have the warmth within them, but that it is not felt by them, no. 1859, see *Heat (Calor)*. The simple mental images of a person are perceived by spirits³³ as so full that it can hardly be believed, their mental images likewise by angelic spirits, and theirs by angels, thus angelic language is incomprehensible, no. 1894, see *Mental image (Idea)*. Criminal spirits looked into by angels appear in the world of spirits as

³⁰ in ms. the plural was changed to singular, as entry at *Spirit (Spiritus)*, *Purge (Vastatio)*.

³¹ ms. 1376.

³² ms. 1555.

³³ ms. people (*hominibus*), but see *Mental image (Idea): spirits (spiritibus)*.

beasts or wild animals having variety depending on the fantasies, nos. 1913 to 1916, see *Portrayal (Repraesentatio)*. About angelic mental images, that they are ineffable, and about the streaming in of their mental imagery into the mental imagery of little children, and of people, and also that angels discern the inward elements of people's thoughts, nos. 1917 to 1927, see *Mental image (Idea)*. The deeper things of inward things, which belong to the angels, were communicated to me, but only that there are such things there, in which there are very many things, together with a very general mental image, and a certain similar feeling, which generals are containers, no. 1958. A certain spirit, for whom [his] inward parts were opened a little toward heaven, was seized with great distress, begging that it might cease. From this it was clear how dangerous it is for heaven to be opened to the evil, or to those who are in fantasies. It is such a presence of the Lord—and a little one—from which they are tortured in this way. This makes it clear that the person, or the spirit, is the cause of [their own] evil, torture and death, because with the Lord there is nothing but good and the greatest gentleness, nos. 1959, 1961. It is clear that pleasures and happiness from truly good things and truths must come from the one and only source, which is from the Lord. All who are angels are kept in the perception and conviction of these things, by whom it has been confirmed, by communication to me, too, no. 1965. Evil spirits are distressed and tormented when they abide in the presence of faith, just as when they are looked into by angels, no. 1966. How the angels perceive evil and offensive things, shown, that it was only as an inexpressible mildness, like cornered earthly objects with rubbed-off points and corners, no. 1995. Angels also were affected by the music of fiddles, but only when I paid less attention, and the gladness of the spirits was not communicated to me from it, no. 1998, see *Music (Musica)*. The fields belonging to spirits and angels are not mingled with the Lord's field, but are tempered [by it]. The field of the thoughts of a person, in the amount of goodness and truth it contains, is of the Lord; the rest are from the angels' and spirits' own [fields], nos. 2006, 2007, see *Aura (Sphaera)*. A person's general mental images in comparison to angels' mental images are slow and vague, no. 2010, see *General (Commune)*. A certain spirit recently coming up to me from the life [of the body], whom spirits were trying to attack by different special arts, (but every time was protected by good spirits), did not know otherwise than that he was in the body because he was without the ability to think back on places, time, and sensual objects. He became anxious about where he should live and about similar things; who was told that the Lord now provides all things. He was then left to his thoughts which were like those he had had as a person, and it was known from this that he had had faith. Evil spirits were permitted to attack him to the point of causing fear and anxiety so that he might know that the Lord protected him. He was sent to the province of the heart and it was given to angels to protect him, which they did with watchful care, while evil spirits were seeking him. The angels gave him whatever he desired in thought. Left to his own thoughts he was concerned about how he could repay such great kindness. From the saying of the Lord's prayer it showed that he grasped only the literal meaning—but such a meaning that [his] inward regions would be opened, praying in this way in simplicity. On this account he could also be among angels immediately after his bodily life. After this he was seen in the company, current and conversation of angels who are of one mind, no falsity clinging to his ideas, nor self-love causing hesitation, unlike others, whose falsities and passions first must be purged, nos. 2030 to 2039, 2042. Some were raised up into heaven among angelic spirits and saw me reading in the Word, saying that they perceived only the inward things of the Word, and that they also perceived the inward things of my thoughts and mental images, nos. 2053 to 2061, see *Word (Verbum)* and *Thought (Cogitatio)*. Those who have spiritual mental images mixed with filthy bodily elements, could not be in societies of angels because to them mental images become plain, if not in one state, still they will be in others, no. 2059, see *Thought (Cogitatio)*. What the mental images are like when falsities have been mixed together with truths, profanities with holy matters, which falsities and profanities are called forth by evil spirits, and they are defiled more, to the point that angels flee from the sight of the mental image—in which if they look into it, is at once known what a person or spirit is like, no. 2073, see *Mental image (Idea)*. Angels change societies depending upon [their] desires, and societies are their delights and joys, nos. 2091 to 2096, see *Society (Societas)*. The angels perceive at once what harmonious good and truth there is, although there are countless elements in a mental image. That it comes from the Lord, was corroborated from heaven, otherwise a harmony of so many elements, beyond number, or any selection from them,

could not exist. He doubted whether anyone would realize that in the world, nos. 2115 to 2117, see *Lord (Dominus)*. The speech of angels through mental imagery is incomprehensible, nos. 2137 to 2144, see *Speak (Loqui)*. What angelic displays are like, that they are inexpressible, nos. 2186, 2187, see *Portrayal (Repraesentatio)*. Angels have no memory of things past, neither care for future things, nos. 2188 to 2190, see *Memory (Memoria)*. Things in the skies, the atmospheres, on the earth correspond to angelic displays, nos. 2192, 2193, see *Portrayal (Repraesentatio)*. What an angelic mental image is like was also shown in the Lord's prayer, that they rejected temptation and evil towards the back, no. 2207 see *Temptation (Tentatio)*. Angels attempted to know how their mental imagery flowed into [the thought] of an earthly human, so that they might understand the interactions, but because it also flowed in from their own things, out of which spirits raised up disharmonious elements, it did not succeed. From this I realized that angels cannot lead a person on earth, and to the extent that it comes from themselves, it would corrupt the person, no. 2208. Angels speak with people on earth by spirits; when without spirits, it is like a spiritual breeze, not intelligible except through a kind of feeling, no. 2210. Angelic mental imagery and portrayals are to the mental imagery of an earthly human like the forms and connections of the internal organs of the body are to the outer form of man; from this one knows how incomprehensible [the relationship] is. For obviously, there are so many internal organs within the body, and all down to the very least contribute to its outer form, which alone is known, not how it results from them. This is how the mental images of angels' thought [compare] to those of human thought. That the comparison is correct is clear from the fact that each idea is a person's effigy, which is known by angels. But the ideas of angels are only such as the numerous internal organs are to the body, with little glands and the like; but they are not like the interiors of the internal organs, which are much more hidden. This shows how crude still are the mental images of angels. Those which stream in from the Lord can be likened to the larger tissues and vessels. Because [angels] are organic instruments the inflowing life of the Lord can be compared to the tissues and vessels in comparison to the angels, but yet it is the life in the tissues and vessels. These words were approved by the angels. The faculty of thinking should be compared to the ability of the internal organs to function, which does not belong to the tissues and little vessels, but to the life within the tissues, nos. 2211 to 2220. In the other life states of mind are passed through, like the times of the day or the times of the year, and when they are angels all their times are like those of spring or morning in comparison to the earlier states when they were spirits, for whom the earlier cheerful states then are comparatively not cheerful, for all things are relative, no. 2294, see *Regeneration (Regeneratio)*. Spirits who constantly insist on wanting to command and be feared, were told that they should not be venerated, for many reasons, but only the Lord; nor should angels, but they should be honored to the extent that they are the Lord's, no. 2302. The names and expressions [in the Word of the Lord] cannot be understood in heaven, thus not the meaning of the letter, which is physical, worldly and material, which is also evident from angel's speech, which is ineffable, no. 2356. The wisdom and intelligence of angels is ineffable and made up of things that can never come to the discernment of people on earth: they know what is in the organic body based on the grand human body; they can even enumerate the sequence in order, for they are in the light of truth from the Lord. This also shows what their wisdom is like. When they only look into an evil spirit he begins to feel a torment, to be as it were dissolved, even turned into kinds of brute animals—from experience. And from this then, from the spirit's mental image they at once know what he is like. And from this then, if people on earth scan at a single glance what they have written, angels at once know whatever has been written and what the person's ideas had been in detail, but this is from the Lord, nos. 2394 to 2397. Good spirits think and act as if of themselves, but they know very well that the Lord gifts them with rationality, intelligence and wisdom, no. 2399. Variations of state are countless, so they never to eternity recur entirely alike. This shows how great the happiness of angels is. But still angels can never to eternity achieve perfection, and hardly even in the more general respects, nos. 2402 to 2404, see *State (Status)*. The intelligence of angels is also evident from the fact that they knew the words of the Hebrew Language, how many times they were read by me, and to the extent that they are seated in my memory, no. 2410. The inward parts of the Word can be understood by a person, not however the very inward, much less the innermost parts. This can be inferred from angelic speech, which is incomprehensible, nos. 2462, 2463, see *Inward (Interioria)*. That very inward and innermost things are unfathomable, consequently those

which are with the angels, is evident from many things in nature, spoken of, nos. 2477 to 2479, 2483, 2484, see *Providence (Providentia)*. About angelic spirits, or those who are in the inward realm of thoughts, no. 2527, see *Thought (Cogitatio)*. How unfathomable the mental images of the inward heaven are, and still more of the very inward one, can be illustrated by the nervous tissues, nos. 2561, 2562 see *Tissue (Fibra)*. It seemed that several objects were portrayed joined with the image of a city, similarly with spirits, which mental image flowed from the ideas of angels, which ideas simply presented the idea of a city. This shows how many things there are in angelic ideas, when only simply the portrayal of a city comes forth, which is of spiritual things, but a portrayal of animals is of heavenly things, no. 2581. The states of the angels' happiness are unlimited, inexpressible and most unknown to mankind; and also their Speech is ineffable, nos. 2585 to 2588, see *Happiness (Felicitas)*. I did not understand the speech of good inward spirits except faintly in a mental image; it has been portrayed by sky blue mingled with a brightness inexpressible. From this bright clouds in sky blue [have been depicted], nos. 2632, 2633, see *Mental image (Idea)*. That all good is from the Lord, thus not from the angels, was plainly shown by a candlestick in honor of the Lord fashioned by angels, nos. 2646 to 2649, see *Lord (Dominus)*. About the speech and mental images of angelic spirits, and also of angels, what they are like, many things, nos. 2696 to 2698, see *Mental image (Idea)*. Good inward spirits do not have communication with evil inward spirits except at the Lord's good pleasure the speech of the good was perceived in a pleasant silence, no. 2797. Angelic speech was heard but not understood. It was perceived like a river, which was full of an abundance of imagery. And the spirits' speaking was something general, in which the angelic discourse was contained, nos. 2806, 2807, see *Speak (Loqui)*. When angels are absorbed in a falsity, they frequently fall down into the world of spirits; and there he is freed from the falsity. A heavenly society does not want to lose anyone, and does not reject any one, but it is his falsity [that does this], nos. 2823 to 2827, and 2831, 2832, see *Heaven (Coelum)*. Evil spirits continually attack and do not stop, but angels hinder and defend, nos. 2872, 2873³⁴, see *Bond (Vinculum)*. Certain angels let into the world of spirits have the Lord's presence with them, as if it were the Lord. From experience: Certain ones were with me, and then evil spirits were unable to attack me in the least; with them there is a presence of angels, with whom the Lord is present, no. 2886. It was seen that the men of the most ancient Church, because they had been in a state of faith, had been in company with spirits and angels, consequently heaven and earth were united, but that they were alienated from that company as much as they were alienated from faith and as they went away to superficialities, no. 2950. Angels and inward spirits, when they are let back into the lower world of spirits, do not know what went on before, no. 2967, see *Memory (Memoria)* and *Dragon (Draco)*. Mohammedan spirits did not care for [scientific] subjects of inquiry [in me], saying that if they know goodness, from goodness they can learn all things, thus innumerable confirmatory useful things; such is the heavenly idea, no. 2995, and also no. 2996, see *Heaven (Coelum)*. I was spoken to out of heaven by means of a waving motion, thus by many together, to the effect that those who have the truths of faith do not need confirmations because they are in all of them, no. 2999, see *Faith (Fides)*. Angelic speech embraces many things in the least parts of an idea of spirits; it can be understood as a general of thought and of feeling. One who is in the body cannot engage in the angelic speech. How it was understood, nos. 3052, 3053, see *Speak (Loqui)*. Spirits put on a person's bodily memory; the angels, however, keep his inward memory, wherefore they rule the lower [spirits], who nevertheless do not know otherwise than that they think on their own, as is clearly evident with those from Jupiter, no. 3104, see *Spirit (Spiritus)*.

[continued in the unalphabetized manuscript, p. 1047 s.v.] **Angel (Angelus)**.

There was a certain proud one, who despised others in comparison with himself, and had in his fantasy that angels were wretched and like worms. He was blown up by fantasies even so as to fill the universe, no. 3113, see *Arrogance (Superbia)*. Men and maidens appeared in a colonnade. It was said that angelic spirits are like this when looked into by angels, no. 3142. Displays among angels are not fantasies

³⁴ Does not appear relevant.

but imaginative mental images, and symbolic of those mental images³⁵ that come forth beautiful and pleasant, thus also in the portrayal of their principles, for they symbolize heavenly and spiritual truths, and they perceive the happiness of the truths of faith, no. 3173. The intelligence of angels is so great as to be indescribable, as, for instance, what the fear of love is in that idea, in which it was then understood, that in the case of angels so many things are embraced together about the fear of love taken in that idea that they cannot be described by a large volume, and not even the half of it to the human understanding, no. 3174. It was observed when angels are speaking through spirits, that it is as if the spirits were in a river or stream of ideas, and that then very little of the heavenly ideas had been able to come to me into words and through words, no. 3176. Angelic spirits spoke with spirits of Mercury by means of changes of state, which changes they did not understand but only perceived in general, no. 3238. The spirits of Mercury were surprised that the ideas I was writing were so crude. I replied that the people of this planet do not even grasp these things. They asked whether such would be able to become angels, and I said that they become [angels], and those who spoke with them had known nothing about such things in their bodily life, no. 3240, see *Mercury (Mercurius)*. When awakened, I was surrounded by many spirits, in whose midst were angelic spirits. Those spirits were maiming someone very harshly, with fury, who was their god. Angelic spirits were in the midst where they were maiming and spoke from there with me; they were then moderating the punishment, spoken of, nos. 3296 to 3306, see *Star (Stella)*. Angels know not only from one word, but even from one sigh, what there is in man or spirit—I grasped [by spiritual mental imagery], no. 3308. The approach of an angel[, thinking,] to evil [spirits] was portrayed as a certain puff of wind, no. 3354, see *Church (Ecclesia)*. The thoughts of angels and angelic spirits are like parables, into which [form] they also come down. They also come down into symbolic portrayals of pleasure gardens, vineyards, banquets, nos. 3356, 3357, see *Portrayal (Repraesentatio)*. I spoke with spirits: that the angels have their head in heaven, their feet in the world of angelic spirits; these have their head in their world, and their feet in the world of lower angelic spirits; these have their head in their world, and their feet with mankind. Evil spirits, however, have their head in the tail and their feet upward, no. 3398. A spirit who by means of fantasies was able to enter to enter into the mental images of other spirits and attract them³⁶. I was in sleep about dogs and a cliff, when I awoke I thought about the cliff, then a great acrophobia was felt, which was from him, because he fears cliffs extremely, which horror strikes him as soon as he thinks about angelic spirits and about angels, no. 3406, see *Mental image (Idea)*. About the rhythmic speech of angels in gyres, what it is like, that all³⁷ agree, many things about it, no. 3423, see *Speak (Loqui)*.

Spirits exquisitely sensed the states of feelings and convictions, and their changes that [occurred] outside me, and that I did not perceive except from the effect, spoken of, no. 3524. With all people on earth there are two or three spirits, who are mediums, through whom the urges of the world of spirits flow in. They imagine they are that person. There are also two angelic spirits near the head who control the lower spirits, of [whose role] these are ignorant. Angelic spirits act into the inward parts of thoughts. Given to reflect, they know that they are not the person. In this way the Lord rules people on earth through spirits and through angels, no. 3525. Since a human being is ruled in this way by the Lord through spirits and through angels, the order is also such that evil spirits pour evil into a person, or arouse it, but angels hinder, turn it away and defend, as is clear to me from much experience, no. 3528. A single angel is able to drive away myriads of evil spirits, when he merely is in the aura of mutual love, an example, no. 3546. Angels who had died in early childhood and are [now] adults in heaven are also let back into the world of spirits so that they may be reformed, nos. 3547 to 3548³⁸, see *Little child (Infans)*. Spirits from among the lowest common people, who had lived almost like beasts, in whom there was scarcely anything living, were enlivened by the Lord through angels, who were taking such care of them that it is almost indescribable. They were untiring, doing it with the greatest affection and delight, nos. 3550 to 3556, see *Ignorance (Ignorantia)*. A little angel was pushing antediluvians down, so that they

³⁵ ms. *earum*, 2nd Latin edition *eorum*.

³⁶ 2nd Latin Ed. *eas* but *eos* at *Draco, Loqui, Lux, Magia, Nox, Rete, Simulatio, Tenebrae, Timor, Ventus*.

³⁷ ms. *omnes*.

³⁸ ms. 3549.

staggered, and they were in anguish. Afterwards they were vomiting out what was in them, nos. 3586, 3587, see *Church (Ecclesia)*. Spirits said that they cannot possibly reason about spiritual matters except from the senses, but I replied that they ought to think from heaven, that is, from the higher knowledge of faith, and then confirm these things by means of the senses. This is how the angels [do it], therefore countless truths, even natural ones, when needed, are revealed to them, no. 3590. I spoke with those who thought that faith alone without good works, or the fruits of faith, saves, saying that in the other life there are no good works, thinking there is heavenly joy in being inert, and in enjoying joy and happiness without an active life. But it was shown that in the other life good works or fruits of faith are especially alive, angels feeling nothing to be a happier activity than to instruct and teach other spirits, to inspire life into those who resemble death itself, to control the spirits who are with people on earth, thus to serve mankind, to raise the dead. Therefore they receive their highest happiness from the Lord. Thus they love the neighbor more than themselves. Therefore the angels and heaven are thus images of the Lord, no. 3617. Something flaming fell down before the left eye, which dazzled even the inward sight. Presently I saw also something dark, like a dark cloud. These things symbolized that angels' wisdom and the things which are of wisdom, like happiness and many other things, are so far beyond that of lower spirits; which I have also noticed in another way, nos. 3629, 3630. A most resplendent whiteness was shown in a dark Fireplace, and it was realized that the intelligence of the angels compared to that of lower spirits is as that light to the darkness of the fireplace. It was said that the angels live in such light that the light of the noonday sun is comparatively shadow; and that the angels see one another: like [their] light is, so is their intelligence, no. 3646. Mankind cannot live unless in company with spirits and angels, therefore not without mediums, otherwise there would not be a connection between them and the world of spirits, nor between them and heaven, through which the Lord imparts truth and goodness, no. 3639. That inward evil spirits do not have communication with good, or angelic spirits shows from this: if they should only be looked into, they turn into foul subjects and animals, no. 3640, see *Spirit (Spiritus)*. The mental imagery of angelic spirits consists of most beautiful and most enjoyable displays, together with wisdom and intelligence, and in clearest light, no. 3640½. Once more those were heard who had been almost dead. They were raised up into life by the angels, with delicious pleasantness, which was felt. When they acted, they thought [it was] from their own power, but they said that they know it was from the Lord. Those then were chaste³⁹ women, who were in charge of the left nipple of the breast, no. 3655. When David rushed where the angelic spirits begin, he began to choke, to smell his cadaverous stench, so that it was as if he would perish, nos. 3660, 3665, see *David (David)*, and *Deceit (Dolus)*. Angelic spirits see each other, converse together very wisely, dwell together, in the clearest light, thus that they are in societies, communicate states of happiness. But not so evil spirits, who only see each other on certain occasions and converse; from experience, no. 3686, see *Society (Societas)*. I spoke about the Providence of the Lord, which was likened to piles of stones and clay from which a magnificent palace [is to be built]. It was said that those [thoughts] flowed in from angelic ideas, which no one could know, which they were speaking about, for the construction of buildings, just as other like things, are applied to numberless cases, nos. [3724,] 3725. The mental images of the human bodily memory are vessels in which the mental imagery of spirits and angels is grounded, no. 3759, see *Vessel (Vas)*. The mental scope of inward angelic spirits does not fall within the field of human perception, and contains the higher knowledge of faith, no. 3761, see *Word (Verbum)*. Those who have true faith are given to know that nothing is their own, but that all truth and goodness belongs to the Lord; and good feelings are instilled together with conviction. And when they are not in a state of reflection it does not appear to them otherwise than that [these qualities] are from themselves, but when they are in a state of reflection, then they acknowledge; if not they are let back into the world of spirits and instructed by living experiences, and thus they are led back into their former state and enjoying the happiest freedom. This is what is properly called freedom, no. 3787, see *Freedom (Libertas)*. Angels' mental images are perceptions from the Lord, to which many things are joined, an example, no. 3791, see *Idea (Idea)*. Deceitful and evil spirits are ruled by the Lord not so much by an inner influence, except insofar as they can perceive, understand and reflect; but the angels are ruled by an

³⁹ Second Latin Edition has *costae* (ribs) where ms. has *castae*, as also do *Felicitas, Pectus*.

inner influence, nos. 3845, 3846, see *Holy (Sanctus)*. The angels overhead do not have any communication with the spirits, who are below, present with people on earth, but only control them, no. 3846, see *Holy (Sanctum⁴⁰)*. A certain angelic spirit was with me who was, I realized, as if asleep. He was not concerned about the attacks of evil spirits. They also did attack, but could do nothing, no. 3855. Dippel, who believed the spirit would be something obscure, like a specter, was told that the angels enjoyed the highest light, wisdom, intelligence, and Happiness, no. 3890, see *Dippel (Dippel)*. A mental image of the Infinite and eternal is instilled into the angels by the Lord, for they do not know what space is—someone at the end of the universe is present in a moment; neither do they have an idea of time because they have no idea of things past and things future, thus both things past and things future are in [their] present from the Lord; nor is there anything [in their mental scope] like old age, or death, but only of life, thus all in their present is what is eternal, no. 3973. In the other life they perform good works especially, in the measure of which they receive happiness from the Lord. Therefore if they were wanting to take away good works of faith, they are wishing for heaven and of the human race to perish; for to be of service to mankind, to teach spirits, to vivify those who are as it were dead, to raise up the dead, to perform works of love to one another mutually, these are the things that hold heaven and the human race together, for thus they are images of the Lord, nos. 3984, 3986, see *Faith (Fides)*. So that the mental imagery and inward things of people may be communicated to others, lower things must be removed and die off in succession, just as words and the mental imagery of the bodily memory, with the result that the purpose alone remains, by which he judges, which is thus communicated. Thus in the other life bodily elements must die off, like the mental imagery of the bodily memory, and do so successively, so finally angelic mental imagery can be mutually communicated directly without the removal of lower elements, nos. 4014, 4015, see *Heaven (Coelum)*. Angelic mental imagery and speech is variously portrayed in the world of spirits, and sometimes together with understanding from the Lord, spoken of, no. 4018, see *Portrayal (Repraesentatio)*. I was instructed that spirits and angels are not so much in company together in one place as it appeared, but in their own functions, and they still appear in company together, nos. 4061, 4062, see *Society (Societas)*. The Lord flows in indirectly through angels and spirits because the human being is such [that its endeavor is nothing but evil], spoken of, nos. 4063 to 4066, see *Person on earth (Homo)*. A certain [spirit] was protected by angels, no. 4177. The conceptions of angels contain innumerable many components, no. 4184. Angels can live joyfully with those who are caring, no. 4271. The Jews wish Gabriel to have been a [particular] angel, no. 4332. The inner sense is the Word with the angels because they are held in heavenly mental imagery, no. 4343. Spirits and angels reside in human feelings, no. 4399. About the language of angels, no. 4411. The angels dwell in opulence and power in the other life, but are most humble, no. 4427. About the power of angels, no. 4506. About the speech of angelic spirits, no. 4598[a].

Soul (Anima).

[I:34

Philosophy leads minds even into ignorance about their own inner faculties, and about their own soul and life, so that finally they do not know how to tell something human from something brute animal, *WE* 2767 [57a], see *Philosophy (Philosophia)*.

The human soul is purpose. If it looks and strives toward nature, the soul is earthly, no. 26.

[continued in the unalphabetized manuscript, p. 179 s.v.] **Soul (Anima).**

The spirit is in a more perfect state when separated from the body to which it had been attached, no. 129. Spirits were amazed that people live in such ignorance about the soul, and about the human faculties, distinct from each other, no. 139.

The works of charity are a body, and faith a soul; so when the body is obedient and servile, then it contains the prior elements and represents the soul, nos. 1339, 1340, 1341, see *Person on earth (Homo)*. About those and their most severe punishment who take pleasure in such revenge and hatred that they try

⁴⁰ ms. *Sanctus* but no such heading exists.

to destroy not only all of a person's life but also the soul, nos. 1488⁴¹ to 1497, see *Revenge (Vindicta)*. When a perception of faith was not given, I was confirmed by general principles, that the Lord governs the universe, as for example from the soul, that it governs all and the least functions of the body, and that the will directs all the muscles, nos. 1534 to 1538, see *Aura (Sphaera)*. How the life of the Lord flows into the greatest human illustrated by the inflow of the soul into all the forms, functions, uses and purposes of the body, nos. 1710, 1713, see *Lord (Dominus)*. The Lord is the life of all, and rules and disposes all things, illustrated by the government of the soul over all details of the body and of the will over the tens of thousands of muscular tissues, nos. 1758 to 1760, see *Lord (Dominus)*.

A certain spirit who in life did not know what a spirit is, and what the soul is, when it was shown to him that he was a spirit, he fled, crying that he was a spirit, nos. 2287, 2288, see *Spirit (Spiritus)*. What can be meant by the soul was explained because humans live in ignorance as to what the soul is. If life is meant, the Lord is Alone life; if it is human organic substances, then the human earthly mind, and also the spiritual mind, and also the human heavenly mind—all can be called souls. Moreover, whatever is the beginning of another thing can be said to be a soul, as is usual, hence the soul of each thing, the soul of each plant, nos. 2756, 2757. The souls of brutes cannot live after death, but they are dissolved, no. 2769. Still the souls of brutes receive an inflow from heaven, but it is only from a universal urge, no. 2770, see *Beast (Bestia)*. The bodily and earthly soul, or nature, is formed in bodily life by a human being, but the spiritual and heavenly soul by the Lord, no. 2794. Human beings develop for themselves their own soul in the life of the body, but what kind, nos. 2837, 2838, see *Character (Indoles)*.

About some who wanted nothing of extension to be ascribed to the soul, or spirit, that is going to live after death, nos. [3470,] 3471, see *Spirit (Spiritus)*. What mental picture Aristotle had had of the soul or spirit, which he called pneuma, no. 3954, see *Aristotle (Aristoteles)*. About the state of souls after death, from a dream, no. 4437. About the state of souls before they are let down into hell, no. 4471.

Animals and Little Animals (*Animalia* and *Animalcula*) [I:35]
in general, see *Beasts (Bestiae)*.

Ring (*Annulus*). [I:36]
That heavenly patterns are portrayed by rings, *WE 5179* [191a-192a].

Year (*Annus*). [I:37]

Cannibals (*Anthrophagi*), [I:38]
spoken of, no. 3411, see *Hatred (Odium)*, and also 3993, 3994, see *Knowledge (Scientia)*.

Antipodes (*Antipodes*). [I:39]
That spirits cannot understand that there are people on the antipodal side of the earth, nos. 858, 859, see *Faith (Fides)*, no. 3727, see *Knowledge (Scientia)*, and 3959, see *Knowledge (Scientia)*.

Anthony (*Antonius*), [I:40]
n. 4402, 4565[a], see *Holy (Sanctum)*.

Old Woman (*Anus*), [I:41]
[continued in the unalphabetized manuscript, p. 708 s.v. Elder (*Senex*), Elderly (*Senilis*), Old (*Vetus*), Old Woman (*Vetula*)]⁴²

Anxiety (*Anxietas*). [I:42]
see *Sadness (Tristitia)*.

⁴¹ ms. 1489.

⁴² A continuation s.v. *Old Woman (Anus)* does not occur.

Wild Boar (*Aper*), [I:43]
or forest swine, see *Swine* (*Sus*).

Abscess (*Apostema*). [I:44]
Who they are that relate to deadly abscesses on the pleura and membranes, and their punishments, nos. 1761 to 1768, see *Deceit* (*Dolus*). Those who relate to deadly ulcers and abscesses within the skull, nos. 1781 to 1786⁴³, see *Brain* (*Cerebrum*).

Apostles (*Apostoli*). [I:45]
[I spoke] with the Apostles, saying that by them, just as by the Tribes [of Israel], are symbolized the essentials of faith, or of the Church; that they were not to sit upon thrones and to judge the universe: that they form a synod, no. 31.
About certain apostles, a plot, nos. 458, 459, see *Breathing* (*Respiratio*).

[continued in the unalphabetized manuscript, p. 734 s.v.] **Apostles** (*Apostoli*).

The disciples were chosen because they were uneducated; the educated people were [learned] in a lot of nonsense, who never were able to grasp matters of belief; and there were twelve so that they might portray matters of belief, as Peter, James, and John, just as did the tribes [of Israel], nos. 1216, 1217. There was disarray in the world of spirits, like a chaos. It having been reasoned about the apostles, whether they would sit on 12 thrones, judging the 12 tribes of Israel, some of them were let back into the world of spirits, like they were men on earth. They defended [the statement taken literally], together with a crowd that clung to [it]. But it was shown that they cannot judge one spirit, other than falsely, and so they admitted they had erred, and it was shown that the Lord Alone is the Judge. The second [subject] was whether anyone was going to be admitted other than one who had suffered miseries and temptations, like those who became martyrs, thus the Apostles more than others, something which the apostles also maintain quite emphatically when they are in the state of their former, bodily life. It was also aired whether the Apostles [had suffered] for their belief and for the Gospel or for their own glory and for themselves, so what belief they had had, besides something of their lives, which did not put faith to the test, nos. 1321 to 1327, see *Judgment* (*Judicium*⁴⁴). The heavens are filled with those more worthy than the apostles, and they have not suffered persecutions, no. 1330. A certain one of them who had an ugly face around the last moment of life, was despised and was abandoned by his companions, and brought to the swamp, nos. 1388, 1376⁴⁵.

It was said to someone asking about Peter that he symbolizes belief, to which the keys are given, because no one is admitted to the Lord except by means of faith, and because no one gives belief other than the Lord, the Lord Alone has the keys. It was also said to him that by James is symbolized Charity, and by John, the fruits of charity, no. 2136. The doctrine of faith has been promoted for the most part by means of the evil. Take for example even the apostles, that they wanted to judge all the tribes of Israel; the pontiffs, who desire to possess heaven and earth, and also elsewhere as in Sweden, England. Thus good things are accomplished by the evil, although not from [a good] motive, no. 3030.

Appearance (*Apparentia*), [I:46]
that it is not fallacy, no. 3386, see *Fallacy* (*Fallacia*).

⁴³ ms. 1785.

⁴⁴ ms. *Judex* (Judge) but such a heading is not found.

⁴⁵ ms. 1377.

Appearance (*Apparitio*),
see *See* (*Videre*).

[I:47]

Appetite (*Appetitus*).

[I:48]

A person after death keeps their senses, appetites, desires, abilities, so that he or she loses nothing except flesh and bones, nos. 333, 364, 365. A vision at table about appetite, vapor issuing [from my body], tiny worms, which were burned up, *WE* 3557 [93a], and also no. 397. Those from Jupiter do not indulge the sense of taste, but what is more useful is more savory to them. This is different from on our earth, where taste is in command, causing the body to become sick and the mind unsound, no. 596.

[continued in the unalphabetized manuscript, p. 530 s.v.] **Appetite** (*Appetitus*).

The taste can be altered by spirits, both through deceptions as well as fantasies, and through persuasion, such as, a sugary taste into salty one, no. 645. An appetite for eating also remains in spirits, although they know that they are not for themselves, which was allayed when I acquired them for myself, no. 818. Heavenly types of happiness are portrayed in touch, taste and smell, no. 905. There are spirits who constitute various kinds of craving, spoken of. One spirit longed for a certain suit, and when I obtained it, he was moved with great pleasure. The same spirit did not have the touch, that was in me—he did not feel it. There are those who in the body greatly crave bodily enjoyments. Appetite corresponds to have-a-passion-for; since this corresponds to have-a-longing-for, and this to the will, therefore [appetite corresponds] to affection, nos. 1563⁴⁶ to 1568.

That the filthy qualities of a spirit are concealed by the Lord is also confirmed from a taste having been changed with me, and also by the sense of a sweet odor, no. 2409.

Spirits also sensed taste, even though they have not the sense of taste, no. 3529, see *Spirit* (*Spiritus*). Spirits possess every sense was also shown by the fact that also they were trying to enter into the taste, which symbolizes inward qualities, nos. 3716, ff., see *Siren* (*Siren*). Sirens desiring to enter very cunningly into my taste, thus into the thoughts, spoken of, no. 3858, see *Siren* (*Siren*). Spirits, because they do not have taste, said they sense taste by a kind of smell, which they could not express; which is also clear from certain things which taste as they smell, especially from animals, which know their foods and whether they are beneficial from the smell. It is otherwise with man, who knows only by the taste, no. 3998.

Water (*Aqua*).

[I:49]

[continued in the unalphabetized manuscript, p. 325 s.v.] **Water** (*Aqua*).

About the water carriers, how they work, that they are those who think that they deserve heaven by this that they have labored in the vineyard, from a different motive than of belief grounded in truth. They are related to the wood-cutters, who are men of merit-seeking piety, no. 363.

Those who relate to the bladder are those who examine the outer elements and desire to punish—using lukewarm and hot water, which is very grievous, no. 1002. About those who are delighted to stay⁴⁷ in urinous places, not in clear waters, nos. 1151 to 1160, see *Urine* (*Urina*) and *Deceit* (*Dolus*). Disarray arose in the world of spirits, like a mental image of the last judgment. First there was a murmur of many all talking and thinking in diverse ways, and the one not knowing what the other [was saying and thinking]. This was around the head, like waters making a sound; and further, nos. 1316 to 1320, see *Harmony* (*Harmonia*). Those who hatch theories are sent into atmosphere-like waters, rare ones, and are carried around in them with hardship; but they suffer according to those things that they have confirmed and according to their purposes, so with great variety. Those who confirm truths of the Word by philosophical and natural material suffer no hardship, except if they do so out of self-love, but others

⁴⁶ ms. 1564.

⁴⁷ translating *versari* which is found at *Infernum*, *Tonna*, *Urina*; ms. *versare* (to turn over).

differently, nos. 1468, 1469. Black spirits issued from the pit, when certain spirits were looking for me, and the pit soon filled up with water to the top, no. 1554.

About the phlegms or fluids of the brain of three kinds, and about those who constitute them, and their punishment, nos. 1791 to 1794, and also 1798 to 1807, see *Arrogance (Superbia)*.

The Dutch's earthly nature was depicted by some water, between [the observer and] a looming object touching the other side, no. 3511, see *Dutch, The (Hollandi)*. A certain [spirit] could bring sleep on to spirits, saying that he brings on no evil, but because in this way he wanted to domineer over others, he was likened to stagnant or filthy water which was seen to flow out of a canal, nos. 3618, 3619. In a dream the dwelling of the Quakers appeared as a spacious kitchen, in which there were beds, a miserable wheel driven by water, and much more. The wheel symbolized their spiritual qualities, and what the other things [symbolized], no. 3790, see *Quakers, (Quaqueriani)*.

Eagle (Aquila). [I:50]
Gentiles who love to be punished. They are even treated harshly in the beginning, by an eagle taking away their brain, no. 453, see *Gentiles (Gentes)*.

Tree (Arbor). [I:51]
A comparison of a person's spiritual and heavenly elements with trees, their fruit and seeds, no. 251. A comparison of a person's regeneration and of his things spiritual and through these of his heavenly ones with vegetables, trees, and fruits, no. 396.

The truths of faith are sprouted. They are comparatively like the seeds of trees; Truths produce a tree, and love, the fruit, nos. 1436 to 1440, see *Seed (Semen)*. How the heavenly [angels] understand the whole person to be formed by affection, and so they portray him as a tree from a seed, or a seed from sap, or as a pleasure garden from a heavenly seed, nos. 1470 to 1481, see *Love (Amor)*. About the sacred palaces of a satellite of Jupiter [fashioned] above the earth of tree limbs bent and woven, nos. 1681, 1684⁴⁸, see *Jovians (Joviales)*. About the interactive relationship of all and the very least things of the animal Kingdom as well as the plant Kingdom with the greatest human, nos. 1708 to 1714, see *Lord (Dominus)*. In sleep four trees were seen, which symbolized married partners and their children, consequently marriage love and love toward children, nos. 2611 to 2620, see *Marriage (Conjugium)*.

[continued in the unalphabetized manuscript, p. 796. s.v.] **Tree (Arbor).**

The symbolic church was compared to a tree's apple. A quality appears outwardly, but within it contains not only elements relating to taste and smell, but also fibers like those of the tree, and seed compartments enclosing the seeds, in which lies the power of raising up again a tree, and entire gardens, even to fill a whole planet, and this to a kind of eternity. So in the innermost part of the apple was portrayed as it were the Infinite and eternal, thus the Lord, no. 3738. About the horrible tree of knowledge today, into which an immense viper was rising up, nos. 3992 to 3996, see *Knowledge (Scientia)*.

Secrets (Arcana), [I:52]
see *Mysterries (Mysteria)*.

Silver (Argentum), [I:53]
represents spiritual qualities, no. 4031, see *Nostrils (Nares)*. A large silver coin in the pocket of a garment was turned into a thick plate of silver, no. 4045, see *Vessel (Vas)*.

Aristotle (Aristoteles). [I:54]
[continued in the unalphabetized manuscript, p. 807 s.v.] **Aristotle (Aristoteles).**

⁴⁸ ms. has 1683, 1684 written over 1684, 1685, but only 1684 is directly pertinent. Compare footnote at *Palatia* where similar over-writing occurred.

Spirits were rising up with much effort from the buttocks through my left side to my ear; and they spoke hesitantly and hoarsely. They said they had been Logicians, Metaphysicists, and the like, and that they are leading a miserable life and an obscure one, devoid of understanding anything, no. 3947. There were two overhead. One of them was Aristotle. He spoke clearly, like a spirit, and I realized that he had not been of the same character as his followers, no. 3948. Aristotle was let into the state in which he had been when he first arrived in the world of spirits. He applied himself to the right ear, not like scholastics to the left ear. The reason was that he developed terms of this kind for himself from his thinking and its delight as words for expressing ideas, so that feeling and its delight moved him, and thus he described his thought's ideas. But, the scholastics [went] in an entirely upside down order, from terms, made into a science, to thinking, thus from darkness as it were into the light of thought, where they do not find light but cast themselves down headlong into still thicker darkness, nor do they find the delight of affection except in a certain love of self, or in profit, which is something entirely contrary, no. 3949. He was told that a little boy thinks and speaks in the space of a half hour more philosophically, analytically, logically than Aristotle had been able in many volumes to describe and to reduce into forms. For example, a dancer is able to move his joints, coordinating his lungs and the least movements, even though he does not know how the muscles and the rest behave, which Aristotle confirmed, saying that they are entirely futile, and like dust that should be discarded, when they are trying to think from the artificial; for these things are looked at from the thought, not the thought from the artificial things—adding, “Let him who wishes to be foolish go about it in this way,” no. 3950. What he had conceived of God was shown by a human being up above at the left, whose head was girded with a radiant circle; in this way it was shown that he had had some idea of the Lord, Whom he now confesses, saying that He governs the universe, for He who governs heaven rules the universe—the one cannot be separated from the other, no. 3951. I was told that when he lived a woman had appeared to him several times stretching out her hand and stroking his cheek, whom he called Pallas. I was instructed that spirits of ancient time who delighted in thinking were with Aristotle because he too thought. They portrayed such a woman to him, or the hand of a woman, which he called lovely, no. 3952. He now tried to speak with that woman, but it was said that he should not touch her. Something was seen to attach itself to his back, which symbolized that those spirits had in times gone by completely controlled him as their medium, no. 3953. He said that he had had a kind of mental picture of the soul or spirit, which he called *pneuma*, which thing was almost invisible, something ethereal, moving together, and he had known that his spirit would live after death, because it is his inward essence, which could not die, because he was able to think. About the life of [his] spirit, what it would be like, he said he had not specifically thought no. 3954. Aristotle is, moreover, among the sane spirits, but his followers among the foolish, no. 3955. I spoke with Aristotle about the antipodes. He too marveled that these could exist and that they stand on their feet. But the cause was explained: the minutest parts of the ether and its force gravitate toward the center, thus on the minutest parts of a person and on his force, which is thus the down, where he gravitates, which he apprehended. This showed that those who reason on the basis of the grosser atmosphere, of stones, of outer bodily things, thus on the basis of the air, can in no way conceive this, but that as soon as those gross things are removed, one comes into light, no. 3959. Aristotle was told that today those who are imagined to be learned write a whole page almost using mere terms, which is are not understood, hardly by themselves, and if anyone rejects the terms terminology and expresses the same meaning it is so simple that everyone can understand. Such is the modern wisdom of many, no. 3960. Aristotle appeared with a head covering, wide, of a brownish red color, almost like that of the Turks, but without folds, and in a long toga, almost like that of the Turks, no. 3961. Something about Aristotle's philosophy, nos. 4446, 4447.

Shoulder (*Armus*).

[I:55

That shoulder⁴⁹ stands for what is excellent in the doctrine of faith, *WE* 5012 [172a].

⁴⁹ Most likely "hind quarter." See *Arcana Coelestia* 10075 which treats of the same verse as *WE* 5012 and associates it with the thigh and loins in man.

Artificial (*Artificiale*).

[I:56]

Manmade things and a person's own things are just as pictures, which inwardly are mud, but things [fashioned] by the Lord, the more toward the inward parts [they are viewed], the more beautiful and the more pleasant [they are seen], no. 252. Evil spirits most especially work to perform miracles by means of their own shams and to counterfeit in imitation of truth, because each of them wants to be lord, nos. 655, 656, 657, see *Miracle* (*Miraculum*). There have been enjoyments and delights produced by evil spirits like artificial objects in the world made of colors and waxes, nos. 755, 756, see *Pleasure* (*Jucunditas*).

I was shown by means of a choir how they were trying to praise the Lord with depictions. And I noticed that it came from them, so it was full of artificiality; and it was seen as threaded, white, net-like, thus closed toward inward qualities. Also, certain overhead were trying to convince [themselves] by means of philosophical and scientific principles thus from their own intelligence. This appeared to be a similar case. [I was shown] by an experience that they were operating not by gyres, but by meander-like, reciprocal motions, which, so that they might be genuine, had to bend around into gyres. It was shown that such things flow in by means of the lips into the brain, thus by an outer way, but those things which flow in from the inward parts or from the Lord, flow in by the inner way, nos. 1629 to 1632, and 1633, 1634, 1635, see *Inward* (*Interiora*).

[continued in the unalphabetized manuscript, p. 961 s.v.] **Artificial** (*Artificiale*).

Good is turned into evil, and truth into falsity in the world of spirits, to deceive, to be clever, or due to [an acquired] nature, nos. 1992 to 1994, see *Evil* (*Malum*). As soon as one tries to imitate what is spiritual and heavenly by artifice or magically, heaven is closed, for the craftsman or magician looks at his own [productions] such as pictures in respect to their outer qualities, but heavenly beings look at [their] inward elements, which are clay and dung. It is different when outward things come from inward ones, no. 2558. Bread cut with knives symbolizes pleasure contrary to what is heavenly, because it is made artificially, no. 2627, see *Bread* (*Panis*). The deceitful in the other life are prone to many arts, which they learn, which they practice, which are quite unknown in the world; and they are also prone to sorcery and magic, which they practice. How they are punished, nos. 2740 to 2750, see *Magic* (*Magia*). How much effective power of persuasion such [spirits] have, nos. 2764, 2765, see *Persuasion* (*Persuasio*).

A certain one could speak in a tricky manner, in different ways; spoken of. But I told him that this was of no use. If it were on account of use, he would show others, with the purpose of their knowing how magicians practice, so that they might put themselves on their guard, no. 3750, see *Speak* (*Loqui*). Aristotle said that he is foolish who is trying to think from the artificial, for these things are seen by the thought, not the thought from the artificial things, much about this, nos. 3948 to 3955, see *Aristotle* (*Aristoteles*).

Asher (*Ascher*).

[I:57]

By spirits who are not living in order, delights also can be produced, so they are "the delights of a king," or Asher, no. 29.

Cunning (*Astus*),

[I:58]

see *Deceit* (*Dolus*).

Atheist (*Atheus*),

[I:59]

see *Nature*.

Atmosphere (*Atmosphaera*).

[I:60]

Comparison of the world of spirits with atmospheres, no. 152, see *World* (*Mundus*).

[continued in the unalphabetized manuscript, p. 251 s.v.] **Atmosphere** (*Atmosphaera*).

I spoke with an intelligent spirit about the atmospheres of the world, which govern hearing, sight, the outward and inward [reasonings] of the earthly mind; also about the spiritual and heavenly realms, in which there is nothing natural, which are of the Lord Alone, no. 222. A comparison of heaven and the world⁵⁰ of spirits with atmospheres whose inmost atmosphere acts peacefully while the last may be made turbulent, and yet through intermediate atmospheres are restored to a calm, no. 418.

The organs of the body interact with those things which are in the atmospheres, as do taste, smell, hearing, sight—thus all and the least things of a human being interact with the grand human being, nos. 1830, 1831, see *Person on earth (Homo)*. Those who acquire power for themselves and reign by fear and not by love were portrayed by a certain one who with an axe was striking a beam substituted in place of a person. He was then sunk down into a cloud-like sea without a bottom, where they remain with little life, no. 1883. I saw that the aura of spirits around me was just as the atmosphere around the earth; and I saw wicked spirits as storms in the atmosphere, nos. 2087 to 2089, see *Aura (Sphaera)*. About those who are in a pearly, crystal, and diamond-like aura or realm, no. 3213, see *Rainbow (Iris)*. In the other life there are auras, like atmospheric ones, which are visual, such as, an aura of grace, which is golden yellow, reddening when it is one of mercy. An aura composed of human forms was seen, nos. 3344, 3345, see *Aura (Sphaera)*. Very high overhead are the noble offspring of the most ancient Church. Their beautiful aura appeared as if consisting of pearls varied in color, no. 3925, see *Church (Ecclesia)*. There are atmospheres or auras, which appear in the other life with innumerable variety. I saw also a golden one, no. 4081. Some atmospheres, no. 4196.

Attention (*Attentio*), [I:61]
see *Reflect (Reflectere)*.

Pulling, Attraction (*Attractio*). [I:62]

A kind of attraction by spirits was felt in me, no. 203.

And also a kind of raising up was felt, nos. 256, 258. No human being can rise again except by the Lord's agency. The force of resurrection was shown to me through a process of attraction, which is that of Mercy, no. 300.

[continued in the unalphabetized manuscript, p. 321 s.v.] **Pulling, Attraction** (*Attractio*).

The only cause of resurrection is the Lord's Love, in willing to draw all from hell to Itself, and thus is in a heavenly connection, arrangement and form; which is expressed by an attraction,⁵¹ no. 322. The force of resurrection was shown by a process of attraction,⁵² no. 328. The kidneys remove unclean elements, and those [do so] who constitute their province. It appears as if they were working by a process of attraction—and when they remove calluses, for then they only fix their mind [on these elements]—from this results a portrayal of a process of attraction. From experience within myself: [my] skull was as if were drawn up as a result of the clinging of the inner sight of spirits in grosser elements, so that inward things might be visible to the inward spirits, nos. 960 to 966.

When a person has died and the person becomes cold, the vital substances are separated, however much they have been enclosed, by the working of the Lord's Mercy, for it is an actual, powerful Attraction, so that nothing vital can remain, no. 1104. There are spirits who work with a fourfold sound and speak with a beat like the sound of a threshing floor; some more slowly, some more quickly. They perceptibly draw the membranes of the head; the spread of their pulling action is from the middle of the head toward the left ear, who are demons; those, however, working more quickly, [their pulling action is] toward the left eye: these are spirits, nos. 1127, 1128, 1129, 1131. There are those who relate to the chyle of the thoracic duct, where just as in the other internal organs there is a kind of pulling action, no. 1130. Those who work in almost the same way by a gentler manner of pulling action within the head relate to

⁵⁰ ms. *mundorum* (worlds).

⁵¹ meaning "a drawing toward."

⁵² i.e., a drawing toward.

those who draw spirit from the brain through the jugular vein to join with the Chyle, no. 1130.⁵³ Those who work from without are those who search out a person on earth's attitude, thoughts and desires, keeping him in them for a long time so that what he is like may be known. And they search out not only the person, but also the person's friends, to whom, as spirits, they join ideas; and they are those who want to search out people's thoughts about princes, and what people's passions are so that when they are evil, they may keep them chained to themselves for the sake of some profit, nos. 1132, 1133, 1134. These same spirits also pulled on the soles of the feet, and these mean that they allure thoughtless utterances from a person, and retain them, for the same reasons, about which [lack of forethought] they do not care when [the speakers] then explain, no. 1135. Those within the head who draw to themselves are those who are examining and thus binding a person so that they may enjoy his company, no. 1137.

A pulling toward the outside accompanied with a certain pain by spirits outside of me was often felt, so that they might hear and be aware of what I was thinking. But when the pulling came from the inside, then those who were outside heard and saw nothing. Those who were outside then conversed as if they were far off, nos. 1886, 1887. About the intuitive field, what are the effects from this, nos. 2914 to 2916, see *Looking (Intuitio)*.

Hear (Audire). [I:63]

Several experiences showing that spirits present with other people do not, as they do with me, see through the people's eyes nor hear through their ears, but that they have portrayed inwardly objects of sight and speech, which affect them according to their nature, nos. 92, 93. How things were when for the first time it had been opened in me, and how greatly surprised the spirits were; and what their state was like when I was in human company, nos. 92, 93.

Augustus (Augustus). [I:64]

About Augustus, no. 4418.

Ear (Auris). [I:65]

Spirits present with other people do not see through their eyes nor hear through their ears, nos. 92, 93, see *Hear (Audire)*.

Spirits distant from me had their own spirits within [my] head, from this there was communication. When those who were at a distance were pushed down, the ones in the head broke out through the ear. Such obscured the communication of truths, no. 266. Spiritual types of happiness are portrayed in things audible to the ear and seen by the eye, nos. 903 to 906, see *Happiness (Felicitas)*.

Those who constitute the province of the inner ear press the left side of the head licking, it seems, with their lips. They seem to be those who are within the skull in the region where the jugular vein is, and underlies the ear. They are silent and midway between the spiritual and the heavenly beings, nos. 1089, 1090, 1091.

[continued in the unalphabetized manuscript, p. 704 s.v.] **Ear (Auris).**

About spirits who draw the membranes of the head, the spread of whose pulling action is from the middle of the head toward the left ear, as well as toward the left eye. The former are demons, the latter spirits, and they relate to the chyle, nos. 1127 to 1137, see *Pulling (Attractio)*. About those who speak quietly into the left ear, no. 1149, see *Pretense (Simulatio)*. The speech of the inhabitants of Mars is not made up of articulated sound, but is inward, which passes through the Eustachian tube into the ear, which is richer, from experience, no. 1541, see *Mars (Mars)*. The outer-skin spirits sometimes block up the ear, so that a person can scarcely hear, likewise scarcely understand, no. 1751, see *Skin (Cutis)*.

Those who are the kind that they do not pay attention to the meaning of a matter but only hearing, and not caring at all how it concerns them. They speak with a regurgitation of voice, at the outer auricle,

⁵³ ms. 1131.

more or less sticking to it; so they occupy this province, no. 2667. The speech of spirits flows into the memory of man from within, but man's speech with man flows in from without through the ear. They focus nonetheless on the ear as well as on the tongue, nos. 3130, 3131, see *Speak (Loqui)*. The speech of the most ancient Church was by inward breathings. It flowed into their mouth and through the Eustachian tube, into the ear, nos. 3322, 3323, see *Church (Ecclesia)*. Certain spirits, who by means of fantasies were able to enter into the mental images of others and attract them,⁵⁴ were seen to have stingers like certain insects, but bright ones, or like bright thin horns, which [one of them] was able was able to bend back, stretch and reach out, it seemed from the eyes, but actually from his ears, no. 3404, see *Beast (Bestia)* and *Mental image (Idea)*. He even raised up Gehenna in this way, so that its whisper was heard near my left ear, no. 3405, see *Mental image (Idea)*. The breathings from the Quaker holy spirit were affecting the region of my left ear and of the left [side] of my head with pain. This symbolizes their insane knowledge, no. 3809, see *Quakers (Quakeriani)*. The earlier the general involuntary sense extended into the whole face. But in time it moved on. Today is around the region of the left ear, by which is symbolized that at this day it is a faith of the memory, or the hearing, about which very much is said, nos. 3860 to 3868, *Brain (Cerebrum)*. The scholastics spoke into the left ear but Aristotle into the right ear because he thought from feeling and thus delight, but the contrary was the case with the scholastics, spoken of, nos. 3948 to 3955, see *Aristotle (Aristoteles)*. Those who represent the right inward ear are angelic spirits who speak and hardly restrain themselves; those who represent the left inward ear are angelic choirs whom I was unable to understand. The location of those who constitute the ear is different from the location of the rest, for they are higher to the right. When in bed I put my ear toward the pillow, they were below, which they complained about, nos. 3956, 3957. Spirits who allure a person's secrets, arousing delightful things so that they speak about them. Spirits who represent the right ear, who are upright, vehemently assail them. It appears consequently as if pitch black smoke flows down from a fireplace, by which was also symbolized that they deceitfully allure a person's thoughts, no. 3967, see *Deceit*. About spirits representing the earlobe, that a person is held by them looking on things that are in the other life, no. 4602[a].

Morning (Aurora).

[I:66]

The states of mind of angels are like those of spring or morning, no. 2294, see *Regeneration (Regeneratio)*.

Gold (Aurum).

[I:67]

⁵⁴ 2nd Latin Ed. *eas* but *eos* at *Draco, Loqui, Lux, Magia, Nox, Rete, Simulatio, Tenebrae, Timor, Ventus*.

Captives were carried up from the pit, the good and compassionate. Certain were portrayed by spirits of gold, nos. 259, 261. A gold coin was seen. It was given to someone who was in the province of the mouth; signifying that he was able to be transferred into the province of the heart, no. 669.

About those who do not acknowledge or admit inward matters. These, when they were removed from their habitation, proceeded with wound turbans on their heads, and along the road were seen various splendors of gold and artistic objects, [presently coming] to a dark chamber, no. 1183, see *Inward (Interiora)*. A certain spirit sunk in a swamp where it is muddy, and beneath it, in places which are below, and the appearance of an as it were golden atmosphere, following him when he was lifted up, by which was symbolized, (that he prefers natural things to spiritual things) his self trust and arrogance, no. 1386, see *Swamp (Stagnum)*. How the physical and material elements begin to appear in the state of reformation, they begin to appear just as small gilded sticks around the head, nos. 2762, 2763, see *Regeneration (Regeneratio)*.

[continuation p. 795 s.v.] **Gold (Aurum)**.

In a dream I saw two men of whom I had a bad opinion, that they were outwardly upright, inwardly evil. They were clothed in apparel adorned with much gold, which gold also continued to their faces so that their faces were adorned with small, gilded cords, which symbolizes that they are Quakers, nos. 3732ff., see *Quakers (Quakeriani)*. Those who constitute the tunics of the inner nostrils have shining dwellings. The women who are heavenly, they have a light that is flaming with golden streaks; and the women who are spiritual, a bright light with silver streaks, no. 4031, see *Nostrils (Nares)*.

Authority (Auctoritas).

[I:68

[continuation p. 329 s.v.] **Authority (Auctoritas)**.

Those who adore whatever God who does them earthly good dwell under the sole of the left foot, and they are continually struggling to rise through the foot to the knee, but they are slipping back. They are struck with extreme fear because their nature is such. They had also been devout; from experience. Solomon was among them, nos. 2678, 2679. Those who regarded themselves as wiser as and greater than others in their bodily life, and brought along that nature from there. Their aura was portrayed like a white veil in the atmosphere, and then like a mist that enveloped others. They who were enveloped said that they said that they were in such trouble that they could not live. They gravely decreed instructions in matters of life. Experience on the part of Solomon, no. 2681. There are certain who live a life only of the body and are delighted by worldly things, like Solomon, but still are upright, not denying the teachings regarding faith in the Lord, saying only that it may be so. In people like this,

because they are not inwardly evil, the inward elements are open. They are under the sole of the left foot and are continually struggling to surface, but because they have such an aura that causes trouble for other spirits, there is a resistance on the part of spirits. All the kinds and species of spirits have their own auras, with countless variety; the Lord provides that they are distinct from each other and rightly separated, nos. 2683 to 2685. Those in bodily life who seem to themselves to stand out above others in authority by virtue of dignity or wisdom have an aura of being in charge of others, to such an extent that spirits who want to live in freedom are distressed, they keep themselves at a distance, they flee away, although they are such that they perform offices for them and instruct them by virtue of their authority. Such people can have good intentions at heart. It is a kind of arrogance distinct from haughtiness or common arrogance, no. 2699. Those who were born kings and in dignity have an aura of authority that they cannot cast off. To those who are upright a kind of appropriate subordination is shown by moral spirits in the other life. To those who do not show [this appropriate subordination] it was said that there was something lacking [in them] by way of outer restraints, no. 3167.

Those who were overhead had David as a medium, and they called him a Dog, which made him indignant because he wanted to rule over others. He was wound into a cloudy veil of authority, and let down, no. 3684, see *David*. The most deceitful ones overhead entrap people by means of innocent, holy, heavenly qualities, having as their end dominion over all things on earth and in the heavens. They were severely punished, and then when they complained that this was against their dignity it was said that the crime was all the worse when done by them and when there were deceitful ones among such [who did them], who are most vile, whom in bodily life they would have cast out as dishonorable, and that in the other life there is no respect of persons when their nature is such, nos. 3926 to 3936, see *Deceit (Dolus)*.

Greed (Avaritia).

[I:69

[*continuation p. 341 s.v.*] **Greed (Avaritia).**

The greedy are attacked by mice and other filthy animals, depending on the kinds and species of the greed, no. 377:2. The greedy who hide their wealth away seem to themselves to stay in little rooms and to be plagued by mice, no. 384. Those who are greedy to read and remember things solely for the sake of praise seem to dwell in underground places for candles and books, and also to be attacked by mice, and candles now and then going out, no. 385. Greedy Jews were called from the little rooms to Jacob in bed. They filled the atmosphere with the stench of mice, which also grievously infested Jacob.

The stench from there was smelled by all the spirits round about. The Jew complained that they had been called from their rooms where their money was, fearing that thieves might take it away, no. 469. Certain Jews dressed in ragged clothes into which gold and silver had been sown, when stripped of their clothing, lament miserably, no. 471, see many things at *Jews (Judaei)*. There are many species of greed, depending on the objects in view and the intermediate objects. Some acquire wealth for themselves deceitfully, some without having done anything deceptive or unlawful, but yet they keep these [actions] in mind, spoken of, nos. 908 to 911, see *Wealth (Opes)*.

There is a hell of the greedy deep under the left foot, not under the earth like the other, from which [was rising up] smoke or steam from scraped swine in hot water. A black murderer spirit was let down into that place, whom they fled, saying that they would rather relinquish their riches, for they feared for their life. The told him he was black and also that he could also become white like the pigs that are scraped, just as they, who become white in the same way. There where the hell of the greedy is, they are black, are in that steam, and they become white when scraped, nos. 1292 to 1295. Certain spirits desiring to possess money not for the sake of any use, but on account of money and delight in it. But it was said that without use it is a most foul corpse, for in the other life all things are judged from use as their purpose, thus on account of [the use] which money [serves]. Purpose is the all in all of their character. The purpose of purposes of all things must be the Lord, 2450. [A conversation] with Jews about greed, no. 4385. Riches in the other life are a fantasy that the greedy bring with them; and those who place joy only in the possession of riches are plutocrats, nos. 4427, 4428, 4429.

Bird (Avis).

[I:70]

That birds, like many things, portray the kingdom of the Lord; that nothing in the world can be lasting that is not a portrayal of the Kingdom of the Lord, IV Vol. Pg. 88 [396a]. Those who bring themselves into heaven under an angelic appearance are themselves turned into animals and birds of various kinds, befitting their passions and fantasies. I saw them, and they were even white, no. 716. When birds were pictured to the spirits of Mercury they did not want to change them as a consequence, because they symbolize thoughts, no. 1430.

That I saw birds in a dream because angels were speaking among themselves about thoughts, which birds portray, which I spoke about with them when I awoke, nos. 2550 to 2556, see *Heaven (Caelum)*.

[continuation p. 638 s.v.] **Bird (Avis).**

A purple flaming something varied with bright whiteness was seen, and then a hand to whose back side it was clinging, and then the palm, so that it licked the hand all over. Brought into a bright, constricted space it was changed into a bird of beautiful colors that varied. But the bird changed into pearl, and stretching out its wings it even flew; it also appeared as another, not unbeautiful bird. But what it means has not been disclosed. Someone rising from the region of the loins as high as the chest, convinced that he was the Lord, wanting to take away what was most dear to me. But because it was realized that he was not the Lord, he took away what spirits said was most dear, namely the bird, which flew around me. But he soon let the bird go free out of his hand. This showed that there are those who can bring on a conviction so that no one knows otherwise except the Lord. The bird meant something to do with the inhabitants of Mars was slipped into my thought: that if they did not remain in a state of integrity, others would succeed in their place, the Lord so providing, nos. 3246 to 3250. The bird described symbolizes the inhabitants of Mars. The [bird] was beautiful which was seen with those who receive the higher knowledges of faith from love or affection; the pearl bird [was seen] with those who have the higher knowledges of faith without love. They were told that those who have love receive all higher knowledges, as is evident with one who has genuine humility; he knows that he is nothing, and the Lord is all. The birds too are like this. They because they have marriage love know from this how to build nests, lay eggs, hatch chicks and nourish them. But when love ceases, the higher knowledges of faith remain, in which they imagine the Lord to be, just as he who ascended through the loins to the chest and pretended to be the Lord, and picked up the bird, but presently he was compelled to let it down. When genuine love ceases, the higher knowledges of faith remain, wherefore life is like the bird of pearl which still flew. Those who are in the higher knowledges of faith, when love ceases, when they are vivified by the Lord become like another bird, which is of a darker color, nos. 3874 to 3876. To speak in such a way, as were certain inhabitants of Mars, through material forms of mental images, was also portrayed by the bird of pearl, no. 3881, see *Mars (Mars)*.

Baals (*Baales*).

[I:71

It was shown that there are companies of evil spirits, and their kinds, and species who are called Babel and Baals, some of which attempted to pour black poisons into my thoughts, IV Vol. Pg. 106 [403a].

Babel (*Babel*).

[I:72

It was shown that there are companies of evil spirits, and their kinds, and species who are called Babel and Baals, and that these tried to pour black poisons into my thoughts, IV Vol. Pg. 106 [403a]. Those who have striven for power over heaven and earth are numbered among the stars of the Dragon, and [are to be termed] the beast of Babylon, no. 640.

Staff (*Baculus*). [I:73]

About a certain Quaker holy spirit, that he was wrapped lengthwise around a staff into a plate, about it, no. 3807, see *Quakers (Quakeriani)*, see *Band (Fasci)* and *Tearing (Laceratio)*.

Whale (*Balaena*). [I:74]

The jaws of a whale were seen into which spirits were thrown whom it swallowed, no. 441. A great fish was stretched out that wanted to be stroked, no. 442, see also *Fish (Piscis)*.

At the side of the swamp were whales, or great fishes, that swallowed men, no. 1382, see *Swamp (Stagnum)*. A certain spirit there wrapped in a woolen veil was swallowed by a great fish, by which was symbolized that he loved earthly things more than spiritual ones, no. 1387.

Bath (*Balaena*). [I:75]

[continuation p. 647 s.v.] **Bath** (*Balaena*).

A bath was seen, in the case of which the heat of the bath was clearly noticeable, and there was a woman there who disappeared into a cloud. On a long bench were two little children. From there holes [appeared], spoken of. They are the dwellings of those who constitute the inner tunics of the nostrils. The clearly noticeable heat of a bath blew on my forehead and top of my nose. I was told that such is their heat and that they also have little children of a few years with them. I realized that the woman seen in the bath symbolized those women who stole in there with treacherous intent, representing the mucus of the nostrils, nos. 4024, [4028,] 4032, see *Nostrils (Nares)*.

Baptist (*Baptista*). [I:76]

John announced the coming of the Lord, nos. 1648ff., see *Speech (Loquela)*.

Beard (*Barba*). [I:77]

Certain Jews were so bearded that their faces were scarcely but a beard, no. 470. About pirate-robbers—busy, deceitful, whose face was only a shaggy beard, and rows of teeth, no. 1157, about them nos. 1151 to 1160, see *Deceit (Dolus)* and *Urine (Urina)*. The appearance of a face, which was a black, untrimmed beard, and a little bit of yellow mouth, verging to a fiery color,

symbolizing the Word's outward elements, no. 1193, see *Word (Verbum)*. The face of the inhabitants of Mars is of a human color; the part below the mouth and at the side toward the ears is black in place of a beard, no. 1545.

I saw an inhabitant of an earth in the starry heaven, an old man with a gray beard, who they worshipped as god, nos. 3275, 3281, see *Stella*.

[continuation p. 683 s.v.] **Beards.**

The spurious posterity of the most ancient Church portrayed the Lord to themselves as an old man with a grey beard, a holy one, from whom they would become holy, hence their such great esteem for a beard, no. 3355, see *Church (Ecclesiae)*.

Barck (Barck). [I:78]

no. 4467.

Blessedness (Beatitudo). [I:79]

See *Happiness (Felicitas)*.

War (Bellum). [I:80]

That the inhabitants of Jupiter do not know war, no. 517.

Benzelstierna (Benzelstierna) [I:81]

Gustav, no. 4548[a], 4549[a].

Beast (Bestia). [I:82]

Philosophy leads a human being into such blindness that finally he cannot tell himself from brutes, *WE 2767 [57a]*.

That evil spirits are much more insane than beasts, because by means of reason they act against order. no. 27. Humankind is viler than the beast, not knowing on their own the laws of order and of society, but must learn them, and grasp at falsities as if they were truths, unlike beasts. For this reason, they must be regenerated, nos. 39, 40. A few things about the general vital force by which beasts are led, no. 163. Beasts are governed by a general vital force flowing forth from ordered energy coming

from spirits and angels, and thus by an inflow, but every man is ruled by spirits, no. 167. Spirits by using portrayals can put various forms on others, and these individuals seem to themselves to be such, thus [to be turned] into animals of various kinds and into other things, no. 192:2.

Spirits have an aversion for certain kinds of animals, like mice and the like, no. 208. The greedy are infested by mice and other filthy animals according to genera and species of the greed, no. 377:2, see *Greed (Avaritia)*. Because a person's foul mental images are portrayed by beasts of various kinds, when they have been reformed by the Lord they are turned into human images of varied beauty, for each and every mental image reflects a person [in effigy], no. 378. The body's pleasures and desires depending on their evil motives are turned into dire, diverse and frightening animals that attack, thus a hell arises from pleasures, no. 387.

[continuation p. 367 s.v.] **Beasts (Bestiae)**.

About idol worshippers, who seem to themselves to be turned into little animals, and they build small houses; and after this they are changed into forms almost like those of humans, but those of monkeys, with heads looking in both directions, nos. 392, 393, see *Gentiles (Gentes)*. There are three different kinds of people: those who like the wild animals of the forest are against all order; those who like domestic beasts are upright, but not from faith; those who are like merciful people from faith, no. 413. Those who strive after power over heaven and earth are reckoned among the stars of the dragon and to the beast of Babylon, no. 640. During the first period [a spirit] was received into heaven: sometimes certain [spirits] clothed in shining white, who are called Wolves, are permitted to bring themselves [into heaven], but they are at once recognized by the heavenly ones, because they have counterfeited, no. 715. Those who bring themselves into heaven under an angelic appearance are themselves turned into animals and birds of all kinds befitting their passions and fantasies. I saw them, and they were even white, no. 716.

About the interactive relationship of all and the very least things of the animal Kingdom, as well as the plant kingdom with the greatest human, nos. 1708 to 1714, see *Lord (Dominus)*. Criminal spirits looked into by angels in the world of spirits appear as beasts or wild animals, depending on the fantasies: a certain one as a large and horrible insect having many feet, nos. 1913 to 1916 see *Portrayal (Repraesentatio)*. Human beings are more savage than savage wild animals of the forest, nos. 2026 to 2029, see *Order (Ordo)*. Beasts wonderfully know the way, like horses, dogs, bees, however not man, but if man had faith he would know greater things than things like these, no. 2209. A person cannot live apart from spirits, because he lives against order; it is otherwise with beasts, that live in harmony with the order of nature, nos. 2376 to 2379, see *Medium (Subjectum)*. Evil spirits are worse than brute animals, or are rational brutes, because they have been gifted with the power of reasoning, for they dash into the worst things, to corrupt order in themselves and in the community, no. 2398. Evil spirits are worse than brute animals, because from the power of reasoning given them they attack against spiritual and heavenly things, which brute animals are unable to do, no. 2485. Angelic displays come forth in such a way in the world of spirits, whom they affect, seem to be turned into animals of diverse kinds depending on their natures, desires and affections, no. 2493, see *Deceit (Dolus)*. Those who have been imbued with deceptions by flattery, for the sake of their own profit or their own pleasure are portrayed similar to filthy insects that are harmful, no. 2506, see *Deceit (Dolus)*. Beasts have more perfect bodies and more perfect senses, and insects still more perfect—about which—than a human being; and yet a human

being has nothing but concern for his body, no. 2543, see *Body (Corpus)*. Life is the power of reasoning and thus of knowing what is true and good, which is given to human beings and not to beasts, no. 2674, see *Life (Vita)*. Sodomites do not believe in the existence of a hell and a heaven, thus they believe that they are going to die like wild animals although they can reason, no. 2675, see *Sodom (Sodoma)*. That beasts live in order, not however the human being, was proven by the chicks of hens, in that they follow their mother, they love to abide under her wings, and in that they recognize their own mother. It is different with the human being, who does not recognize his little children unless he knows [they are his own]; and neither do little children recognize their mother, nos. 2766, 2768. That the souls of brutes cannot live after death but that they are dissolved was proven: because their souls cannot be elevated to the Lord, thus they cannot receive higher knowledge of spiritual and heavenly things. Still the souls of brutes receive an inflow from heaven, but it is only from a universal urge, so that they are moved by marriage love and the love of offspring, and they know countless things from nature—think of bees, and the rest⁵⁵—that human beings can never know from all their sciences, nos. 2669, 2770. The contemplation of purposes distinguishes the human being from the brutes, from this persons are human beings; therefore unless they contemplate true purposes, thus eternal life, and so the Lord, they are not human beings, no. 2854. It is from the understanding of truth, and the will for good, which are the Lord's, that a human being is a human being; and that the ability to reason with the evil is from the Lord's life, otherwise they could not think, and they would be scattered like wild animals, but to think falsities and do evils does not belong to them, no. 2904. The life of evil spirits is much worse and darker than wild animal life, because differently than wild animals they are carried against spiritual and heavenly goodness and truth, no. 3078. There is such powerful persuasion when they hear the preaching they seem to be elevated into heaven, but soon they believe nothing, and indeed think they are to die like the brute animals, experiences, no. 3108, see *Preach (Praedicare)*. That brutes have awareness from auras, that people do not have, such as not only many perceptions of odor, spoken of, but also many of finding [their way] home, spoken of, also food, besides other things, spoken of, nos. 3340, 3341, see *Aura (Sphaera)*. An unknown tiny animal was seen that wonderfully dispersed like rays to the left eye, no. 3381, see *Dream (Somnium)*. A spirit (there are those who by fantasies were able to raise up and attract persons who were far away in my mental images) was seen. He had stingers, like certain insects, but bright ones, or like thin bright horns. They went out as if from the eyes, but from his ears. These he was able to bend toward the occiput, behind, stretch toward the sides, reach out forward, even dead center. By these events was symbolized, when [directed] toward the occiput, that he was raising up the most remote things of the mental image; when he reached out toward me, that he was raising up the nearest things of the mental image, and so on, spoken of, no. 3404, see *Mental image (Idea)*.

There were spirits who have persuasions almost such as those of the antediluvians, which was noticed from the stingers, albeit smaller ones, about which, no. 3541, see *Persuasion (Persuasio)*. Spirits who in bodily life had lived almost like beasts and thought that like the beasts, they would die; [they were] from among the lowest common people in whom there was scarcely anything living. But they were enlivened by the Lord through angels; about them, nos. 3550 to 3556, see *Ignorance (Ignorantia)*. Evil spirits do not have life except such as that of brute animals, spoken of, nos. 3756 to 3758, see *Life (Vita)*. Wild animals also have an inflow from what is spiritual and heavenly, for they have loves, as for instance doves, of which there are pairs, towards their offspring, and toward their companions. For they live together interactively, as do birds and other creatures. But in so doing they do not receive what inflows.

⁵⁵ ms. *reliqui* but *reliqua* seems intended as at SE 2770.

They look only to earthly matters, which are their ends; wherefore it is one thing to be acted upon by what is spiritual and heavenly, and it is quite another to receive. It is from the ends that the actual character [of an entity] is known. Wild animals by nature know many more things than man knows by his sciences and arts. They know how to construct nests, nourish their chicks, to fashion webs, to wrap themselves in little silken houses, like the silk-worm, to shape comely cells, like the bees, to have governments, So there are sciences and arts that humans have in common with wild animals. This shows that these look to natural life. Humans, however, can think about and gain insight into what is true and good, i.e. into spiritual and heavenly qualities, and thus be present in societies of the other life, which animals cannot do. Therefore one's purposes reveal what quality one's life is. And so he who lives in bodily things is scarcely other than an animal, which was evident also from certain ones in the other life who were like a figures of wood, who unless they had been vivified by the Lord would have been unable not to have been scattered like wild animals, nos. 3818 to 3820. One who had placed all wisdom and intelligence in the bodily memory was portrayed as a horse, as a cow, as a calf, as a dog, thus a single animal by all. And it was said that it was not a horse, yet was a horse, not a cow yet was a cow, not a calf yet was a calf, and not a dog yet was a dog, no. 4011, see *Memory (Memoria)*. Wild animals and beasts, because they act, some from passions, others from [good] feelings, because they have passions and feelings, know all things whatsoever that are necessary for them, spoken of. Man is entirely ignorant of these things but must learn them through systems of science. The reason is that he does not have love, nos. 4057, 4059, see *Knowledge (Scientia)*.

Balaam (Bileamus), [I:83

why he was not permitted to curse the descendants of Jacob, no. 2354, see *Jews (Judaei)*.

Bile (Bilis), [I:84

The spirits who relate to the biles, pancreatic, hepatic, and gall, are those who out of depraved passion tenaciously cling to their fantasies and love to chastise and punish, and do not think about what the truth is. They do not desist from their fantasies other than through being in terror of punishments, no. 893.

Those who constitute the province of the gallbladder appear at the back and are those who scorn and afflict with insults anything pious, heavenly and spiritual. Chastising [spirits] treat them miserably. They are forced to speak more quickly than they think, pulling their speaking away from their thinking, until the thinking is forced to follow, which happens with great pain, until [the spirit] becomes

accustomed to it, nos. 1012 to 1014½. Those who constitute the hepatic bile. They perform their work at length through continuous spiral motions, to the right and left of the head. Those who are to the left are those who despise the virtues of a moral life; those to the right, those who [despise] truths, drawing a conclusion falsely, nos. [1017,] 1018.

Blasphemy (*Blasphemia*), [I:85]

The dragon blaspheming, no. 526, see *Dragon* (*Draco*).

Goodness (*Bonitas*) [I:86]

A kind of punishment, they are let into a state of childlike uprightness, due to which they have a strong desire, no. 437, see *Desire* (*Cupiditas*).

Good (*Bonum*) [I:87]

All evil is bent by the Lord into good; all good is turned into evil by evil spirits and demons, Vol. II, no. 88 [38a]. Spirits see depending on their nature, and they inspire feelings and convictions, wonderfully; and that thus they turn good into evil, Vol. II, no. 135 [39a]. Evil is bent into good, and falsity into truth, Vol. II, no. 1483 [72a], and also no. 1654 [78a,] 1683 [82a], see *Organ* (*Organum*). Although souls after death acknowledge truth and try to do what is good, nevertheless they fall back into their original nature, Vol. III, no. 209 [110a]. That evil spirits bring on shade, so that in thinking I could not grasp what the truth is and be convinced, nor be affected by what is useful and good, Vol. III, no. 866 [128a]. Those in the other life who place righteousness in works turn all good into evil; those who place righteousness in the Lord turn all evil into good, Vol. III, no. 4339 [265a]. Those in the other life who place righteousness in works turn all good into what is evil; those who place righteousness in the Lord turn all evil into good, Vol. III, no. 3373 [201a]. Portrayals by means of which what is evil is turned into what is good, and what is profane is lifted up so that it may become holy, Vol. III, no. 4339 [265a].

[continuation p. 47 s.v.] **Good** (*Bonum*).

That the Lord's spirit strives to do good to all, even to the worst, while these strive to kill all, even the innocent, Vol. IV, p. 42 [381a].

Evil spirits arouse for some evil purpose whatever agrees with themselves in a word or in a mental image put together from various sources; good spirits and angels, [acting] from the Lord, divert

their efforts and turn them to good, nos. 101, 101½. Evil spirits call everything that is true and good evil, no. 102. What the spiritual and heavenly food is by which [spirits and angels] are nourished, that it is the desires of knowing truths and doing of good things, no. 178. Spirits are distinguished from angels in this respect, that they turn what is good into evil; while by the latter evil is bent toward good, no. 188, see also *Inward (Interiora)* and *Faith (Fides)*.

Clear experience that evil spirits take away the understanding of truth and good and change it, no. 216. Good [thoughts] from heaven fall into the world of spirits and the infernal world suddenly as if of themselves. They are turned into evil [thoughts]; and so also truth into falsity, no. 223. Things which are false and evil cannot ascend into heaven but are turned into truth and goodness, and at last into innocencies, nos. 238, 239. There are spirits who try to distort truths and goodness. It is done skillfully. They are more invisible than others, no. 264. A person, spirit and angel are gifted with the ability to do good and to know truth by the Lord Alone, which also can be taken away, no. 333. In the other life they are brought to knowledge of what is truly good through a sense of delight, through a sense of peace, and through a sense of innocence, to their inmost, so that they may know what true happiness is, no. 342. Why there are permissions that they are because of temptations, purgings, punishments, reformation, regeneration, and perception, which are the good things looked to by the Lord, no. 398. No other permissions occur than such as from which good can come not only for one, but for many at once, and so for all, no. 401. About evil spirits, who skillfully turn good into evil and transfer evil into others so that they may escape [any penalty], nos. 415, 416. When I spoke with the angelic spirits of Jupiter, saying that all good is from the Lord, they replied they thought from themselves; but after that [they said] this is simpler to say, and [to say] that all good is from the Lord is the heavenly way to speak, no. 550. The spirits of Jupiter are much wiser than our spirits, saying that our spirits speak much, think little, and thus grasp little about heavenly goodness, no. 551. Their angelic spirits see what is good, not even wanting to name evil. They say of our earth's sciences and the wisdom derived from them that they block the way to wisdom, no. 556. In the case of the inhabitants of Jupiter, after the teaching spirits come evil spirits who urge things toward the contrary, especially freedom from restraint, but they do not heed them, thus they are taught what good is through evil and learn to avoid evil and to follow good and to be moved by what is good, no. 570, see *Jovians (Joviales)*. The spirits of Jupiter can beautifully portray heavenly and spiritual things because they withdraw the mind from material things, which was also displayed before the angels by the portrayal of the bending of evil into good by the Lord, but the learned of our earth, did not grasp this at all, no. 585. In the life of the body they can make a pretense of doing good from various motives. It is not the same in the other life; there such things are out in the open, no. 619. The spirits of Jupiter were convinced that the Lord punishes no one and does not do evil to anyone. From [the example of] their controlling angels who do not punish or do evil but only temper and lessen the punishments, that the chastising spirits desire to inflict [they could not help acknowledging this], no. 627. There is nothing but evil in a person, spirit, or angel, but that all good that is from is from him or her is the Lord's. One can be deprived of this good and be returned to one's original state of life, no. 662. Whatever comes from man is evil, so that the most minute element of thought, indeed, what he imagines to be good, when it is from himself, is evil, no. 663. He who looks to and loves evil goals, and this is turned by the Lord to good, a person is regarded from his purpose not from the good [he does], no. 802. Certain see, believe, and are convinced by others in a moment about what is true and good. They are angered when they are led astray. They are among the good, nos. 811, 813. Those are allotted a place within the body who were led by a love of goodness, and were bent for as long as they could be toward goodness, performing services, no. 814. Evil spirits are accustomed to being brought into a state of benevolent feeling like people engulfed by sadness and temptations. But if

they simulate goodness in an earthly state it is immediately recognized, no. 932. It was seen in a mental image that goodness is the Lord's, thus that evil people falsely ascribe to some degree goodness to themselves for good things done; and that evils in good people are as it were blotted out, no. 950, see also *Inward Elements (Interiora)* and *Faith (Faith)*.

Although a man and a spirit cannot do a whit of good of themselves, still they should not hang down their hands but should make every effort, no. 1069. When a person is raised from the dead, it is symbolically shown to him after some time that he was led little by little toward heaven through spiritual knowledge and his own acknowledgment that there is nothing good in himself, no. 1120, see *Die (Mori)*. Good spirits can even usually be led to agree with plans in which good intentions are noticed, but still they may be wrong, wherefore it must be left to the Lord, Who Alone knows what is good and true and what is to come, nos. 1164, 1165. About those who do not accept inward matters, such as that the Lord rules the universe, that all good is the Lord's, that all evil is from man, and taking credit for themselves, no. 1178, see *Inward Elements (Interiora)*. What truly good works are, that they issue from caring, caring from mercy, mercy from innocence, thence from the Lord, no. 1194, see *Faith (Fides)*. Spirits of Mars appear forwards and to the left. They are called holy, not that they are holy, but that their Lord is Holy and Good, no. 1539. The life together of the inhabitants of Mars is delightful, centering on everything that is in their society and in heaven. They worship the Lord, because He is Goodness, no. 1542. It was embraced in a spiritual mental image that there is nothing good in us, but all is evil, but that all good is of the Lord, n, 1559, 1560, 1561, see *Evil (Malum)*. Human beings who have faith, whatever of good they think and do, believe what is of the Lord; whatever of evil, that it is of evil spirits; that because this is true, they are presented blameless of actual [evils]. Evil spirits imagine that those who have faith consent to the things they pour in, but the Lord guards lest this happen, nos. [1589,] 1590, 1591. Those who do not have faith arouse evil spirits to [evils] similar to their own, because they think all things are from themselves, but those who have faith are aroused by evil spirits, nos. [1591,] 1592. Certain seeking out evils among others were asked why they did not seek out good things as did the Lord, did they not, so as to put themselves above others, which they admitted, no. 1644. Spirits of a satellite of Jupiter, who scorn [their] bodies and bodily things, are upright, so they were called virtues, which [character] was also felt from their upright penitence, nos. 1672, 1673, see *Jovians (Joviales)*. Those who constitute the outer skins, they who have been "dainty,"⁵⁶ feel repulsion at any good work, no. 1746, see *Skin (Cutis)*.

The faith of the heavens is that to those who have faith, nothing whatever is accounted, because the evil is aroused by evil spirits; Goodness and Truth is of the Lord Alone, no. 1869, see *Faith (Fides)*. And also that what is man's, spirit's and angel's own is mere evil, and that all good is of the Lord Alone, no. 1873. The law in heaven is that the Lord is in no wise the cause of evil, nor does He drive away evil by means of evil, but He wipes out evil by means of goodness, no. 1878, see *Faith (Fides)*. The fields of evil spirits so persistently distort a person's thoughts, his good ones into evil ones, and truths into falsities, that a person cannot all know unless he is given reflection, no. 1900, see *Aura (Sphaera)*. Evil [thoughts and deeds] are from evil spirits and good ones from the Lord much experience [has assured me]. It has also been given me to learn where and who the spirits were from whom the evil things came. Wherefore from the use it was for me a pleasure to reflect on these things, nos. 1910, 1911, Heavenly love is from the love of uses, that is, of good and of truth, thus from mutual [love], no. 1962, see *Joy (Gaudium)*. It is clear that pleasures and happiness from truly good things and from truths must come from the one and only source, which is from the Lord; confirmed by angels, no. 1965, see *Happiness (Felicitas)*. Good is turned into evil, by deceit, cleverness, or [an acquired] nature, nos. 1992 to 1994, see *Evil (Malum)*. Angels perceive evil and offensive things as an inexpressible mildness, like cornered earthly objects with rubbed-off points and corners, no. 1995. The fields of false persuasions and

⁵⁶ Latin *delicati*, meaning, addicted to pleasure; self-indulgent/comfortable; pampered, foppish, effeminate.

evil feelings are from evil spirits, but the fields of true persuasions and good feelings are solely from the Lord. Those belonging to spirits and angels are not mingled with the Lord's field, but are tempered [by it]. The fields⁵⁷ of the thoughts of a person, in the amount of goodness and truth they contain, are of the Lord; the rest are from the angels' and spirits' own [fields], nos. [2004,] 2005, 2006, 2007, see *Aura (Sphaera)*. The angels distinctly perceive at once what harmonious good and truth there is, although there are countless elements in a mental image. That it comes from the Lord was corroborated from heaven, otherwise a harmony of so many elements, beyond number, or any selection from them, could not exist. He doubted whether anyone would realize this in the world. An angel said that unless [what comes] from the Lord be most perfect and the best, there would be confusion and the ruin of everything in everything derived from them. Hence came awareness that nothing of evil comes from the Lord, nos. 2115 to 2117. Very many [spirits] do not understand how it is that they are commanded to think, want, and do what is good when of themselves they can do nothing of good. Should they not in that case hang down their hands? But they were instructed that they think and act of themselves, but that they know and are convinced that the Lord enables them to think what is true and to want what is good. This the angels plainly feel and know, that they think and can will nothing except what is from the Lord; but one who does not have angelic sight can scarcely understand it, nos. 2161, 2162. It was announced to me from heaven [how the matter stands], but the [real] meaning of the words falling through the world of spirits was twisted into a different meaning. This is a sign that the last time is at hand, no. 2180. Certain [spirits] were raised up into heaven and spoke with me from there saying that they realized that those things pertaining to a conviction of what is true and an insight of what is good, are lifted up by the Lord Alone into heaven, no. 2184, see *Faith (Fides)*. The Lord does not break anyone but bends, permitting passions to a certain degree, and also tempering [them] through others, and thus bending into good, nos. 2194 to 2196, see *Break (Frangere)*. What an angelic mental image is like I also realized in the Lord's prayer when "lead us not into temptation, but deliver us from evil" [Matt. 6:13, Luke 11:4] was said, that the mental image of temptation and evil was rejected to the back, and the goodness from it remained. In it there was still something of indignation that the evil of affliction should be thought to come from the Lord, no. 2207. All things are received according to their qualities. They receive [according to their quality], so that they receive good as evil, and evil as good, which was shown by the symbolic portrayal of twigs in place of palms in the hands of certain ones, no. 2295. In the world of spirits anger reigns from envy for the happiness of others, and from hatred against what is true and good, nos. 2310 to 2312, see *Hatred (Odium)*. Spirits had an awareness that all good and truth are from the Lord, no. 2415, see *General (Commune)*. Those who have done good for the sake of their own honor and glory are punished in the other life. And they are not rewarded, if they have not done good for these reasons, but out of mercy, in so far as they believed that the Lord performed the good, nos. 2451 to 2452, see *Purpose (Finis)*. The evil that a person contracts remains. But when he subsequently becomes good, it is of the Lord. Thus the evil is not wiped away but covered over, lest it appear, no. 2457. Evil spirits by nature feel repugnance for everything good and true, although they do know what is good and true, nos. 2480 to 2482, see *Character (Indoles)*. What is man's own is nothing but evil, and all good is the Lord's nos. 2487 to 2490. Spirits are restrained by a spiritual bond in such a way that they do not know other than that they [do] what is good, but as soon as the bond is loosened, they rush to the destruction of all, who are around, as a wild animal rushes at a wild animal, nos. 2559, 2560. What stream in from the Lord into the world of evil spirits are turned into the contrary because they are such by nature, but still the portrayals of goodness and truth remain, as in the case of the descendants of Jacob, no. 2620. Mankind is led by the Lord by pure necessities, and people are bent by [their] desires toward their best, relative to its nature, nos. 2628, 2629, see *Necessity (Necessitas)*. Angels do not know otherwise than that the good that they do is from themselves, but afterwards they realize that there is nothing good except from the Lord. This was illustrated by a candlestick that they seemed to themselves to fashion in

⁵⁷ ms. field (*sphaera*) but the verb requires a plural subject.

honor of the Lord, when nevertheless it was the Lord [who had done so], nos. 2646 to 2649, see *Lord (Dominus)*. All things even to the very least have been foreseen from eternity by the Lord, but evils have been foreseen, and goods have been provided, no. 2718. They ought to love the good that is in the neighbor, thus love the neighbor because of goodness. When they love in this way, they love the Lord, because all goodness is from Him, no. 2783. Because there is no love of the neighbor in the world, people are bent by the Lord to doing great things by ambition, so that good may be done to the neighbor, to society, and to the commonwealth, no. 2796. If evil spirits were compelled to doing good, that they could not live, no. 2880, see *Evil (Malum)*. It is permitted good people to resist with evil, averting evil, not out of hatred and revenge, about this, nos. 2889, 2890, 2891, see *Evil (Malum)*. Inward good spirits harm no one with their inward mental images, but instruct, do good, excuse, no. 2893. All in the other life ought to perform a use, even the evil. When they annoy and punish, good comes from it. On hearing this the evil spirits were angered, no. 2922[a]⁵⁸. Evil spirits are kept in an aura of goodness by the Lord, so in a spiritual bond, and they then seem to themselves to be free, they ascribe uprightness to themselves. But that the case is otherwise was often evident: they would rush into every evil as soon as this bond was loosened, no. 2943. To those who have faith evil is not accounted, because it is evil spirits', nor is good ascribed to them, because it is the Lord's, nos. 2944 to 2946. Those in the other life are held in bonds. They act as it were freely according to their desires, but they are being led by the Lord lest they [go] beyond the limits whereby good may result for themselves and for others, no. 2965. Mohammedan spirits did not care for [scientific] subjects of inquiry [in me], saying that if they know goodness, from goodness they can learn all things, thus innumerable confirmatory useful things; such is the heavenly idea, no. 2995. There were certain spirits who wanted that I too be present in prayer. But because it came from them, I sensed this, and was forced to stop. This showed the nature of the good that anyone wants to do from their own power, nos. 3000, 3001, see *Prayer (Oratio)*. Evil spirits, speaking with some uproar, wanting to cast blame for evil in act on the Lord, were instructed that all evil is from man, and all good from the Lord, and that the former is foreseen, the latter, however, provided; and that if even a thousand volumes were to have been written against it, still this truth would have been the conclusion, no. 3008. One who spoke with me who imagined he could do good from his own power, nos. 3026, 3027, see *Love (Amor)*. The doctrine of faith has been promoted for the most part by means of the evil. Take for example even the apostles, the pontiffs, and elsewhere. Thus good things are accomplished by the evil, although not from [a good] motive, no. 3030, see *Faith (Fides)*. Deceitful spirits not only turn the least bits of thoughts into evil but also as it were smell good and pervert it, no. 3047, see *Deceit (Dolus)*. Life that comes from oneself it is not [true life], being from evil and aiming toward evil, but that is [true] Life that is from good aiming toward good, no. 3092, see *Life (Vita)*. Marriage love and love toward little children, when it flow into the perverse, is perverted just as when goodness from heaven is turned into evil, nos. 3192, 3193. How good is turned into evil when it passes into different natures. An example, from the word *kiärsful*.⁵⁹ In the beginning he was "merciful," after this [it was said] that he loved women, at the end that he was pitch-black, no. 3210. Evil spirits were asked whether they knew what evil is. They were unable to say because they imagine evil to be good, and goodness cannot be seen from evil. And whether they knew what good is, and they unable to, because they imagine goodness to be evil, and what is evil cannot be seen except from what is good. And because goodness cannot be seen from evil, it was evident that that they knew nothing, no. 3622. Decency is the form of being honorable and ought to proceed from honor, as the formal from the essential, as the unreal from the real, the true from the good, the spiritual from the heavenly no. 4240. All good is from the Lord, no. 4241. There is an inflow of feelings from the Lord Alone, nos. 4272, 4273, 4274. Evil is from mankind; the evil of punishment [follows] from order; all good is from the Lord, nos.

⁵⁸ ms. 2924.

⁵⁹ Swedish for "affectionate."

4275, 4276. The good are moved by the lord's aura of affection and goodness, others are not, no. 4280. Doctrinals serve so that a person may become such [as they teach], no. 4294. Evil [spirits], when they are thinking that they are good cannot say "goodness," no. 4316. It was shown that those who are evil cannot become good miraculously. They then appeared like little children waving their arms, no. 4322. It is magical to want to do good from an evil motive, no. 4414. Who [in the life of the body] is for the common good, what [the common good is], no. 4433. The imagery [of the thought] of the good begins from evil and ends in good, of evil from good and ends in evil, no. 4577[a]. Evil spirits must not be dispelled, no. 4600[a].

Ox (*Bos*), [I:88]

There are spirits who sound like cows with little bells. Their black cows were seen, licking a woman's face, rising up on their feet, which symbolized that they fear them. They were petted by them lest they hurt [them], nos. 2972, 2973, see *Bell (Campana)*. An ox and a cow was shown to me, approaching the species of a stag a little while, like that in the earth Mercury, nos. 3262, 3263.

Arm (*Brachium*), [I:89]

A bare arm with such strength and [ability to induce] terror that it could break a person's bones was shown again. A warmth exhaled from it, nos. 881, 882, 1754 see *Fear (Timor)*. The warmth of those who take pleasure in the very inward contents of the Word was shown, that [its region is] from the middle point between the loins upward toward the chest, and into the left arm and hand, as well as downward into the left foot, no. 1858, see *Heat (Calor)*. The warmth of those who take pleasure in the Word--for those whose pleasure is not much in understanding--was felt only in the right arm, no. 1861, see *Heat (Calor)*. Spirits who by means of fantasies were able to enter into the mental images of others and attract them to themselves. Their operation was on the middle of my left arm, between the elbow and the hand, no. 3405, see *Mental image (Idea)*. Quakers at this day feel a shaking sensation at the left side of the stomach, at the left arm above the palm, and in the left of the face, which is held in a cheerful expression, no. 3767, see *Quakers (Quaqueriani)*.

Bubblet (*Bullula*), [I:90]

A little bubble was taken away, from which what a spirit is like is viewed, no. 433, see *Spirit (Spiritus)*.

Butter (*Butyrum*), [I:91]

The appetite for butter and abstaining from it, as well as the appetite for milk and abstaining from it exists depending on spirits' disposition, and it was observed that demons, or those who are centered on feelings, enjoy butter, but spirits, or those who are centered on understanding, enjoy milk, experience, nos. 1161, 1163, 1163.

Corpse (*Cadaver*), [I:92]

I was conducted into the state of the dying, so that I might know how they are raised up. Then an aromatic odor was smelled. What is cadaverous is smelled in this way when heavenly angels are present; then evil demons and spirits cannot be present. And there was a not unpleasant odor of human dung, nos. 1092ff., see *Die (Mori)*. Those who are in that very deep [hell], who murder from deadly hatred, so much enjoy the smell of cadavers there that it cannot be described. Hell is also described, no. 1279, see

Hatred (Odium), no. 1288. How the deceitful end up, that their faces become a bluish, cadaverish color, no. 2580, see *Thought (Cogitatio)*.

[continuation p. 681 s.v.] **Corpse (Cadaver)**.

There was smelled a cadaverous odor from those who were from the spurious offspring of the most ancient Church, to such an extent that the spirits were fleeing away, nos. 3353 to 3355, see *Church (Ecclesia)*.

A certain one who in life had practiced shared intercourse with wives was punished. He became fiery black, placed at a column with face a cadaverous color, no. 3455, see *Adultery (Adulterium)*. When David rushed where the angelic spirits were, he began to choke, to smell his cadaverous stench, so that it was as if he would perish, about this, no. 3660, see *David*. It was said to those who are in the highest [region], who imagine themselves to be so refined, that they are duller than the rest, for in the angelic auras they become more excremental, even more cadaverous, than others, no. 3665, see *Pontiff (Pontifex)*.

Fall (Cadere), [I:93]

see *Come Down (Delabi)*.

Blind (Caecus). [I:94]

Philosophy leads minds into blindness and ignorance, WE 2767, 2971, 2973 [57a, 61a–62a], see *Philosophy (Philosophia)*.

Blue (Caeruleus) [see s.v. *Coeruleus*]

Cain (Cainus). [I:95]

That in the other life they are recognized, as was Cain, by signs, no. 1248. Those who are quite frequently cast out of societies, there is always some mark sticking to them, finally they are thrust down into solitude, no. 2499, see *Deceit (Dolus)*.

Heel (Calcaneum). [I:96]

That Jacob and his posterity is the serpent who would deceive and bruise the heel, 1 Vol. N 1712 [34a].

When the world of spirits is obedient and servile, then the heavens and spirits constitute a one. It is reduced to that because the heel has been bruised, no. 1341, see *Person on earth (Homo)*.

[continued in the unalphabetized manuscript, p. 146 s.v.] **Heel (Calcaneum)**,

Those who live content with few things, together with their married partner and children, whom they love, constitute the back and inward provinces of the loins and knees; and there are communications from there through the foot to the heel, following the series of the nerves; and it was revealed that this nerve is meant that was dislocated in Jacob. And because in Jacob and his descendants it was separated from the femoral nerve, from this it is understood what is meant by the heel of Esau that Jacob held, and by the heel that the serpent bruised, nos. 2611 to 2620.⁶⁰ *The place of adulterers and together with them of those who are cruel is under the heel, no. 2622, see Adultery (Adulterium)*. How good [spirits] delight in beautiful and lovely portrayals, who occupy the region of the left heel, which is sound, and from there they are lifted up higher by steps into still more lovely regions, nos. 2646 to 2649, see *Lord (Dominus)*.

Shoe (Calceus).

[I:97]

About a spirit of the Peritoneum who swelled up very large and threw wooden shoes at the spirits of the kidneys, meaning that he looked with scorn on their filthy things, which they wipe away, no. 992, see *Peritoneum (Peritonaeum)*.

Callous (Callus)

[I:98]

was portrayed on the head, no. 358, see *Head (Caput)*. People who are only interested in the memory, with no purpose of useful action using things in the memory, the outermost part of their brain appears like a callous in the other life, which is cast off or must be softened before they can grasp anything about spiritual and heavenly matters, from experience, no. 771. Those who cling to criticism, terminological ambiguities and the like, the brains of ones like this appear covered over with a callous. When this is removed, they lament that they have lost everything, no. 807, see *Mind (Mens)*. About callous, nos. 856, 862, 863, 864, 865, 866, 877, see *Brain (Cerebrum)*.

[continuation p. 640 s.v.] **Callous (Callus).**

That the crust of the brain was raised up and looked into, and from this a conception was gotten of what he had been like from early childhood—however, below there [is still] a softer substance, nos. 951, 952. Harder callouses suffer many things before inner qualities growing up beneath can soften them, [as I was taught] by experience [when this was performed] on me. This is not the case with softer callouses, for their as it were roots are in softer supporting layer, no. 958. When they remove calluses, they appear as if they were working by processes of attraction, but they only fix their mind [on them], from this results a portrayal of a process of attraction, no. 963. From experience within myself: [my] skull was as it were drawn up as a result of the clinging of the inner sight of spirits to grosser elements, so that inward

⁶⁰ Thus ms., perhaps for 2619, (but ms. reflects numbers referenced at *Conjugium*).

ones may be visible to the inward spirits, no. 964. Thus they as it were draw evils away, so that what is true and good may be visible to heaven as it were, no. 966.

That the brain hardens. I experienced pain from this variously, no. 1018. The left of the brain looks to desires, the right to falsities. The incrustations resulting from these are various, they are taken away through various torments and in other ways, about which, no. 1023. Outward crusts, which are composed of bodily elements, are portrayed by the skull and its head of hair; reasonings by those which are very close within the skull, about which, no. 1024. About crusts, no. 1025. Incrustations are produced by desires. Their nature is determined by the falsities from these desires. These are dispelled by enlightened knowledge of what is true and good. This one can see from their many hard, heavy, cold, soft, and the like elements of nature, which are created simply by the conditions, nos. 1026, 1028. Inward elements implanted in the other life soften and virtually take away callouses, no. 1029. About a brain encrusted by falsities, nos. 1623, 1624, see *Brain (Cerebrum)*.

One whose faith was only knowledge or a matter the memory. The outermost part of his head was raised up and investigated, and it looked like a very dark mass made up of hairs of various colors. The raising up of the outer part of the head is a symbolic display of the fact that association with outward spirits is being taken away from him. This kind of action is not permitted with people on earth because it is dangerous, for they are absorbed in bodily things, nos. 2467 to 2469. An outer society was removed from a certain spirit and only an inner society remained with him. These things were symbolically portrayed by something that was put on my head, no. 3155, see *Life (Vita)*. Those who hold onto vengeance even until death, and do not pardon, their head appears to be snow-white, hard bone, no. 3203. Those who argued against the truths of faith struck pain into the left side of my head, like knots there; and when I did not admit the arguments, I felt pain in the nerves of the left side of the neck, no. 3612. The most deceitful above the head, who called themselves chiefs and popes, were punished by being dismembered from the chest to the feet, not as to the head, because it was hard and bony, no. 3927, see *Deceit (Dolus)*. A certain one who had placed all intelligence and wisdom in bodily memory underwent punishments of folding as to the head because he had a hard callous. When he had been folded up he displayed a brain as a snow-white something in which there was blood, saying that he had lost all that was his, nos. 4011, 4012, see *Memory (Memoria)*. Falsities are in the left side of the head, desires in the right, and callouses, or knots, are perceptible there, no. 4149.

Heat (Calor).

[I:99]

A habitation where heat occupied my feet and loins, coming from those who had desired children; and a habitation where there was no heat, from those who had had no desire to have children, no. 283. Spirits are also recognized by quite intense coldnesses, by cold blasts and other blasts like wind, and by heats as well—those who are also able to counterfeit [them], no. 324. There are spirits who saw, who are cold, and who seek to warm themselves by sawing grass into tiny pieces. These are those who have led an upright civil life without faith in the Lord and have believed that through this life they merit heaven, no. 575. Those sawyers seek for other places where they may become warm, but their warmth is an outer warmth, as [they get] from me. They spurn and finally become sick [of other's warmth], wanting to have inner warmth, wherefore they return to sawing grass. The cold was felt, no. 576, further about them, nos. 576½, 577, see *Sawyers (Serrarius)*. Good spirits are also distinguishable by their warmth, and by many [other characteristics], no. 578, see *Spirits (Spiritus)*. Jovians suppose their face in the other life will be warmed by a flame of a celestial blue color, no. 687, see *Jovians (Joviales)*. Certain [spirits] wander around, and they seek for food and warmth for themselves, and are repeatedly penalized, no. 692, see *Society (Societas)*. There are those who relate to the outward skin. They brought on warmth caused by exhalations, saying they cover all, no. 828. A bare arm with such strength and terror that it could break a person's bones was again shown. A warmth exhaled from it, nos. 881, 882. Fiery heat emanated toward my face from those who were obstinately revengeful, no. 954, see also *Fire (Ignis)*.

From the presence of spirits of a satellite of Jupiter, who completely scorn [their] bodies and bodily things my face grew warm, no. 1674, see *Jovians (Joviales)*, see also *Fire (Ignis)*.

Just as nothing comes into existence and endures without heat, so does nothing without love, no. 1835.

[continuation p. 931 s.v.] **Heat (Calor)**.

I have been allowed to feel the chill emanating from evil spirits, as well as the warmth of good spirits. The warmth of those who had taken pleasure in the Word was felt as the heat of summer, spreading from the lips over my cheeks to my ears, from there toward my eyes; above and below, not strongly. As for those who had taken pleasure in the inward contents of the Word: [their] warmth was an inward one from the chest upward toward the chin and downward toward the loins. As for those who take pleasure in the still deeper contents of the Word: their warmth I could not feel because it penetrates to the marrows, therefore I felt something of a chill in the outer parts; inwardly it was shown from the middle point between the loins upward toward the chest, and toward the left arm to the hand, as well as downward into the left foot. The angels instructed me that their approach imparted these warmths because they have the warmth within them, but it may not be felt by them. From this it was evident that the human being is an instrument, as is also a spirit and an angel, and that warmth comes from the Lord, thus only from the life of His love. The warmth of those who take pleasure in the Word--for those whose pleasure is not much in understanding--was felt only in the right arm. Warmth is even counterfeited by evil spirits, as was delight, but it is only an outer warmth, having no inner one. It turns to rot, and so in it are generated as it were worms, nos. 1855 to 1862.

The Dutch in the life of their wintry light, which is opposite to the life of love, and at the same time in the state when their every business activity was meeting with success, then were saying they were engrossed in their own delights, and in their heaven. But I felt the chill of that life around the left side of my head. They, however, did not feel the cold but warmth, which was communicated to me, affecting the left side of my forehead and my cheek. But their warmth is turned into ice and their splendor into miseries. Until this happens, they are not affected by spiritual things, no. 3522, see *Dutch, The (Hollandi)*. The clearly noticeable heat of a bath was felt, and later it blew on my forehead and the top of my nose. Such is the heat with those who constitute the inner tunic of the nostrils, nos. 4024, 4032, see *Nostrils (Nares)*.

Chalk (Calx),

[I:100]

There is a sensitive perceptivity given by the Lord of how much of life is present in spirits. They then look like something chalky, with a great deal of variety, no. 1884

Room (Camera),

[I:101]

At the left is dark room where those who think wickedly about the life after death, conscience, the soul— these and those who are deceitful—are in darkness. Something poisonous exhaled from them, my experience, no. 775. Such are the kind among people who in the world corrupt [others], no. 776.

[continuation p. 616 s.v.]. **Rooms (Camerae),**

Rooms belonging to certain spirits of the female sex; to which there are long entryways; walls as it were embroidered with a great and delightful variety of flowers and the like, with variety one upon another. They are lit up, with more than with our daylight: when a window appears, and it grows dark, and something of the starry sky is seen, then these [rooms] disappear, and more pleasant ones follow. They affirmed, with great pleasure, that they seem entirely real to them; and they have been affirmed to me to the fullest [as real] through much other experience, nos. 878, 879, 890. Those who deceitfully acquire riches for themselves are in a room toward the left, no. 909. There are those who lie in dark rooms on their strongboxes where their riches are, and they are attacked by robbers, no. 910, see *Riches (Opes)*.

Who they are who seem to themselves to live in a long room of a whitish green color, no. 1172, see *Pretense (Simulatio)*. About those who do not acknowledge or assent to inward [truths], that their

habitation is toward the front to the left. They were removed from their habitation to a greater distance off with turbans wound on their head, along the way a variety of golden splendors and beautiful women. They went on to a dark Chamber, nos. 1182, 1193, see *Inward (Interior)*. From the dark Chamber they worked into the left knee and under the sole of the right foot, no. 1185, see *Inward (Interior)*. About a dark Chamber at the side, that I spoke with them. When they are let out of the Chamber, they fall back again, for they want to be in the dark, where their delights are. Those there are arrogant as well as deceitful, nos. 1247, 1248, 1249, see *Arrogance (Superbia)* and *Deceit (Dolus)*. Those who were in the dark Chamber at the side, there just as in the world plot tricks. About someone from that Chamber who was found out to have killed an innocent person with poison, and his punishment, nos. 1257 to 1266, see *Deceit (Dolus)* and *Kill (Interficere)*. Under the left foot was seen a large room with furniture, leading out from it a large hallway, going out there a small, ugly woman. There those are who are extremely busy with household chores, and not with matters of faith, therefore they are small and ugly, nos. [1573]. 1574, 1574½.

Chimney (Caminus).

[I:102]

A black, or say brown, spirit, called a chimney sweep, threatens and instructs among those from Jupiter, no. 874, see *Seed (Semen)*.

Bell (Campana),

[I:103]

There are spirits who are called belled. When they come, they are heard like belled horses before carriages. They pretend to be travelers. Other spirits, when they hear them, flee away. The reason they said is that they would make off with their possessions, thus driving away such spirits as imagine they possess gold, silver, of clothes and the like in the other life. There are those who disperse them, nos. [2682,] 2683. Spirits sounding like cows with little bells, striking fear where they go, which I felt; and some speak, so that they may escape: they dissociate those who are wrongly associated, and they flee. A black cow of theirs was seen licking a woman's face, rising up on its hind feet, which symbolized that those who are of afraid of them blandish them lest they harm them, nos. 2972, 2973. Belled spirits and a denser east wind were attracted by certain spirits, no. 3414, see *Mental image (Idea)*.

Range (Campus).

[I:104]

A range from opposites, I Vol. no. 967 [6a], see *Truth (Veritas)*.

Canaan (Canaan).

[I:105]

That by the land of Canaan is meant heaven, no. 2878, see *Portrayal (Repraesentatio)*.

Candle, Candlestick (*Candela, Candelabrum*).

[I:106]

Those who are greedy to read and remember things only on account of pride seem to dwell in underground places with candles and books, and also to be attacked by mice and to have their candles now and then go out, no. 385.

About a candlestick with lamps and flowers that angels, in honor of the Lord, seemed to themselves to fashion, when nevertheless the Lord fashioned it, nos. 2646 to 2649, see *Lord (Dominus)*. Very often I have seen candles, and the light from them, and then often flames of various color, and more or less dry fires of coals, no. 4047.

Bright, Shining (*Candidum*),

[I:107]

see *White (Album)*.

Dog (*Canis*).

[I:108]

The robbers of the desert have with them dogs that devour those they encounter, nos. 762, 763, see about those Robbers, *Jews (Judaei)*.

I saw a large dog with frightful jaws, which is presented to view to prevent lest pleasure opposite to marriage love, which is hellish, communicates its nature, no. 2614, see *Marriage (Conjugium)*.

[continuation p. 655 s.v.]. **Dog** (*Canis*).

An extremely deceitful cutthroat was seen as a sheep, which turned into a dog, which stretched its mouth forward toward me. When cutthroats cannot [use] knives they bite with their teeth, and are symbolized by dogs, no. 2974, see *Deceit (Dolus)*. About a certain one who was portrayed by a dog turned into a cat, then by a fox, in whose mouth there was white froth, after this by a serpent, and then by a panther, no. 3191, see *Adultery (Adulterium)*.

A dog was seen in a dream that gnawed on the bones of a different dog. I was instructed when I awoke that they were those who allow themselves to impersonate others, and acting in their person even to be disgraceful. In the other life they scarcely know other than that they are the persons whom they impersonate, no. 3679.

David, when he wanted to call forth others in pythonic soothsaying fashion, dogs and snakes came out that would have torn him to pieces if he had not fled. Later he was called a dog by the

deceitful ones overhead, nos. 3683, 3684, see *David (David)*. I saw little dogs running up to me, no. 3752, see *Quakers (Quaqueri)*. A door was seen in a room, and a bed was there with a red bedspread. A certain man was seen going out creeping along the wall, and he was perceived as a dog, by which was symbolically portrayed that Quakers were lying in secret with their daughters and maid-servants, no. 3769, see *Quakers (Quaqueriani)*. The general involuntary sense was shown: that the wicked, constituted it, that they were portrayed by dogs, wolves and other foul animals; guiltless people being torn to pieces, and little children; they were perceived like the butchery of the Spaniards in America, nos. 3865 to 3868, see *Cerebellum (Cerebellum)*. I saw the tree of knowledge today. Along its trunk a horrible viper crept. It presently vanished, and a yellow dog appeared, spoken of, nos. 3992 to 3996, see *Knowledge (Scientia)*.

Song (Cantus).

[I:109]

Heavenly and spiritual forms, that is, choirs or gyres: that their sound sounds like that of a flute, with variety, no. 489. From this it is also known why singing is so delicious, when the thoughts are directed toward the Lord, from experience, in a Church congregation, no. 491. I was drawn up into a realm of light where there was a glorification of the Lord by the singing of angelic choirs. From this it can also be inferred why singing is so acceptable when thoughts pertaining to faith are in it, nos. 600 to 608 incl., see *Heaven (Coelum)*.

[continuation p. 626 s.v.] **Song (Cantus).**

Singing relates to spiritual types of happiness, in which they are portrayed, nos. 903 to 906, see *Happiness (Felicitas)*, see also *Music (Musica)*. About musical singing, how it affects even evil spirits; they are lifted up into heaven, nos. 2108 to 2112 see *Music (Musica)*, and nos. 2231, 2232, see *Music (Musica)*. Angelic spirits who introduce lovely dreams. They have an audible sound, like that of songs ending in faintly audible sound, no. 3381, see *Dream (Somium)*. Song and glorification of the Lord is the effect of blessing, no. 4176.

Hair (Capillus).

[I:110]

The outward crusts of the brain, they are bodily elements and are portrayed by the skull and its hairy scalp; reasonings by those things which are close within the skull, no. 1024, see *Callous (Callus)*. About women who after young womanhood regard proper forms and worldly matters as everything, not caring what faith is. They appear with a luxuriant head of hair, which they comb; their face does not

show. Combs symbolize formalities, the face essentials. And the nakedness of the body is clearly seen. When they regard such things as all important they appear as furies, and from their combs and nudity they are recognized for what they are like, nos. [1226 to] 1229. Those who had been involved in quarrels and disputes, [appear] as furies in the other life, men or women naked to the navel, with their hair strewn about them, nos. 1347 to 1352, see *Furies (Furiae)*.

[continuation p. 207 s.v.] **Hair (Capillus)**.

One who had merely knowledge for faith: when the outermost part of his head was raised up and looked into, a very dark mass made up of hairs of various colors appeared, n 2467, see **Callous (Callus)**. A head of hair appeared who betook himself within, into my body by which was being symbolized a general corporeal quality, corresponding to those who had a general mental image, about which, nos. 3160, 3161, 3162, see *General (Commune)*. In Gehenna fire is felt, as well as the stink from burnt bones and hairs, it was passed on [to me]. As it were crawling things were also felt in the hairs of my head. They are sirens and extremely deceitful, no. 3206, see *Adultery (Adulterium)*. About the preadamites, what they were like. It was perceived that they had little of inward qualities and that such relate to the hairs of the genital members, nos. 3390, 3391, see *Church (Ecclesia)*.

I was shown that the antediluvian men, as they grew up, became ugly, with hair hanging around the face, no. 3589, see *Church (Ecclesia)*. A Quaker holy spirit was seen in the deep. He appeared like hairs, so that he consisted of nothing but a mass of hair, which is nothing but a filthy, earthly quality, no. 3800, see *Quakers (Quaqueriani)*. A Quaker spirit, who said he had been born holy from the womb, had been born in a wicked act of adultery. He was wound around a staff into a plate, and rolled around [the axis]. Then a serpent appeared along the length of the plate, with its tail upwards and its head in my hair. Something was then imparted concerning the serpent of tree of knowledge. When I awoke from sleep I felt many little serpents in my hair. I realized that they had summoned many and had lain wait for me when I slept, nos. [3803,] 3808, 3810, see *Quakers (Quaqueriani)*. A certain one who passed himself off for the holy spirit, who was the medium of the more deceitful overhead, was then seen as a long sash, which he twisted in various ways according to fantasies, by the end of the sash he cast himself through the outer parts of the left eye into the small brain, but soon he was cast into the hairs of the head, spoken of, no. 3840, see *Holy (Sanctus)*. Female magicians attach themselves to mental imagery which mental imagery appears like hair, nos. 4517 to 4520.

Goat (Capra).

[I:111

Spirits of Venus are principally goatherds. When I depicted goats to them, they recognized them, not however sheep. These were their evil spirits. Those who were good declared that they were cattle herders, nos. 1451, 1453, see *Venus (Venus)*.

That evil spirits also hold the faithful captive, IV Vol. Pg. 93 [399a].

That many are held in captivity by the informed, no. 214. About the captivity of upright spirits, in which they are held when evil spirits have license, but that the upright are continually infested by the evil, who resist, lest they be freed, no. 218. About the grievous attacks on those who were in captivity, by evil spirits, the whole night, and in the end they wanted to take mercy away from them, which remained their only comfort, and thus driven to despair, they were liberated and raised into heaven among the happy, no. 220. Inexpressible pleasures have been variously perceived, of which those in captivity were participants, no. 219. Those in captivity from time to time receive comfort and freedom, no. 219. I was let down into hell where those are who are being purged, a column for the Lord surrounding me, which is called the brazen wall [Zach. IX: 11], where I heard their miserable lamentations. I spoke with them. And that they receive consolation from the Lord, indeed that He [Himself] embraces them; and that evil spirits attack them, no. 228. Purging is like, as we read, their coming to the mouth of the womb in a woman about to give birth, but with all variety, no. 244. A turbulent sea in my sleep, and when first awakening, [I saw it] black, with some rescued people on the shore or a rock. They were the bound in the pit who had been freed in great number, no. 243, see also *Pit (Fovea)*, and *Hell (Infernum)*. The captives were freed from the pit and raised up, the good and merciful. Certain ones were portrayed by spirits of gold, nos. 259, 261. I was guided into three habitations of inward spirits. The first was where those freed from the pit were, where there was the calmness of peace, and into others as well, no. 262.

Head (*Caput*).

[I:113]

Spirits distant from me had their own spirits within [my] head; from this there was communication. When those who were at a distance were pushed down, the ones in the head broke out through the ear. Such obscured the communication of spiritual truths, no. 266. A memory acquired in the life of the body from pride about memory is depicted like a callous on the head that must be softened, nos. 358, 771. Those standing overhead are those who teach, and those who are easily taught, no. 445. When a chastising spirit of those from Jupiter recounts the acts of person's life and chastises him, two angelic spirits are present at the head and with a gentle gliding movement and touch as it were fill the brain, fearing lest they hurt the person; and they control the chastising spirit. But spirits of our earth either harshly exert mental pressure or draw them to themselves, nos. 542, 543, 553 beg. [inning of the

series]⁶¹. With the inhabitants of Jupiter the highest part of the head appears bald to those who are going to die within a year, so that they will prepare themselves, no. 545½. I was drawn up into a realm of light like that of diamonds, and indeed as to the head, but not as to the body, and the head had diffused itself as it were into [their] common [head]. There was a glorification of the Lord there, nos. 600 to 608,⁶² see *Heaven (Coelum)*. A callous on the brain, what [it depicts], no. 771, see *Callous (Callus)*, and also nos. 805, 806, 807, see *Callous (Callus)* and *Mind (Mens)*. About callous, nos. 856, 862, 863, 864, 865, 877, see *Brain (Cerebrum)*.

Outward hardenings, which pertain to physical elements are portrayed by the skull with its hairy scalp; and reasonings by those which are very close within the skull, nos. 1023, [1024,] see *Callous (Callus)*. Those who constitute the province of the inner ear press the left side of the head, licking, it seems, with their lips, nos. 1089 to 1091, see *Ear (Auris)*. I was conducted into the state of the dying, so that I might know how they are raised up from the dead. Then heavenly angels took possession of my heart, and two applied themselves to my head, nos. 1092ff., see *Die (Mori)*.

[continued in the unalphabetized manuscript, p. 700 s.v.]. **Head (Caput)**.

About spirits who draw the membranes of the head, and the spread of their pulling action is from the middle of the head toward the left ear, as well as about spirits who work by a gentler pulling action within the head: that the former relate to the Chyle, the latter to the Cerebral spirit, no. 1127 to 1137, see *Pulling (Attractio)*. The lower inward parts of my head toward the palate were seized and as it were obsessed by spirits who do not admit the more inward parts of the Word, nos. 1177 to 1189, see *Inward (Interiora)*. They went on from their habitation with turbans wound on their heads to a dark chamber, ibid. see 1183, see *Inward (Interiora)*. Angels from the sky were directing the punishment of someone who was wrapped up in a woolen cloth, no. 1375,⁶³ see *Band (Fascia)*. About those constituting the dura mater, nos. 1688 to 1692, see *Mater (Mater)*. About those constituting the outer skin of the head, no. 1693, see *Skin (Cutis)*. Who they are who are attached behind below the back of the head, and hold back everything pertaining to faith; and also [who pull down] the back of the head, nos. 1745, 1748, see *Skin (Cutis)*.

Those who try to take control with secret craft and deceit apply themselves to the back of the head at the left; those who do so openly apply themselves behind, about which, nos. 1808 to 1824, see *Arrogance (Superbia)*. About a deceitful murderer who applied himself to the back of my head, from whom I felt a stab as it were through my heart and in my brain, nos. 1863 to 1867, see *Kill (Interficere)*. In my sleep I was bothered by those who practice witchcraft. They fled away, when I awoke, out of my scalp, with a whistling sound. There were also some in the cavity of the occiput who exhaled a strongly felt wind toward it, thinking that their witchcraft had killed [me], nos. 2864, 2865, see *Magic (Magia)*, see also *Brain (Cerebrum)*. Those who hold on to vengeance even until death and never pardon, their head appears harshly bone-like, of a white color, no. 3203. Sirens were seen, whose heads were toward

⁶¹ ms. 533½, but see s.v. *Brain (Cerebrum)*, *Jovians (Joviales)*, where reference is to the beginning.

⁶² ms. 609.

⁶³ ms. 1376.

me, and their rear parts toward Gehenna; and also sirens who crawled in the hair of my head, nos. 3205, 3206, *Gehenna (Gehenna)*. Those who had educated and those who educate stand on the head, no. 3199. There were those who were performing a piercing undulation, a kind of wavy boring motion, passing through the head toward the sole of the left foot, with who whom I spoke. It was imparted that they are the kind who search through the thoughts of others, professing otherwise with the mouth, for the purpose of extinguishing the souls of others, no. 3218. Spirits of Mercury out of anger brought pain on the right side of my head, nos. 3256, 3257, see *Mercury (Mercurius)*. It was said to me the antediluvians work into the right part of the head, and from there into the left side of the thorax, and never into the left side of the head, then I would be lost, that is, [they never operate] through their persuasions, nos. 3362, 3363, 3375, see *Church (Ecclesia)*. It was said to spirits that the angels have their head in heaven, their feet in the world of angelic spirits; these have their head in their world, and their feet in the world of lower angelic spirits; these have their head in their world, and their feet with upright mankind. Evil spirits, however, have their head in the tail and their feet upward, no. 3398.

A certain preacher came to me, head downward, feet upward; he spoke into my ear. Later he was seen in his black garment. When he was standing upright, spirits of an upright nature seemed to themselves to be turned upside down, and when he was turned upside down, then the upright spirits were upright. His conviction was turning them upside down in this way. When he lay on his back, then the upright spirits seemed to themselves to stand, but to want to stagger forward. The reason was that he believed, contrary to the truth, that man is pure—he did not want to say holy—the Lord is, however, He bore the uncleanness of all, besides other things, about which, nos. 3428, 3434, 3436, see *Life (Vita)*, and *Adultery (Adulterium)*. About those who are high and higher overhead who are the cunning, adulterers, the cruel, sirens, [nos. 3662 to 3665,] see *Deceit (Dolus)*. How dreadful and wicked the mental imagery of sirens is showed from the bendings of their body. They also curled head between feet, and turned upside down, with the head down, no. 3717. There were spirits who had a black face and a white band around the head. It was said that to them the Word is black and useful only to hold the common people in bonds of conscience—which was the white band around the head. They were the kind as ascribe all things to their own prudence, about them, no. 3745, see *Gehenna (Gehenna)*. The breath of the Quaker holy spirit was affecting the region of my left ear and the left side of my head with pain, which symbolized their insane knowledge, no. 3809, see *Quaker (Quaqueriani)*. Spirits who constitute the general involuntary sense, that their murmur seized the whole region of the occiput, nos. 3860 to 3868, see *Cerebellum (Cerebellum)*; that those who constitute the general involuntary sense today are robbers, and they dwell under the occiput, where the habitation of the heavenly formerly had been, no.

3868, see *Cerebellum (Cerebellum)*, and also no. 3871, see *Cerebellum (Cerebellum)*. It was said to the spirits of Mars that if in this way they begin to speak using material forms of mental images, stealing away imagery of thought and feeling, that they begin to relate to the pericranium, which passes over into cartilage, and at length into bone, about which, nos. 3888, 3889, see *Speak (Loqui)*. Those who had had a faith based on a certain knowledge and understanding and had lived a life of passions, that they were driven in to a confused darkness about everything. It was felt in me, and worked in such a way that my head would have gravitated visibly forward, no. 3905, see *Faith (Fides)*. About those who relate to the bones of the skull, and they moderate dreadful persuasions of the antediluvians lest they enter into the brain, nos. 3911 to 3914, see *Bone (Os)*. The most deceitful ones overhead, who call themselves princes and popes, are severely punished by foldings, as to the chest, all the way to the feet, not however as to the head, because it is hard and bony, no. 3927, see *Deceit (Dolus)*. Adulterers who lie in wait in secret are also among the robbers under the occiput, who relate to the general involuntary sense today, no. 4085, see *Adultery (Adulterium)*. Women who rush off from their husbands under various pretexts commit adultery dwell between the sutures and try to sink themselves into the brain, about them, no. 4098, see *Deceit (Dolus)*. In the left side of the head there are falsities, in the right passions, in there are particular sensible calluses, no. 4149. The more one is immersed in them, the more one is inundated there, no. 4155.

Coal (Carbo), [I:114

see *Fire (Ignis)*.

Flesh (Caro). [I:115

At the side of a swamp are those who eat the flesh of others, sinking their teeth in other's shoulders, no. 1381, see *Swamp (Stagnum)*.

Cartilage (Cartilago), [I:116

see *Bone (Os)*.

Chance (Casus), [I:117

see *Accident (Fortuitum)*.

Tail (Cauda), [I:118

The dragon with his gang was cast out into the province of the tail, where they seem to themselves to be in ancient Jerusalem, and from there, try to [rise] higher up, but in vain. They pour forth blasphemies against heavenly things, but they fall into the region of the tail, experience, no. 501.

Sodomites do not believe that there is a heaven or hell, but they are going to die like wild animals, even though they are able to reason. They are tormented miserably in the other life. They are under the region of the tail where the feces are, and dwell in latrines, no. 2675.

Center (*Centrum*). [I:119]

That there are centers of the form of heavenly things, nos. 303, 305, see *Form (Forma)*. That each spirit and angel is a center into which there is an inflow from the rest, no. 485, see *Inflow (Influxus)*.

That in heaven there is an unbroken series of centers and a mutual regard between all, which is inexpressible, nos. 2315 to 2318, see *Heaven (Coelum)*. Every spirit and angel is a center of inflowings, no. 3033, see *Mental Image (Idea)*.

Spirits and angels speak among themselves and do not know where the ideas are flowing from, because they flow in from all sides. Each one is a center of inflow, according to the heavenly plan, no. 4090, see *Speak (Loqui)*.

Cerebellum (*Cerebellum*), [I:120]

see *Brain (Cerebrum)*.

Brain (*Cerebrum*). [I:121]

A creeping in the brain, almost in the manner of the creeping of cortical substances, in which was displayed those things which inflowed from many spirits, III, Vol. no. 2361 [174a].

That there is a precise order of all the habitations, but it was not understood. It was compared with the situation of the cortical glands in the brain, no. 278. The forms in the world of spirits and heaven with their centers are comparable to the forms in the brain and the body, no. 305. Gentiles who love to be punished, which takes place; even by an eagle taking away their brain, no. 453, see *Gentiles (Gentes)*. The chastising spirit with the inhabitants of Jupiter, when he recounts the acts of their life and their thoughts, there are two angelic spirits present at the head, and they fill the brain with a gentle glide and

touch, fearing lest they hurt [the person]. They control the spirit chastiser, nos. 542, 553 pr.⁶⁴ Spirits of our earth, however, harshly either exert mental pressure or draw to themselves, no. 542⁶⁵. Those who come up to the cerebrum are angels who moderate, no. 637, see *Person on earth (Homo)*. A callous over the brain in the other life, what it is, nos. 358, 771, see *Callous (Callus) and Voice (Vox)*.

[continuation p. 600 s.v.] **Brain (Cerebrum)**,

Those who constitute the [fluids of the] ventricles of the brain and the series [of the fluids] following from them are angelic. They speak and operate pleasantly and aspire to come to heaven, from which they have been let down so that they may be perfected; and when the heterogeneous parts as it were have been cast out, they are brought back. They are overhead, a little toward the front, no. 831. A certain soft layer beneath a hard callous was seen: the inward memory or human character was portrayed in this way, no. 856. The callus is pictured as hard, built up of fantasies in the memory, glued together by loves of self and in the memory. When these are taken away, a soft, as it were medullary body appears in the brain, no. 862. Good and true elements pass from the soft or medullary body, which is beneath, into the callus, in which they are received. [What happens] when the callus is taken away, experience, nos. 863, 864. The calluses with those who have been deceitful in life for the sake of profit. They undergo the severe punishment of being pulled apart; from then on they are said to soften and be torn in pieces, no. 865. This callus receding, the inward person is more aptly prepared for receiving those things which belong to heaven, no. 877. Philosophy consisting in terms and syllogisms so limits the rational elements of the mind that they form a callus that blocks lest anything of light penetrate, so they are much more stupid than one of the uneducated crowd, [n.] 866. How it was depicted, so that certain things were seen that were in the Brain, namely a face at the top of a window, sparkling stars, walls without a roof, a starry sky, and also a well out of which a bright vapor [issued] and which was pumping [a substance] out, no. 913. The well portrayed the Infundibulum in the Brain, besides the excretions, in connection [with it], no. 914, see *Infundibulum (Infundibulum)*. About the ventricles in the brain and what things are in connection [with it], nos. 914 to 919½, see *Infundibulum (Infundibulum)*. My skull was as it were drawn up from me, as a result of the clinging of the inner sight of spirits, no. 964, see *Attraction*⁶⁶ (*Attractio*). The brain hardens, as a result, I experienced varying pain, no. 1018. At the left side of the

⁶⁴ = beginning.

⁶⁵ ms. 543.

⁶⁶ meaning "a pulling in" or "drawing toward."

Brain are [those things] that look to desires, at the right to falsities. The encrustations resulting from these are various. They removed by various agitations and in other ways, about which, no. 1023. Outward crusts which pertain to the physical elements are portrayed by the skull and its hairy scalp; reasonings by those which are very close within the skull, no. 1024. Spiritual things are portrayed in the world of spirits by straight lines and stripes, when what is heavenly is in them by brilliant white; spiritual things in the brain are portrayed by what is fibrous; heavenly things by the cortical substances of the cerebrum and the viscera, nos. 1057, 1058, 1059. The origins of the tissues in the brains and individual internal organs relate to heavenly qualities, and the tissues themselves to spiritual qualities, no. 1075.

The lower inward parts of the head toward the palate were seized and as it were obsessed by those who did not open their minds to inward parts of the Word, about them, nos. 1177 to 1189, see *Inward (Interiora)*. About urinary spirits of the brain who burden the conscience of others and bring on anxieties, nos. 1239 to 1242, see *Conscience (Conscientia)*. The urinary [spirits] of the brain relate to the excretions both between the meninges and between the tissues, and into the medullary processes and also through the ventricles, no. 1239, see *Conscience (Conscientia)*. I realized how inward things [of Heaven] worked into the brain at about the left temple, which was its general working, in relation to the organs pertaining to reason; and also then into the breathing of the lungs at the left, nos. 1613, 1614. With those who have falsities, with them the brain in the other life appears encrusted, thus hardened, which must be softened. In myself. Also I have experienced from time to time that the left brain was hardened, as it were lumps, which were the seat of a blunt, dull pain, when truths of faith were instilled. Therefore, the greater the hardness, the less the conscience of truth and good. Also, from this it can be concluded what a hardened heart symbolizes. He who clings to the literal meaning [of the Word], to him [the way] is closed toward the inward things, and the brain is encrusted, nos. 1623, 1624, see *Inward (Interiora)*. The conclusions drawn using outer qualities about spiritual and heavenly matters: it was shown that such things flow in by means of the lips into the brain, thus by an outer way, but those things which flow in from the inward parts or from the Lord, flow in by the inner way, no. 1632 *Artificial (Artificiale)*. About the speaking of the Angels of Jupiter with me by mental images which spread from the lips into the face, and also from the eyes into the face; after by mental images that did not move the face, but the brain, and so on, nos. 1648 to 1656, see *Speak (Loqui)*. The left lobe of the brain flows into the right nostril and hand, experience; the spirits of Jupiter said that the right lobe of the brain is devoted to matters of thinking, and the left one to the feelings, nos. 1666, 1667. About those who relate to the dura mater, which overlies the brain, but those because they are outward, as it were, underlie, no. 1691, *Mater (Mater)*. About those who constitute the dura mater, which overlies the brain, but

because they are of an outward (nature), it as it were underlies it, no. 1691, see *Mater (Mater)*. About those who constitute the thin membranes in the brain and also the even thinner membranes covering the bundles of fibers in the brain; that their motion was perceived in the brain from the front to the back, and crosswise from each temple toward the middle, nos. 1727, 1729, 1732, 1733, see *Mater Pia (Pia Mater)*. There are spirits who rush into the spinal marrow with the purpose of sucking out every vital element, then they rush within the skull, in order to take away a person's faculty to understand; from experience. They live in dark forests, as being all alone, ugly, having animal-like faces and shaggy hair; there they do not dare to attempt [anything] like these against their companions, when they try they are treated cruelly by them. They were the kind who in former times drove whole armies into insanities so that the one would kill the other, for they rush right into the brain; they also inspire terror. Today [their restraints] are not relaxed except when it is better for someone to perish as to the body than as to the soul. These relate to deadly ulcers within the skull. They appeared high toward the front and those who were within my skull said [they] had been their agents. Since [they live] in forests they have very little life, and this life was communicated to me, nos. 1781 to 1786.⁶⁷

Those who relate to the phlegm of the brain, which obstructs, are those who stir up hostilities and hatreds amongst their companions so that they might have control, nos. 1791 to 1794, see *Arrogance (Superbia)*. About the waste fluids of the brain of three kinds, and about those who constitute them, and about their punishment, nos. 1798 to 1807, see *Arrogance (Superbia)*. There are those who artfully and deceptively strive to take control. They relate to subtle poisons that infect the purer blood, bringing cold and sluggishness on it besides the brains and tissues, nos. 1808 to 1824, see *Arrogance (Superbia)*. About the deceitful murderer who came up close to my occiput, from whom I felt as it were a deadly stab through the heart, and into the brain, nos. 1864 to 1867, see *Kill (Interficere)*. The outermost part of his head was drawn up and investigated as to what it was like, nos. 2467 to 2469, see *Callous (Callus)*. The ideas of spirits almost have a circulation like the circulation in the brain, which no one comprehends, and in the heavens it is still more wonderful, nos. 2728 to 2731, see *Life (Vita)*. Certain continually strive to captivate and enchant the minds (of others) for the purpose of commanding and snatching away their goods. They are carried from the front of the head by a kind of arc toward the back parts into a cavity beneath the cerebellum. Spirits said that they saw horrible things; I too saw black and horrible human forms. They live in filthy and dark places, nos. 2812, [2813,] see *Siren (Siren)*. In my sleep I was bothered by those who practice witchcraft. When I was awake, they fled away out of my scalp with a little whistling sound. There were also some in the cavity of the occiput who breathed out a rather

⁶⁷ ms. 1785.

strong wind toward it, nos. 2864, 2865, see *Magic, (Magia)*, see also *Head (Caput)*. All things in the human body correspond to the grand Human is confirmed also by the brain, because these things are a portrayal of heaven, from which all and the least parts of the body come forth and are governed, no. 3148. Those who bring on pleasant dreams are above the occiput. They possess the province of the cerebellum, not the cerebrum; for the cerebellum is awake in the nighttime, no. 3183, see *Dream (Somnium)*.

That below the occiput are those who want to reign and to act secretly, and who speak devoutly and compassionately with other people, but wickedly and cunningly among themselves; and they plot among themselves and live wickedly, about them, no. 3601, see *Mercy (Misericordia)*. The tissues in the brains, the medullas, the body and the organs cannot even be known most generally, and that the tissues portray spiritual qualities, and their beginnings portray heavenly ones, no. 3607, see *Tissues (Fibras)*. Those who argued against the truths of faith inflicted pain in the left side of my head, no. 3612. When sirens wanted to go into the inner regions of the brain they were carried along an excremental passage by way of the pores of the skull where lice are usually born, spoken of, nos. [3718½,] 3719ff., see *Siren (Siren)*. There are societies of spirits who speak dissimilarly, but think alike, relating to the isthmus in the brain and the ganglia in the body, many things about them, nos. 3832 to 3837, see *Society (Societas)*. One who wanted to be worshiped as the holy spirit was the medium of deceitful [spirits] overhead. He was then seen as a long sash which he twisted in various ways according to [their] fantasies. Using the end of this sash he cast himself through the outer parts of the left eye a little way into the brain, but soon he was cast among the hairs of the head, about him, no. 3840, see *Holy (Sanctus)*.

I heard as it were a thundering murmur around the whole region of the occiput. It was said they were spirits who relate to the general involuntary sense, who could exquisitely perceive what I was thinking, but were not able to speak and that that they are from the province of the cerebellum, which is such that it perceives all things that are in the cerebrum, but does not divulge them. Their operation was shown by a very gentle wind that spread over the whole face and drew toward the left side of the face and ended around the ear, by which was shown how man's involuntary [feelings] have progressed from the first times, and that today they are around the region of the left ear. I spoke with spirits about the face, that the involuntary feelings project themselves especially there, as is evident from the fact that the face is the index the mind, about this. The operation of that general sense into the loins, by which are symbolized marriage love, was also shown. There very many involuntary nerves converge, for the

propagation of offspring is exempt from man's voluntary action. It was said that the main cause of the motions of that region is that of propagation, and that secondary causes are that from there man also may be able to move himself, walk. I realized that in most ancient times the general involuntary sense, which belongs to the cerebellum, defined the whole face, so that a person could be seen, what his nature was as to his feelings, from his face. But when good feelings withdrew, this general sense betook itself to the left side of the face, where knowledges of faith are, apart from feelings of goodness, thus separated (from charity), because a person wants to enter heaven through faith alone, although he lives in filthy desires. The Lord guards against the knowledges of faith entering into the heavenly things of faith, that is, into the right side of the face. The fact that it removed itself toward the left ear means that today it is a faith of the memory or hearing, thus not as of the inhabitants of another earth where it is known from the face what the feelings are because the inward and outward qualities are in agreement, nos. 3860 to 3864. It was shown that today that there are feigned inflows, pretending to be involuntary [i.e., spontaneous] actions. People almost assume the nature as a person knows from habit that it happens in this way. So the inward involuntary perishes. This influx was shown by those who today constitute the general involuntary sense. It was not a resounding murmur, but chilly, vibrating with sharp, quick reciprocations, onto the whole face. It ended around the eyes, stretching itself out from the left eye into the face. Those who present the general involuntary sense today were shown. Because they were wicked they were portrayed by huge dogs, wolves and foul animals, tearing up human beings, guiltless people and little children. They were perceived as the butchers of the Spaniards in America. Also today on account of habit and also the nature acquired from it the fibers of the cerebrum have worked their way into the face where only the fibers of the cerebellum were. Those were seen who constitute that general sense, how squalidly they lived and carried out butcheries there. Thieves and the like constitute it, who therefore dwell below the occiput, where formerly had been the habitation of the heavenly. Among Christians these are especially adulterers and those without conscience—especially from those in high positions, nos. 3865 to 3868. I was attacked throughout the whole night by the kind who today constitute the general involuntary sense, so that spirits were beginning to lose hope of my being delivered, but I was protected by the Lord. It was a huge gang of robbers and the worst adulterers together with women of that nature, no. 3871. A certain spirit was with me in a state of sleep, unconcerned about attacks by spirits. He was a medium of angelic spirits. It was said that they refer to the sinus of the cerebrum particularly the longitudinal sinus which lies between the two hemispheres of the brain. He was unconcerned about how the brain on both sides was in the turmoil, nos. 3878, 3879,

see *Sleep (Somnus)*. Adulterers who ensnare in secret are also among robbers below the occiput. They relate to the general involuntary sense today, no. 4085, see *Adultery (Adulterium)*.

[*continuation p. 1253 s.v. Brain (Cerebrum)*], but the fifth part of the autograph is lost, which contains the continuations of the words **Love (Amor)**, **Brain (Cerebrum)**, **Church (Ecclesia)**, **Faith (Fides)**, **Hypocrite (Hypocrita)**, **Word (Verbum)**; see Editor's Supplement by J. F. I. Tafel in the appendix]

Neck (Cervix). [I:122]

When I would not let arguments enter, I felt pain in the nerves of the left side of the neck, no. 3612.

Chaos (Chaos). [I:123]

There was a certain disarray looking like Chaos, caused by a disagreement and clash of reasonings, nos. 1316 to 1320, see *Harmony (Harmonia)*.

Charity (Charitas), [I:124]

see *Love (Amor)* and *Mercy (Misericordia)*.

Cherubim (Cherubi). [I:125]

The angels of the inward heaven perceived nothing from my bodily senses, but they were nevertheless continually generally reacting against the individual attempts of evil spirits, no. 206, see *Angel (Angelus)*, and also, no. 186. *Things which are false and evil cannot ascend into heaven but are turned into truth and goodness, thus into innocencies, nos. 238, 239. What the three faces of the Cherubim mean, no. 255.*

Chinese (Chinenses), [I:126]

from whom (the spirits came). They are endowed with charity, nos. 3066 to 3069, see *Gentiles (Gentes)*.

Choir (Chorus), [I:127]

see *Form (Forma)*, *Society (Societas)*, *Song (Cantus)*. About choirs of spirits and angels, and their harmonies, unity, forms, whirling and back and forth movements in speaking and acting, which image the beauty of things heavenly and spiritual. Also, about the heightening of happiness from many united into heavenly forms by the Lord, no. 86. See also *Rhythm (Rhythmus)* and *Gyre (Gyrus)* and *Form (Forma)*. About choirs or heavenly and spiritual forms, and their portrayals and mental images, and also inflow, nos. 489, 490, 491, 492, 493, 494, 495, see *Form (Forma)*. ^m[nos.] 2172, 2173. ⁿAngelic choirs moving spirits of Jupiter, no. 553 see *Form (Forma)*. The various endings of the [movements] of choirs, no. 579, see *Form (Forma)*. About angelic choirs which in the heavens glorify the Lord, nos. 600 to 608, incl., see *Heaven (Coelum)*.

[continuation p. 484 s.v.] **Choir (Chorus)**.

Choirs of spirits and angels have become familiar to me from frequent appearances. Mohammedans are recognized more readily than others. First they learn to flow into choirs so as to be initiated. Choirs of this kind who have been initiated are in the grand human being, but the rest, who cannot be, are outside the grand human being, nos. 3040, 3041. A choir not known to me before, but because it displayed a wooly goat, a cake with grains, then a spoon made of ebony, and because it understood [the fashioning of their] floating cities, it was able to know that they were from the Chinese, about them, no. 3066, see *Gentiles (Gentes)*. Choirs, what they are like is recognized from their sound, from their mental images and from their displays, and also from their location in the grand man. They are such that they all speak together, have the same mental images and the same displays, so that many act as one person, nos. 3070, 3071.

Gyres were heard from Mohammedans who had departed life a few days ago and from Mohammedan women as well. It was said that they can be inaugurated into gyres during one night, but Christians sometimes scarcely during the course of 30 years; for in a gyre there must be a harmony of all speaking and thinking similarly, no. 3494. Other spirits, who were from among the lowest common people, had lived almost like beasts in whom there was scarcely anything living. They were enlivened by the Lord through angels and driven into a certain rather rough gyre; about them nos. 3550 to 3556, see *Ignorance (Ignorantia)*. When I was being attacked by evil spirits who stole with treacherous intent into the abodes of those women who constitute the tunics of the inner nostrils, I heard angelic choirs descending one after the other who had been sent by the Lord. As often as the angelic choirs approached, I heard that those women who had stolen in there were cast down, nos. 4027, 4029, see *Nostrils (Nares)*.

Chyle (Chylus).

[I:128

Those who constitute the Lymphatics. Their spiral motions are weak, fast like flowing water, no. 1019. There are various paths into the blood, both through the lymphatics and through the veins, and many others portrayed by agitations and punishments, nos. 1021, 1022.

[continuation p. 688 s.v.] **Chyle** (*Chylus*).

That there are agitations in the other life and introductions into societies. They are portrayed by the agitations of the chyle and the bloods in the body. There are as many kinds of agitations as there are internal organs, nos. 1033, 1034. It is comparable to the foods [being taken] into the stomach and intestines, to the chyles [being taken] into the milk vessels, and spiritual lymphs [being taken] into the lymphatics, into the veins, and to the purer ones upon first entering the mouth, [being taken in] through veins, then through imperceptible pores; and also [they are portrayed] by those things poured in by the lungs from the air and ether, and by those things [coming in] through the pores of the skin to the brains from the atmospheres—as is the case with babies and little children. From these things how long these agitations last is known, no. 1035. About spirits who work by a pulling action from the middle of the head toward the left ear, and toward the left eye, and relate to the chyle; and those who [work] within the head, and relate to the spiritual lymph, no. 1127 to 1137, see *Pulling (Attractio)*.

Food (*Cibus*), [I:129]

see *Eat (Edere)*.

Cicero (*Cicero*). [I:130]

About Cicero, nos. 4415, 4416, 4417.

Circle (*Circulus*), [I:131]

see also *Gyre (Gyrus)*. Those who in are very deep cadaverous places, murderers driven by murderous hatred, carried in their hands circular spiked objects, from which their nature is evident, nos. [1280,]⁶⁸ 1281, see *Hatred (Odium)*.

Circumcision (*Circumcisio*). [I:132]

What Abram acknowledged about circumcision, I Vol. nos. 1644, 1645, 1646 [28a-30a].

⁶⁸ *Sic* J.F.I. Tafel.

That circumcision of the foreskin symbolizes [removal of] envy at the happiness of others, nos. 2113, 2114, see *Envy (Invidia)*.

Circumvolution (*Circumgyratio*), [I:133]

see *Gyre (Gyrus)* and *Wheel (Rota)*, *Tearing (Laceratio)*.

Whirling around (*Circumrotatio*), [I:134]

see *Gyre (Gyrus)* and *Wheel (Rota)*, *Tearing (Laceratio)*.

Circumstance (*Circumstantia*). [I:135]

That truth is whatever looks and leads to the Kingdom of the Lord, thus all the means that tend to it. But when it comes to the means, circumstances make each case different, no. 60.

That circumstances vary a situation, causing some to suppose that all truth varies according to the circumstances, about this, no. 3537, see *Truth (Veritas)*.

Courtesy (*Civilis*). [I:136]

About an agreeable and pleasant state of courtesy in the other life, nos. 4107, 4108, see *Association (Conversatio)*.

City (*Civitas*). [I:137]

The habitation where they are building cities, giving them to others, hiding something secret, that no one must discover, lest it be done violence. There is a kind of innocence about them coupled with ignorance, no. 280⁶⁹ Some were raised up into a more beautiful city, no. 274. About two cities of the Jews at the left and at the right, nos. 723 to 732, and 749 to 754 and 745 to 748, see *Jews (Judaei)*.

[continuation p. 604 s.v.] **City** (*Civitas*).

About the great city called the Judgment of Gehenna [Matt. 23:33], in front of Gehenna, nos. 843, 853; from where I was told that all things are calm, and all things are done fairly, and they perform mutual kindnesses to one another, no. 843. The buildings are of a brown color, high, ending in the clouds, with many windows, and with many streets, no. 844. The buildings are joined together through the whole

⁶⁹ ms. 286.

city, and I have passed through them from room to room, no. 845. The rooms were of boards of a gray color. They look just like they would in the world, which I spoke about with them, no. 846. When they see black clouds, or a cloudy belt, they leave for another room, no. 847. When the voluminous form like the human back appears raising itself toward the roof, the fantasy of the city passes away, no. 848. They say there that they live justly and fairly. On some there is a little flame on their caps indicating they imagine themselves to be just from themselves, no. 849. Arcades and entryways are also displayed to them depending on their various fantasies, no. 850. The city does not appear the same to one as it does to another, except as to common features. It varies depending on the fantasies, no. 851. Those who are there are self-righteous on the basis of their own fantasy [of themselves] and condemn others to Gehenna; hence it is called the judgment of Gehenna, no. 852. From [this city] a gray colored bridge raised on both sides appeared leading toward Gehenna. At the city end of it there was a black spirit whom they said would keep anyone from crossing over. They shy away from what is black, love what is gray; in its white there is black. They are like those who condemn all who do not believe whatever is part of their fantasy, no. 853, for which reason also on account of blackness they shy away from rooms, no. 854. There is a slower kind of purging for those who think it is all calm, no. 854. On the other side of the bridge is Gehenna where the kind of fire appears like the glow that shines out of the sky from a huge fire, no. 855.

From angelic ideas the portrayal of a city came forth, which is of spiritual things, but a portrayal of animals is of heavenly things, no. 2581, see *Portrayal (Repraesentatio)*. Those who have confirmed themselves [in the belief] that faith alone saves and at the same time have mercy and conscience live in a city where there are magnificent, white palaces, which I have seen. The forum and the streets are also white, and in the palace's portico magnificent columns of a brown color, no. 4052, see *Faith (Fides)*.

Secret (Clam),

[I:138]

see *Mysteries (Mysteria)*.

Close (Claudere).

[I:139]

That formerly conversations of spirits and angels were carried on with people and that there were many methods of revelation and that after this heaven was closed to people, II Vol. no. 181 [42a].

That mankind was so created as to be when in the world at the same time also in heaven, so that heaven would be united with the world, no. 722. Lest people reflect upon revelations except from

the Lord, direct communication with spirits has been closed to inhabitants of this earth, no. 740. A thing full of artificiality was seen as threaded, white, net-like—closed toward inward qualities, nos. 1629, 1630, see *Artificial (Artificiale)*. How mental images are opened, but how they are closed when they contain merit or other (evils), no. 1639, see *Mental Image (Idea)*. Mental images that were gentle and not closed up were perceived, no. 1730, [1731,] see *Pia Mater (Mater Pia)*.

When I prayed the Lord's prayer, that then when the (heavenly mental images) were most open, they were clear to the angels; but when they were present in the body, that then they were closed, so that scarcely anything except the letter was clear, which is dead, no. 1790. Those who artfully and deceptively try to take control spoke about the Lord, that He does not hear prayers, but I replied that they are praying for themselves, against the whole of heaven, and the whole of the human race, thus heaven is closed, nos. 1808 to 1824, see *Arrogance (Superbia)*. The ideas of little children are open, but those of adults, which have been defiled by falsities, passions, hatred, have been closed off; and the more we grow up into fantasies, or filthy ideas, the more heaven becomes closed, such as we read of Adam after the fall, nos. 1923, 1924, see *Mental image (Idea)*. When evil spirits intend evil against the good, their ideas are at once blocked off and they appear like lines that have coalesced. This is illustrated by fibers in the body which are closed when something harmful touches them, at which time an unpleasant sensation is felt. Much less can evil spirits [produce injury], they cannot direct even the least bit of evil against the angels, because these are more inward, as can also be illustrated by the finer tissues of the body, nos. 1940, 1941, 1942. About those whose thoughts are closed, nos. 1950 to 1955, see *Learned (Doctus)*. A certain spirit, for whom his inward parts were opened a little toward heaven, was seized with great distress, begging that it might cease, nos. 1959, 1961,⁷⁰ see *Angel (Angelus)*. About those, who like those of the early Church, have perception and feeling, that their mental images are hardly beyond the bare meaning of the words, but they are not closed but open, understandable to the angels, whose mental images can serve for a container, no. 1987½, see *Perception (Perceptio)*. The Lord can open heaven with whomsoever it pleases Him so that he may speak with spirits, nos. 2021, 2022, see *Spirits (Spiritus)*. About a spirit recently from the life [of the body] who was immediately received among angels, that he grasped only the literal meaning in the saying of the Lord's prayer, but such a meaning that [his] inward regions could be opened, praying in this way in simplicity, no. 2039, see *Angel (Angelus)*.

[continued in the unalphabetized manuscript, p. 271 s.v.] **Close (Claudere)**.

As soon as one tries to imitate what is spiritual and heavenly by artifice or magically, heaven is closed, no. 2558, see *Artificial (Artificiale)*⁷¹. It was seen that the men of the most ancient Church, because they had been in a state of faith, had been in company with spirits and angels, consequently heaven and earth were united, but that they were alienated from that company as much as they were alienated from faith and went away to superficialities, no. 2950. Heaven was closed off, I have noticed several times, so that it might be known that heaven can be closed, no. 2958. When someone commits adultery on earth, then heaven is immediately closed, because the matrimonial debt involves what is heavenly and Divine, no. 3190.

⁷⁰ ms. 1959 to 1961.

⁷¹ ms. *Artifex (Craftsman)* but there is no such heading.

Key (Clavis).

[I:140

What it symbolizes that the keys are given to Peter, no. 2136, see *Faith (Fides)*.

Heavenly (*Coeleste*).

[I:141

What a spiritual natural property is, that it is the faculty even of reasoning well about spiritual matters; and with the evil there is not nearly what is heavenly in it, but still it is encompassed by what is heavenly, no. 209. I spoke with a certain intelligent spirit about the atmospheres of the world, which govern hearing, sight, the outward and inward [reasonings] of the earthly mind; also about the spiritual and heavenly realms in which there is nothing natural, which are of the Lord Alone, no. 222. The earthly element, in which there is no spiritual truth, and the spiritual element, in which there is no heavenly [truth], is portrayed as easily broken; and that still in the world this kind of spiritual element is thought to be heavenly, 241:4⁷², see also *Spiritual things (Spiritualia)*.

That the heart in the great human being is formed of heavenly [angels], the lungs consequently of spiritual [angels], which was shown by the plain experience of the inflow of the one into the other, no. 366. There are choirs of Angels who are devoted to the involuntary action of breathing and who are devoted to the voluntary action of breathing; the former [are governed] by heavenly influences, the latter by spiritual ones, no. 495. In the grand human being there are in general two kingdoms, the heavenly relating to the heart, and the spiritual relating to the lungs, which are united in a wonderful manner, no. 499. The spirits of Jupiter do not allow the word Spiritual but only what is heavenly, so that their spiritual element is from what is heavenly, no. 624. How preparations follow after death so that the earthly parts harmonize with the spiritual parts and the spiritual earthly elements with the heavenly ones, and finally so that that which is heavenly dominates, nos. 782 to 789, see *Regeneration (Regeneratio)*.

[continued in the unalphabetized manuscript, p. 620 s.v.] **Heavenly** (*Coelestia*).

Heavenly and spiritual elements are distinct in the Greatest Human Being, thus in a person on earth in whom they are portrayed, no. 903. About spiritual types of happiness, how they differ from those of the heavenly, no. 904, see *Happiness (Felicitas)*. Touch, Taste and Smell correspond to heavenly types of happiness, no. 905, and further no. 906, see *Happiness (Felicitas)*, where it treats of the number of types of happiness. On those who constitute the province of the renal capsules in fetuses, that they are heavenly [spirits]; for when [something] was being thought, and it was noticed there was nothing heavenly, but earthly, they became anxious, nos. 968 to 972, see *Kidneys (Renes)*.

Those who constitute the gallbladder are those who scorn and speak insultingly about anything pious, heavenly and the spiritual. Their grievous punishments, nos. 1012 to 1014½, see *Bile (Bilis)*. Spiritual qualities in the world of spirits are depicted by white things, and the heavenly quality present in them by brilliant shining things; spiritual qualities are depicted in the brain by the tissues, heavenly ones by the cortical substances of the brain and internal organs. Men represent matters of understanding, the

⁷² ms. 141,4.

female sex relates to heavenly qualities, nos. 1057 to 1061, see *Spiritual things (Spiritualia)*. Heavenly decorations of the Rainbow and its colors, distinct from spiritual decorations, which are [variegations] of the lower minds of those who are upright, were shown, no. 1087. Those who do not acknowledge and admit the existence of more inward qualities, thus who love earthly things, so that they close for themselves the way to spiritual and heavenly qualities, no. 1188, see *Inward Elements (Interiora)*. About heavenly mental images, that is of the heavenly [angels]. When they understand the understanding, the will, action, that is, the fruit of faith, they do not let in spiritual elements unless as heavenly qualities, nos. 1470 to 1480, see *Love (Amor)*. The motion of the heart flows into the lungs just as the heavenly flows into the spiritual, nos. 1614, 1615, see *Breathing (Respiratio)*. Spirits of a satellite of Jupiter [speaking] about their inhabitants, that they treasure their palaces fashioned of tree branches, because they are sacred and heavenly because they await things like them in heaven; so it is not the palaces, but the things which [result] from them and are contained within them that are heavenly, nos. 1684, 1685,⁷³ see *Jovians (Joviales)*. Spirits of a satellite of Jupiter acted into the left knee, a little above and below it, which showed that with them heavenly qualities have been joined with those of nature just as with others spiritual and earthly qualities have been joined, no. 1686, see *Jovians (Joviales)*. Those who relate to the dura mater are those who think about spiritual and heavenly matters in an earthly way and imagine these to be earthly because they themselves are insensitive, no. 1692, see *Mater (Mater)*. Those who relate to the outer skin of the head are those who think about spiritual and heavenly matters from the outer senses and the more they reason, the farther out they go, no. 1693, see *Skin (Cutis)*. Those who constitute the pia mater of the brain are heavenly or demons, because it is bloody, likewise those who constitute the membranes over the little bundles of fibers in the brain; but those who are over the little nerves of the body are spiritual. Thus in the fetus those who constitute the membranes are heavenly, but successively after this come the spiritual in order, nos. 1733, 1734, see *Pia Mater (Mater Pia)*. Nothing exists in the human body except what is organic, thus what is membranous, which inwardly is heavenly, thus alive, which the bloody fluid portrays, no. 1741.

Bodily and material elements are receiving vessels of earthly ones, earthly elements are receiving vessels of spiritual ones, spiritual elements are receiving vessels of heavenly ones, nos. 1897, 1898, see *Mental image (Idea)*. The absolute agreement of the spiritual things, still less of the heavenly things and of the natural things of a person can never be achieved to eternity, although they are continually being perfected by the Lord, nos. 2157 to 2159, see *Correspondences (Correspondentia)*. Natural truths cannot be translucent except from spiritual truths, these from heavenly truths, and these from the Lord, nos. 2634 to 2636, see *Truth (Veritas)*. There is an order of heavenly and of spiritual things, which is everything that pertains to faith, from this an order of natural things, which are the truths of nature, which are vessels into which spiritual and heavenly things are slipped by the Lord without anyone's knowledge of when and how, no. 2688, see *Order (Ordo)*. On those who in the life of the body regarded spiritual and heavenly things as of no account, their character, nos. 2930 to 2934, see *Spiritual things (Spiritualia)*. There are states of feelings, which are heavenly, with their varieties and sequences, and that they are the beginnings of thoughts, and so of spiritual things, experience, no. 3127.

Those who were from the most ancient Church, their ideas were heavenly, and because what is spiritual was mixed in with the idea of the Lord and of Christ they did not easily allow those names. When he was called Regenerator, then they halfway allowed it because there was a heavenly idea in it, that gave them inner sight, no. 3314½. The breathing of the heavenly [angels] is one kind and of the spiritual another with countless variety, no. 3318, see *Breathing (Respiratio)*.

That tissues portray spiritual qualities, and their origins heavenly ones, no. 3067, see *Tissues (Fibra)*. Decency is a form of being honorable and ought to proceed from that virtue, just as the formal

⁷³ ms. 1683, 1684.

from the essential, the unreal from the real, the true from the good, what is spiritual from what is heavenly, no. 4040.

Heaven (*Coelum*).

[I:142

The Kingdom of the Lord, or heaven, was portrayed before me, together with union and harmony, inflow and happiness, and also a ladder of angels was seen as with Jacob, *WE* 541. [4a]. In former times were conversations of spirits and angels with people and that there were many methods of revelation, but that after this heaven was closed to mankind, II Vol., no. 181 [42a], see also *Kingdom (Regnum)*.

The angels were amazed that those who they call learned in the world do not know that a person's inward regions are an image of heaven, distinctly similar, no. 205. About the inward heaven, see also *Angel (Angelus)*.

That each spirit has a realm, and each angel, which form collective realms depending upon the arrangement of their communities by the Lord, no. 212. About the grievous attack by evil spirits on those who were in captivity, the whole night; and at the end they wanted to take away mercy, which remained their only consolation; and thus, having been reduced to despair, they were liberated and raised into heaven among the happy, no. 220. The heavens and the world of spirits correspond to the parts of the body, such as the head, the loins, the feet, the soles of the feet, no. 270. Because the Lord [fills] the universe, He governs it as one body, no. 279.

[continuation p. 287 s.v.] **Heaven** (*Coelum*).

Certain, both acquaintances and people unknown to me, were raised up into the outer court of heaven, and [they spoke] with me from there, [saying] that they saw and felt unspeakable delights; from there they also controlled the things I wrote. When they were lifted up, their outer elements were arranged by the Lord, no. 288. Certain [angels] were raised up into [the very inward] heaven and spoke with me through an intermediary angel about the joy and happiness. They said that it was unspeakable with eternal variety, which joy was also communicated to me. It was unspeakable, no. 293. I was raised up into heaven and spoke with angelic spirits, realizing they are greatly delighted with newcomers, and that they are sad if there is not concord, on which account they are separated and invited by other societies, no. 299. I was miraculously lifted up into heaven and spoke with the angels about the union that results from mutual love and the unutterable happiness flowing from it, which I was also granted to feel, the happiness that comes from the fact that no one wants to be their own but to belong to all from

the deepest affection, no. 301. Some were raised up into heaven so that they might see the heavenly glory, but then they were encircled by a column of angels so that no discord would be felt, no. 313.

Also, evil spirits, by permission, sometimes enter into heaven, as it were by their own intrigues, which were seen, and [can] be among the angels. They are then surrounded by a field of spirits of such a kind, that otherwise they cannot approach even from far off without their coldness being felt, which was communicated to me, no. 316. In heaven there is a sharing of the blessedness of each one with all and of all with everyone, so the more there are, the happier it is, nos. 359, 360. The Kingdom of the Lord is the image of one human being with all its members, no. 366, see *Heart (Cor)*, *Lungs (Pulmones)*, *Liver (Hepar)*, *Kidneys (Renes)*.

Those who more than others want to merit heaven and thus stand out, and envy others because they are better than themselves in heaven, that they are cast among the hellish crowd, no. 371. Some evil spirits who deceitfully slipped into heaven and there stirred up rebellious trouble. Then heaven was as it were closed to me, and very many were cast down, and the evil spirits into a swamp. [The thought] they poured in was that there is no mediator, no. 408. Again [I saw] that many had found their way into heaven, deeply concealing hatreds, because they were steeped in self-love and love of the world, and were stirring up rebellious crowds. They were cast down from there into swamps, which happens frequently so that the heavens may be purified, no. 409. I spoke with novitiate spirits about heavenly happiness that is based in unanimity, but that if they are not such [that they can understand this], that they can look at it being based in pleasure gardens, cities and palaces, no. 438. An awareness of heaven's glorifying the Lord, by a beam and a sparkling, its nature, no. 448. About Africans who love that they are treated harshly so that they can come into heaven, which likewise happens, and then they are brought into joyful states, which they call their Paradisal ones, [nos.] 453, 454, see *Gentiles (Gentes)*. Many conspirators against me were taking away my breathing, but breathing was given to me from heaven. The reason for the plotting was that they were trying to introduce all into heaven, if I were first killed, nos. 458, 459, see *Breathing (Respiratio)*. All feelings [derive] from the One and Only Love, Who is the Lord, and that from Him they compose a heavenly and spiritual form, and from this the form of all things of life, and from this the order of all things, thus a grand human being, no. 486. The mental image and display of one choir flows into another, and thus they also form one. From this the nature of heaven can be known, no. 491. When spirits are taken up into heaven, shining horses as if on fire appear. Those who were seen and raised up in this way with the Angels worship the one and only Lord, no. 525. Among the inhabitants of Jupiter the highest part of the skull appears to those who are going to die within the year, so that they may prepare themselves, and they do not fear death because they know that they are going away to heaven, no. 545½. Besides woodcutters there also sawyers. They are cold. They seek to warm themselves by sawing grass into tiny pieces. These are those who have led an upright civil life without faith in the Lord and have believed that through this life they merit heaven, no. 575. They are also endeavoring to lift themselves up and force their way into heaven, but in vain, no. 576½, see *Sawyers (Serrarius)*. I was almost separated from bodily [ideas], and was drawn up into a realm of light like that of diamonds, while below me spirits were looked at, who complained that I was separated and drawn away, no. 600. It seemed to me that I was in that glory as to the head, but not as to the body, and that the head had as it were diffused itself into [their] common [head]. From this those things that were remote from me in the world of spirits were noticeable, no. 601. A dragon with a large crowd then tried in vain to bring himself into this heavenly realm, no. 602. Due to some bodily elements he seemed to have entered, and this did not cause any anxiety, but the elements were dissipated at once, no. 603. I heard a general singing

of choirs of heaven around me. It was a glorification of the Lord. I was told that the universal heaven ascribes glory to the Lord in this way, no. 604. That the glorification was perpetual I knew from [my] breathing, which followed the singing in its intervals, no. 604½. They said there that the angels have distinct spiritual and heavenly mental imagery in this way and that they learned and know nothing but that which the Lord gives them to learn and know, no. 604⅓. A collective breathing was observed there that related to my own breathing as three to one, likewise that there was a collective pulsation. That breathing was communicated to me, from which my own was easy and spontaneous. From it comes the breathing of all and the pulse of all, no. 605. It was then shown that from that heaven those things which are in the world of spirits, beneath, are looked upon, without communication, except when and insofar as it is granted to them by the Lord and that from there they can control nothing and cannot influence them on their own, only by the Lord in a manner imperceptible to them, no. 606. When I was there and driven into imagery of a grosser feeling, that is to say, pertaining to the world, they said that it looked to them as if I was falling down; and when into certain earthly [imagery] having to do with the body, that this looked to them like clouds, no. 607. I was kept in the realm of that glorification as to my head not as to the body for very many hours, and then I had no thinking in mental imagery that was familiar to me. This was a celebrating of the Lord, no. 608. [Before anyone can enter into heaven the bodily and filthy earthly elements must be laid aside, which happens variously. Therefore bodily and false earthly elements which are the meaning of the letter of the Word, such as words, names of people and cities, cannot be heard nor understood by those who are in heaven, in 612. The inhabitants of Jupiter, when they are dying, do not say they are dying, but that they are being heaven-made, no. 623. What the first resurrection means, that it is the resurrection of those who are; among the good in the lower world of spirits; the second \[resurrection\], those who are in the more inward world of spirits; the third, those who were in the angelic heaven; thus in order, so that bodily elements may be abolished and also natural ones, and heavenly spiritual elements put on, nos. 674, 675. What it means that the door was closed and those coming too late are not admitted. I saw good qualities stolen away by evil spirits, but given back, and indeed by the wolf; fearing greatly that he would seize them, that the Lord had rejected them, and that no was room left in heaven, and they were driven to despair: choirs declaring that the wolf had stolen them away, but that the Lord had snatched them back. Thus twelve were admitted, and afterwards eight more. When these were let in, others cried out that they might be let in, but they were not able to be because heaven was full and it was said that they could not be received, therefore they were rejected, by which are meant those who came late. But it was said to me that thus it goes on continually and that heaven is never filled, and that such doubt and the consequent despair has been brought on by the wolf. The reason was told why only twelve societies and then eight of the other sex were let in was so that they might be distributed according to their hereditary lot, but especially because they were not prepared, so they are going to be received at another time, as was said to them. Otherwise they would cast themselves down in disgrace, nos. 697 to 706. They are welcomed by societies with all love and joy, and from one society into another more suitable one; they are transferred in this way successively. The transfer from society to society takes place of their own will, never as result of rejection; and heaven is never closed to eternity, nos. 703, 704, 705. Many Jovian spirits were also let into heaven, and successively, no. 707. \[Those who were let into heaven declared that they were received in a friendly manner and obtained a thousand times more pleasure than they had hoped for, no. 709. Some \\[long to be\\] clothed in white \\[garments\\], especially young men and boys, no. 710. Some are deeply gladdened by pleasure gardens, which are of unlimited variety, and because they are from the Lord there is gladness and life in every leaf, no. 710½. Just a decoration on the gate was shown, with its changes one after another, and live mobility. The other things not seen are more ineffable, no. 711. The light there surpasses the greatest light of the world by many times. It was shown, and the angels were saying that no more vivid light can exist because the Lord is the Light, no. 712. They are let in by turns. They come in a white cloud and are received, no. 713. Along with the lovely Gardens of delight there are magnificent palaces with ornamentations that move themselves in a most wonderful way, no. 714. During the first period \\[a spirit\\] was received: sometimes certain \\[spirits\\] clothed in shining white, who are called wolves,\]\(#\)](#)

are permitted to bring themselves [into heaven], but they are at once recognized by the heavenly ones, because they counterfeit those things, no. 715. Those who bring themselves into heaven under an angelic appearance are themselves turned into animals and birds of various kinds befitting their passions. I saw them, and they were even white, no. 716. The same process is occurring but with much difference in the individual heavens, depending on the level; in the case of the evil it occurs in the opposite manner, no. 717. Those who wish to stand out above others in heaven, just as on earth, because [they act] from self-love—rationality is taken away from them so that they act from instinct and with zeal. They also seem to themselves to fashion wings and fly aloft, where fantasy leads, no. 718. Human beings were so created that at the same time they are in the world they may also be in heaven, thus that heaven would be united with the world, no. 722. Lest people reflect on revelations except from the Lord, communication of the inhabitants of this earth with spirits has been closed, no. 740. Those who come into the other life—the delights and glories of heaven are also shown to them, but they are let back [afterwards into their original state], no. 815. Those who constitute the ventricles of the brain and the series [of canals and cavities] from it. They are angelic [spirits], they act and speak pleasantly, and aspire to heaven, from which they were let down so as to be perfected, and when the heterogeneous parts have been as it were washed away, they are brought back. They are forward a little above the head, no. 831. About how the brain's lymph is purified, no. 831. Certain [souls] were let into a state of innocence, and from there spoke with me through spirits, saying that it is a state of ineffable joy and gladness. They were above the forehead, a little toward the front, nos. 832, 833. They describe how unutterable [the joy and gladness] are, no. 832, 834. They were in the heaven of angelic spirits, no. 835. About a spirit of Jupiter who desired heaven intensely, relating to the seminal vessels and the tiny seeds there; therefore he wants to be reborn, nos. 873 to 877, 884, see *Seed (Semen)*. Angels are perfected to eternity by the Lord for receiving [the beliefs of religion], yet can never come to anything of holiness from themselves, so that heaven can never be called holy. I spoke with them about this, no. 883. About spiritual and heavenly types of happiness and the number of them, nos. 903 to 906, see *Happiness (Felicitas)*⁷⁴.

Evil spirits are sometimes permitted to bring themselves into societies of heavenly beings. This happens in certain of their [the angels] states of mind. This results in temptations of heavenly beings and examinations. Those who do not have true faith are let down and undergo mild kinds of chastening, no. 1054. I was in a heavenly society, removed from evil spirits, then realizing that nothing could stream in from evil spirits. What was streaming in, which comes forth according to communication given by the Lord, was a kind of sluggish uncertainty, no. 1085. Those who are dying, when they are raised up think especially about eternal life, few about salvation and happiness, and are held in a state [of thought] about eternal life for quite a long time, nos. 1102, 1103, see *Die (Mori)*. When a person is raised from the dead, at length a gently upward path appears, symbolizing that gradually they would be led toward heaven through spiritual knowledge and the self-acknowledgment that there is nothing of what is good in oneself, no. 1120, see *Die (Mori)*. About heavenly joy felt in me, no. 1112, see *Joy (Gaudium)*. Those [who are] first brought into heaven are brought among the among the heavenly [class of angels], only they are kept in serious thoughts, thus [focused] on essentials about eternity, by which alone they are then moved; into which as into a general notion details are successively slipped in, experience, nos. 1125, 1126, 1126½. Those who do not acknowledge and allow inward qualities. Through a portrayal it

⁷⁴ ms. *Felicitates*, but Index does not use that heading.

was shown to them by the closure of a single mental image which appeared like something black, then by its opening, at which time a universe stretched out leading to the Lord; and they were told that in each individual mental image there is an image of the entire heaven because it is from the Lord, Who is heaven, no. 1188. It was imparted [to me], that today no one can come into the innermost heaven, where there are innocent beings, from this earth, but from the most ancient Church and from other planets, nos. 1200, 1201, see *Innocence (Innocentia)*. About a certain one who strove for holiness in life so that he would become the greatest in heaven, nos. 1300 to 1303, see *Holy (Sanctus)*. Angels spoke through spirits with those in the lowest hell, no. 1315, see *Hell (Infernum)*. Because angels do not know, when they become spirits, that they had been in heaven, still less what the joy had been like there. Therefore one of the apostles was instructed by actual experience, when he was in heaven, that there is no comparison of the joy with his life as a spirit, which he knew because it was then called forth to his remembrance, which besides is something granted to few, no. 1331. Therefore angels are let back into the state of a spirit, no. 1332, see *Angel (Angelus)*. When the world of spirits is obedient and servile, then the heavens and spirits constitute a one. It is reduced to that because the heel has been bruised, nos. 1339, 1340, 1341, see *Person on earth (Homo)*. It has been provided for everyone that a place is allotted in a province, and that the more there are, the stronger, the more blessed and the happier [heaven is], no. 1364,⁷⁵ see *Human (Homo)*. Those who desire to be greater than others in the world, and in heaven, although not out of hatred, are in the infernal barrel, because they are devoid of love, no. 1398. Mankind has only the most general idea about hell; and about heaven, as about hell that it is fire, no. 1399, see *Mental image (Idea)*. Some of the spirits of Venus released from grievous purging, confessed the Lord, were received into heaven, and indeed with such tender charity that they drew tears from my eyes, no. 1449. Some from the annoyance of chastening were raised up into heaven among the blessed, no. 1511. The spirits of Saturn sometimes seem to themselves to be carried up into heaven; having seemed so because reason, to which they relate, seems to itself to be carried up into heaven. Their spirits are carried up even into heaven and let back, as they desire, therefore they call themselves angels, nos. 1526, 1527, 1528. That mankind was so created as to be able to speak with those who are in heaven, as did those in the ancient Churches, and on other planets, but that [now] they are separated is because the human spirit has immersed itself entirely in physical outward matters, no. 1587. I was in heaven as to my inward and outward person, but I was not carried away beyond myself, and I observed how inward qualities flowed into outward ones nos. 1609 to 1620, see, see *Inward Elements (Interiora)*. Certain teachers, raised on high, as it were into heaven, thinking heaven to be in the heights, no. 1643,

⁷⁵ ms. 1365.

see *Merit (Meritum)*. With respect to the spirits of Jupiter, because they speak about the Lord, they constitute the heaven of spirits, not the world of spirits, no. 1660, see *Speak (Loqui)*.

Because the people of this earth are so bodily-minded they cannot understand that a human being is an image of heaven and that there are three degrees of life in a human being corresponding to the three heavens, nos. 1827 to 1829, see *Inward Elements (Interiora)*. About an angelic field into which I was raised up, many experiences, how those were, there, who put on innocence; spirits who tried to become intelligent from their own power; the spirits there had feelings of disgust and enclosure, besides many other things, nos. 1839 to 1849, see *Aura (Sphaera)*. The faith of the heavens, or the universal higher knowledge of faith acknowledged in the heavens, nos. 1869, 1871, 1872, 1873, 1874, 1875, 1878, 1885, see *Faith (Fides)*. A certain spirit, for whom his inward parts were opened a little toward heaven, was seized with great distress. He begged that it might cease. From this it was clear how dangerous it is for heaven to be opened to the evil or to those who are in fantasies, nos. 1959, 1961,⁷⁶ see *Angel (Angelus)*. The spirit having come up to my left side desired to come into heaven, saying that he was not admitted into the company of heavenly beings. He was among those who only desired heaven and heavenly joy, not knowing what heavenly joy is, that it is from the love of useful service, that is, of goodness and truth, thus from mutual [love]. Such spirits are never content with any joy, because they continually desire; therefore they were shut out from it for a long time, until when they were instructed, what heaven and joy is, no. 1962. Pleasures and happiness, from truly good things and truths, must come from the one and only source, which, it is clear, is from the Lord. All who are angels are kept in the perception and conviction of these things, by whom it has been confirmed, by communication to me, too, no. 1965. It was seen that the outer meanings pass away, thus the letter, names and the like, the more the mind is raised to the more inward heavens, so that scarcely [anything] is perceived in the inmost, other than good and truth from the Lord, no. 1989. They have a very general concept of hell and of heaven, when yet there are incalculably many varieties so that no one has entirely the same hell nor entirely the same heaven, even if the spirits were to be multiplied to eternity, nos. 2014, 2015, 2016, see *Variety (Varietas)*. A certain one recently from the life [of the body] was received immediately among angels, and thus into heaven, nos. 2030 to 2039, 2042, see *Angel (Angelus)*. A subtle spirit situated close to my left side desired heaven, but he was told that he could not be let in before he had lost this desire, otherwise he would desire to be in the greatest joy. He did not know what heavenly joy is, besides that it was the greatest joy nos. 2049, 2050. Some were raised up into heaven among angelic spirits and spoke with me from there about the Word which I was reading, [saying] that they were aware of nothing of the

⁷⁶ ms. 1959 to 1961.

literal meaning but were aware of the inner meaning, and that they clearly saw the inward thoughts and inward mental images of these, nos. 2053 to 2061, see *Word (Verbum)* and⁷⁷ *Thought (Cogitatio)*. From this they saw that the mountain of the Amorites symbolized the world of spirits, and the river Eshkol,⁷⁸ where there were grape clusters, the inward heaven, no. 2054, see *Word (Verbum)*. Even evil spirits were so affected by harmonious singing that they were as it were beyond themselves and then raised up into heaven and spoke with me from there, nos. 2108 to 2112, see *Music (Musica)*. Dissociations happen in heaven when evil spirits are permitted to slip in, from which there appears as it were a ferment, no. 2132, see *Society (Societas)*. Heaven was suddenly closed, from the doubt on the part of some that they were pure and holy, no. 2157, see *Correspondence (Correspondentia)*. That angels are continually being perfected by the Lord, and that some can be in heaven in certain states, and in others not so; and certain are let back from heaven among spirits so that there may be agreement and thus come into heaven again, nos. 2157, 2158, see *Correspondence (Correspondentia)*. There are three heavens is clear, but that each heaven has three levels may be concluded from the senses of the body to which they correspond. In the body there is touch, taste and smell, and there is hearing, sight of the eye and inward sight, no. 2191. The more [groups] there are in heaven, the better the interaction, nos. 2197, 2198, see *Society (Societas)*. Angels cannot lead a person on earth, but to the extent that it comes from what is the angel's own, it would corrupt the person, no. 2208, see *Angel (Angelus)*. Singing soothed not only spirits' outward parts but also their mental imagery so that they were in a state of ecstasy, just as if they had fallen into a sweet sleep. Those who awoke said they had experienced heavenly bliss, nos. 2231, 2232. Certain who were wanting to be carried into heaven and were raised up, complained that they were choking and were more anxious than joyful, wherefore they cast themselves down spontaneously no. 2258. Everything was symbolic of the Lord, both heaven itself and the Church, no. 2259, see *Church (Ecclesia)*. Some were carried up into heaven and there were able to clearly see which societies felt this way, which disagreed, and to conclude from this that the Lord knows the very least details and that the Lord governs the universe, no. 2267, see *Inflow (Influxus)*. Words and names are not at all understood in heaven, nos. 2285, 2286, see *Word (Verbum)*. A certain spirit reflecting upon things which were with me, to whom it was said that he should reflect on those things which were around [him] and with others. When reflection was given to him he noticed more things than he could tell: that there are societies of spirits, the series of them arranged in a most strict order; that he is the medium of many, who do not know what is with me; consequently that there is an order in the universe, series marvelously

⁷⁷ 2nd Latin Edition has italics but ms. has none.

⁷⁸ ms. *Esel*; see 2054, note 1.

horizontally and vertically arranged. In heaven there are as it were unbroken series of centers, each in mutual respect to all, inexpressibly. Also, to others it was given to see a multitude of spirits, who declared that thus they were nothing, since the kingdom of the Lord is so great, and so vast. It was observed that this flow of endeavors and forces is through the helical form from left to right towards their centers, so everywhere in every least point, nos. 2315 to 2318. What order and what equilibrium is maintained by the Lord in the world of spirits and in the heavens, although everyone from what is his own endeavors to destroy whatever there is in societies of what is true and what is good, nos. 2321 to 2323[a]⁷⁹, see *Lord (Dominus)*. Those who show themselves as humble in life so that they may become the greatest in heaven, they love themselves more than others and are hypocrites. They are seen in the other life in the highest heaven, nos. 2374, 2375, see *Humble (Humilis)*. Variations of states are numberless and countless to the point that they never to eternity recur entirely alike. This shows how great the happiness of angels is. All spirits whatsoever can, in certain states, be in heavenly societies, but for them to be angels it is necessary that they be able to be together in many states. This shows that an angel can never to eternity achieve perfection, and hardly even in the more general respects, nos. 2402 to 2404. About a certain [spirit] who worshiped a carved image in bodily life, out of innocence, that he was received into heaven, nos. 2411 to 2413, see *Gentiles (Gentes)*. Those who are without mercy and innocence cannot be admitted into heaven, no. 2417, see *Mercy (Misericordia)*. Those who are merciful and innocent in bodily life, in the other life are given great mercy and innocence, consequently great happiness, no. 2420. About the transformations of worms or nymphs into flying things, they portrayed many things in a human being; and that nothing ever comes forth in the animal and vegetable kingdom that does not in some way portray the Kingdom of the Lord, and that it exists and continues from this, no. 2475. Those who have been steeped in the practice of deception by flatteries, engaged in for the sake either of their own profit or their own pleasure, looking out for themselves alone, are such, wherever they notice anything enjoyable or happy, they strive with the greatest pains to claim it for themselves and snatch it away from others. It was said then that if they were to be admitted into any heavenly society that they would also take away all heavenly joy, nos. [2500,] 2509⁸⁰, see *Deceit (Dolus)*. I saw and was told that if everyone were content with their own lot and did not ambition higher things that everyone would experience the joy that to them would be highest, so too would the whole world of spirits; and also that to desire more is fantasy, shown, no. 2513. In the other life every one experiences their own joy in their own place, and that those who wanted to come into greater joy, thus into heaven,

⁷⁹ ms. 2324.

⁸⁰ ms. 2510.

that they desired to return to their own joy. The fantasy of wanting to be uppermost over others and to have others subordinate to oneself is harmful in the other life, for it destroys the happiness, which comes from mutual love, both of oneself and of others. Those who want to command do not come to even the first threshold of heaven, for their nature is such that when they are looked at by angels, they are miserably distressed, some are then tormented by envy. What the happiness of the heavens is one can see in the details in nature and the body, where there is nothing that does not have something beneficial from the whole, because it contributes to the whole, thus the happiness of all flows into the details. They are not devoted to themselves but to the whole, opposite to those who are devoted to themselves, nos. 2517 to 2520. I have spoken with spirits that if they had faith heaven would be open so that people and spirits would speak among themselves, and those who are in the heavens would know what [is going on] on earth, and those who are on earth would know what [is going on] in the heavens; consequently people in old age would forget their bodies and so be transferred into heaven, which was shown to me by experience, nos. 2541, 2542. I was dreaming about one bird that was not beautiful, and two that were beautiful, that were cooped up, then suddenly spirits fell upon me, setting my bones and nerves atremble. Having awakened I spoke with them. They said that they were the ones who were within the mental image of the birds, and that now they seemed to themselves to fall from high above, so they were cast down on me, with fear that they would break their neck and head, which trembling of theirs was communicated to me. The cause, I was told, was that they were talking about the inflow of earthly human beings' mental images into heaven. From this came the portrayal of birds, in the world of spirits, for thoughts are portrayed by birds— thinking that mental images flow [like birds] into heaven, when nevertheless the mental images of heavenly beings flow into the thoughts of earthly beings, therefore they were cast down in this way, that is, they cast themselves down. I spoke with them about inflow that it is impossible that what is lower flows into what is higher, or that the thoughts of earthly beings flow into angels' thoughts, but that it only appears so, when the Lord either alone or through heaven flows in. From this it is known what is meant in the Word, that the angel of light was cast down to the earth [cf. Is. 14:12, Rev. 12:9], for falsity itself casts them down from heaven. Those who were interacting with them in the heaven of spirits were not cast down, but only when [absorbed] in the mental image of birds, which was unpleasant to them. From this it is clear that they are not of their gang, but only those who are immersed in falsity, nos. 2550 to 2556. It occurs every day that those who embrace falsity are cast down from heaven among lower spirits. I have spoken with them then, for they cannot then be in heaven, for the truth of others and of the whole of heaven in general presents itself to them and distresses them. The reason is that when they come into states of the kind in which they have

not yet been initiated into an agreement of their inward elements, that then they are absorbed in evil and falsity. It cannot be concluded from this nevertheless that they are evil. It is otherwise in the case of deceitful [spirits], to whom it is permitted to slip in, nos. 2597 to 2600. Nothing is easier than to entice and urge spirits to adore the Lord, through honors, through desires, through joys, as well as fears and through countless other restraints, but these are means of enticing and urging, not persuading. As soon as anything diminishes, or hinders, they depart, do not acknowledge, even harbor hatred, thus through these things there is no persuasion, nos. 2601, 2602. Bodily things, names, words are never understood in heaven, thus not the material ideas of the Word, no. 2609, see *Word [Verbum]*. It was shown plainly that all good is from the Lord, by a candlestick fashioned by angels in honor of the Lord, nos. 2646 to 2649, see *Lord (Dominus)*. Nothing can ever be maintained, still less any society of heaven, unless each one looks to the common good, and to oneself as nothing, consequently unless one loves the neighbor more than oneself, which is confirmed by the muscles and motor tissues, nos. 2668 to 2670, see *Love (Amor)*. Even all who are evil can also be transferred into heavenly joy but cannot remain in it, and also that there are countless states with their variations, no. 2720. Unless the Lord is the only one acting in dominant in the universe, and all are passive and obedient there can never [be produced] anything of good and truth. This is called the heavenly marriage, no. 2724, see *Marriage (Conjugium)*. The objects that I saw were portrayed by the Lord before the angels in a cohering series, so then that in the heavens they can be applied to all things, no. 2784, see *Word (Verbum)*.

A certain [spirit] who had convinced himself about a crime, that it was lawful still could be in society in certain states, but when something touched his false conviction remotely or closely, then he could not be; unless the Lord hid imprinted falsities, no one could have been in the society of the upright, nos. 2787 to 2792, see *Conviction (Persuasio)*. A human being's nature is not changed, but supplemental qualities are given by the Lord that makes it possible for them to be in heavenly societies, no. 2803, see *Character (Indoles)*.

[continuation p. 1033 s.v.] **Heaven (Coelum)**.

When angels are absorbed in a falsity, they frequently fall down out of heaven into the world of spirits. Their fall out of heaven was portrayed by a veil variously rotated and bent back, spoken of, and this according to the fantasy of falsity; then the veil also seemed to unwind even up to him. Then he falls downwards and in fact into a filthy, black swamp, from which he is liberated by the Lord. Then they are instructed in the world of spirits. Other falls were also seen. There was a conversation about hell, thinking that they are to remain there to eternity, but because there is no punishment without a purpose, and the Lord, because He is Wisdom Itself, is the purpose, therefore nothing happens except for the purpose of good. And also that humanity is damned to hell, because it is nothing but evil, but the Lord frees it. I

spoke with a spirit fallen down out of heaven, and the falsity with him was sensed, but he is being freed because a heavenly society does not want to lose anyone, and does not reject anyone, but it is his falsity [that does this], nos. 2823 to 2827. Those who fall down out of heaven are carried in various ways in falsities into different quarters. Those who suppose that anything is done in hell and in the world without purpose fall down vertically into that swamp, which is muddy black, because then they suppose there is nothing of life, when only in the purpose of things is there life, because the Lord is the purpose. Those immersed in the falsity that the human being lives from itself fall down on a slant towards Gehenna into a certain river,⁸¹ which is there, others differently, nos. 2831, 2832. *By the land of Canaan and by the new Jerusalem heaven is portrayed, nos. 2878, 2881, see Portrayal (Repraesentatio) and Jews (Judaei).* Certain ones about whom people had thought nothing such in life, in the other life whenever they see little children, try to destroy them. A certain one was exposed by the fact that a little child was seen, and the infantile innocence of a little child was channeled into him, which tormented him miserably, and as it were taking away his breath he was kind of dead, no. 2883. It was said to the Jews, who claim to be more privileged than others, that in heaven there is no thought about privilege, but everyone desires the other to be happier than oneself, their happiness comes from this. They could not understand this to be possible. It was shown through love between married partners, between children, between friends, from sheer courtesy, no. 2935. Insofar as one acts from knowledge [of what happiness in heaven is like], so far one cannot be in heavenly harmony and happiness, nos. 2948, 2949, see *Knowledge (Scientia)*. It was seen that the men the most ancient Church, because they had been in a state of faith, had been in company with spirits and angels, consequently heaven and earth were united, but that they were alienated from that company insofar as they were alienated from faith and went away to superficialities, no. 2950. *Heaven was closed, was clearly seen several times, so that it could be known, that heaven is closed, no. 2958.* Those who in the life of the body had thought heaven to be simple and nothing except joy without variety, when told that there are countless varieties of joy and that heaven consists of innumerable societies, began to marvel that they had thought in this way in the life of the body, no. 2975. Mohammedan spirits did not care for [scientific] subjects of inquiry [in me], saying that if they know goodness, from goodness they can learn all things, thus innumerable confirmatory useful things; such is the heavenly idea, no. 2995. There were some, whom I perceived to be Mohammed and Mohammedans, raised up into the court of heaven, from there guiding my hand, what I was writing, and bearing witness that they see more things with me than could ever be grasped by a human being. Raised up into a still more inward place they said that there were still more things, and what they had seen earlier had been very crude. Raised up again more inwardly, toward little children, they were surprised that little children there know things that no others do, and that the things before also were crude; and they see in each single idea a countless number of things, which cannot be described in volumes. From there certain general things streamed in with me, no. 2996. I was spoken to out of heaven by means of a waving motion, thus by many together, no. 2999. *[A spirit] spoke with me who imagined he could do good from his own power, but I said to him that everything that he does flows from the will, otherwise it is pretense, and that the will has something in view that is not from love. Therefore wanting to withdraw himself from the command of the will so that he might act from love, he was sent into a certain heavenly society. But when he was there he was cast out because he could not take a part in it. He was glad that was able to*

⁸¹ ms. 2832 has "something flamy" but Index ms. for *Coelum; Fluere, Fluxus, Gehenna; Stagnum; Vita* has "certain river."

have been liberated from there, nos. 3026, 3027. A general glorification of the Lord was heard in heaven, with the greatest joy and happiness, about this, no. 3029, see *Glorification (Glorificatio)*. The communications and groupings in the heavens are as by relations by blood or marriage of love, from which they are regarded as parents, as children as brothers, as married relatives, closer and more distant, having no respect to marriage relationships on earth. And there are innumerable differences, and they are more exquisite than can be described, nos. 3031, 3032, see *Love (Amor)*. Just as are the partnerships of the muscles and the action of the lungs into them, so is the relationship of the societies in the world of spirits and in heaven, no. 3035, 3036, see *Love (Amor)*. How insane it is to want to come into heaven when one does not have the love belonging to faith was evident from a certain one who desired to do so and only approached the angelic field, that is, heaven. He was struck by such anxiety from this that he drew back and virtually despaired of life. For this reason some declared that they never wanted to strive for heaven, before they have been prepared by the Lord, no. 3061. The nature of the idea of heaven even those who had been more renowned than others in the life of the body had conceived was evident: they imagined they are in heaven when they are on high and that when they can rule from there what is below, thus when they are in glory and preeminence above others. Such is the heaven of the educateds' fantasy, no. 3062. The perceptions in heaven are so exquisite that if even the least discord arises, it is noticed, and in the proportion of the disagreement, they are dissociated, no. 3084, see *Communication (Communicatio)*. All things in the human body correspond with the grand human being is confirmed also by the brain, which is a [structure] representative of heaven, from which all and the least things that are in the body come forth and are governed, no. 3148. Certain deceitful ones slipped into the company of good spirits, but it was noticed due to an inanimate, snowy something round them, and they were cast down by an inward way of the bodies [organs] toward the urinous parts. They were among those who do not care for more inward things, no. 3186. True marriage love is heaven, a heavenly secret, nos. 3196, 3208, see *Marriage (Conjugium)*. Those who are of the persuasion that the marriage debt is of no account, step by step removed themselves from heaven, shown, no. 3197, see *Adultery (Adulterium)*. How filthy earthly elements are reduced to compliance with inward ones through successive purgings, and therefore they are repeatedly cast out of heaven. Portrayed by a young boy who rolled out of a garment, which was left behind, nos. 3222 to 3226, see *Outward (Externa)*. Every good spirit receives his or her own inmost joy from the Lord, and those who desire more, it is an evil desire, and if they were to receive it, they would be destroyed, for they could not bear what is still more inward, no. 3310. Each society of the grand human being has its own special respiration, no. 3318, see *Breathing (Respiratio)*. If evil spirits were to come into angelic society they would suffocate, so they would be unable to have any mental imagery, because breathing responds to the mental process, no. 3326, *Breathing (Respiratio)*. Someone among the most learned of the world had the idea of heavenly joy that it was the luster of glory. Therefore he was put into the kind of light that accorded with his idea, and then he imagined himself to be in heaven. So he did not know that heaven consisted in mutual love, and from this happiness. He was asked why he could not arrive at a conclusion about heavenly joy from marriage love, which is heaven on earth, and from the fact that the Church is compared to a marriage, no. 3348.

Those who practiced shared, profane intercourse with wives in life, it was said to them that it is as impossible for them to come into heaven as for fish to live in air, and birds in either, and they became

like urinary bladders, no. 3466, see *Adultery (Adulterium)*. People reason from the standpoint of pleasure about heavenly joy, from the senses about everything spiritual, from time about eternity, from spatial matters about the infinite, which is more than absurd, nos. 3476, ff., see *Eternity (Aeternum)*. About a certain person who at once after death was raised up into heaven by the angels, and was shown the glory of heaven there, and more, no. 3520, see *Dutch, The (Hollandi)*. A single angel is able to drive away myriads of evil spirits. This shows that evil spirits cannot come near heaven, an example, no. 3546, see *Little child (Infans)*. Little children, who are [now] adults in heaven, thus Angels, are let back into the world of spirits so that they may be reformed, because hereditary evil bursts forth and produces falsity, an example, nos. 3547 to 3548,⁸² see *Little child (Infans)*. Actual evil is what a person wants to do but does not because outer restraints hold him back. Now too there is also the restraint, which holds one back, of losing the joy of eternal life, where one desires to be the greatest, which should not be confused with their conscience, which when true does not exist without love toward the neighbor and without higher knowledge of faith, no. 3615. Some thought there is heavenly joy in being inert and in enjoying joy and happiness without an active life, but it was shown what kinds of uses angels perform and that they receive happiness according to uses, spoken of, no. 3617, see *Angel (Angelus)*⁸³. A certain pope, more deceitful than others, had such a crude idea of Peter's keys and heaven, that he would present a door into which he would insert keys, and he gave admission in this way. He said that he opened to the poor gratis, but the rich were charged, because the things that they would give were holy. He was asked whether he thought that they would remain there. He said he does not know, but if not, they leave the place. It was said that perhaps robbers, who were in a hell, are let in. He said that he did not care, and if they are not worthy, they are sent out. It was said that Peter's keys symbolize faith and because the Lord Alone gives faith that He Alone admits into heaven, besides many more things. And, because they imagine themselves to be holy, they are held in the earth of lower things in ardent desire wanting to be in heaven. They imagine heaven to be on high, which increases their desire, more about this, nos. 3648, 3648½, 3649, 3652, see *Pope (Pontifex)*. David sometimes imagines himself to be the supreme one in heaven, which he imagines to be aloft, and when he is permitted he ascends as it were by the rungs of a ladder, even to the highest point, when a horror arises, which was communicated to me no. 3656, see *David (David)*. David, when he went on to the right, where the angelic spirits begin, began to choke, to smell his cadaverous stench, so that it was as if he would perish. So he was thrown down from there into the earth of lower beings, calling the heaven of the Lord "hell," because there he came into torments, because into an aura contrary to adulteries and cruelties, no. 3660, see *David (David)*. It was said that what is revealed in the Word, or rather that the Word contains vessels, into which the Lord's life can inflow, through heaven, and that through this heaven had been conjoined, and the human race, otherwise it would have been destroyed, no. 3676. The life of light, that is to say, of only understanding, cannot enter into heaven, where there is the life of love, nos. 3693 to 3696, see *Love (Amor)*. A certain one who had been more powerful than others in bodily life wanted to be in charge also in the other life. But he was told that he is now in another kingdom, which is eternal, in which no one is esteemed other than according to truth and goodness thus according to the mercy of the Lord; on earth they are esteemed on account of wealth, and on account of favor with the leading person, here it is the same, but [here] riches are goodness and truth, and favor with the leader is the mercy of the Lord. If he wished to command differently, he would be a rebel, no. 3872. As often as a mental image and notion of love occurred in the world of spirits, it occurred as crude as a heap of earth, and the mental of image of heaven as a dense community. But when the persuasive life [of the spirits came into play], then to such an extent the mental image or notion was refined, like that of light, nos. 3945, 3946, see *Love (Amor)*. The most deceitful attacked me with such refined deceit that it cannot be described, angelic spirits can scarcely realize it. It was said that by permission this kind [of spirits] have slipped in among angelic

⁸² ms. 3549.

⁸³ ms. *Angeli* but that heading does not exist.

spirits. They were those who considered adulteries as nothing and know how to hide these things in this way so that they are not easily detected, no. 3978. Evil spirits, who are continually pouring in evil about the Lord and Angels, were told to show one angel who does not acknowledge the Lord and that the Lord is the life of all, and that they have all happiness from the Lord, but they were unable, not within so much time as I have been with them, no. 3990. The gestures, facial expressions, speech of people flow into the mental imagery of others, who see, hear perceive and from this judge by removals and dyings off of lower things in succession, thus removing words, then the mental imagery of speech, finally, the mental imagery of purpose remains, which is communicated. In this way communication of inward mental imagery takes place by successive removals and annihilations. From this it is also evident that before man can come very inwardly into the angelic heaven, his bodily elements must die, thus the mental imagery of the bodily memory and then successively elements which are lower,⁸⁴ so finally angelic mental imagery can be mutually communicated directly without the removal of lower elements, nos. 4014, 4015. Those are introduced into heaven who do good works from conscience, because the Lord has so commanded. They do not place merit in works. But those have confirmed themselves in the belief that faith without good works is saving are not introduced, for they do not know what love is, no. 4022, see *Love (Amor)*. Those who do not love the neighbor more than themselves, that they cannot be in heaven, about this, no. 4046, see *Love (Amor)*. I realized that to those who love the neighbor as themselves in bodily life it is granted to love the neighbor more than themselves in the other life, because all good qualities are immeasurably increased; bodily life also is such that one cannot love the neighbor more than oneself, but in the other life love becomes more pure and finally angelic from the Lord, no. 4104. The upright, the good, and those having faith—to them in the other life all states of good, of friendship and of love return with the greatest enjoyment and happiness, and thus through enjoyments and happiness they are continually ascending, at length into the angelic heaven, nos. 4109, 4112, see *Punishment (Poena)*.

Blue color (*Coeruleus color*),

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see *Color (Color)*. About the color blue with those from Jupiter, see *Color (Color)*.

There was a certain spirit dressed in whitish-blue clothing, holding a half devil on his knees, meaning that he was upright but that he cherished such a love, nos. 1080, 1081. About a certain one who strove for holiness, who turned dark blue, presently blacker than another, nos. 1300 to 1303, see *Holy (Sanctus)*. About a certain one who strove for righteousness, who appeared in a beautiful snow white garment, but that it turned brown, no. 1306, see *Righteousness (Justitia)*. A spirit of a satellite of Jupiter was shown in the form [they take] as a black cloud, about which they said that within it was shining white, for they hope to become Angels. Then the black is turned into a sky blue. That color was also shown, no. 1676, see *Jovians (Joviales)*. Their temples are built of the woven branches of high trees, and here and there were colored sky blue, orange and shining white, no. 1681, see *Jovians (Joviales)*.

What kind of angelic field it was into which I was raised up, was symbolized by an angel appearing as a little child who had a little crown of resplendent sky blue flowers and wreathes of other colored flowers around the chest, no. 1849, see *Aura (Sphaera)*. The mental images of good inward spirits are portrayed by bright clouds in sky blue, nos. 2632, 2633, see *Mental image (Idea)*. In the state of reformation, afterwards when they begin to be reformed, a beautiful weaving together of a sky blue color appears, with spires in various patterns, nos. 2762, 2763, see *Regeneration (Regeneratio)*. The aura poisoned due to their persuasions was explored by a blue colored bundle⁸⁵, no. 3379, see *Aura (Sphaera)*.

⁸⁴ 2nd Latin Edition *interiora* (inward) but ms. *inferiora*.

⁸⁵ In ms. "Blue colored thread" changed to "blue colored bundle"; n. 3379: "long blue thread, broken at intervals."

Think, Thought (*Cogitare, Cogitatio*).

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In general, that thought, will, actions, steps and footsteps are controlled by the Lord by means of angels and spirits, in the very least details. I was led in this way, and was still going around with people just as before, with no one noticing, *WE* 943 [5a]. There is not even the least particle of thought and feeling that does not flow in, *WE* 1147 [9a]. The most minute, incomprehensible things in a person's thoughts are governed by The Lord Alone, II Vol. nos. 356, 357 [47a-48a]. Everything flows into a person, what they think and do, III Vol. no. 3403 [214a]. Certain spirits and demons, deceitful ones, in an instant avidly seize on thoughts and feelings, and in an instant turn them to evil, III Vol. no. 7289 [349 a]. The Lord lifts up the thoughts and the contents of the thoughts in believers upwards to Himself, which, as soon as they are released, fall backwards into the world, IV Vol. pg. 87 [no. 393a].

Communication with spirits by means of inward thought, no. 17.

[continued in the unalphabetized manuscript, p. 83 s.v.] **Thought, Think** (*Cogitatio, Cogitare*).

I could not think even the least thing, but what flowed in from the Lord, no. 29. In how many different ways spirits flow through feelings and thoughts into a person, from feeling into thought, and the other way around; it is otherwise in speech with earthly human beings, nos. [64,] 65. It was shown by a vivid series of experiences, how the Lord governs the thoughts, and that people are unable to think differently [from what is ordained], however much they suppose that they can, no. 71. When my thoughts were focused on the world, they were like weights, and my inward thoughts were erased, and then I seemed to be governing myself. It was shown, however, that this was not true, no. 72. Thoughts were streaming into my mind imperceptibly, and my actions were being governed by spirits. The spirits were stirred with feeling when my thought was directed toward them, no. 73. There are not the least traces of thoughts and feelings with a person, which inward spirits do not perceive more clearly, no. 91. There are simple spirits who speak and think hardly anything of themselves, but from others, such being their nature, no. 77. Spirits bring with them from life in the body an unwillingness to have their thoughts exposed - something which they greatly resist, no. 122. Spirits arouse feelings especially, and from these, thoughts, speech, and acts, no. 124. Spirits are substances, and these substances, forms. The activities of these [spirit-substances] take place through variations in form, and changes of state. These [activities] are the source of thoughts and feelings, no. 137. What the Book of life is: all and the least things thought, said, and done are inscribed upon a person's nature, so that nothing so miniscule exists that is not in it, no. 140. I experienced with my senses as witness that I had thought nothing at all from myself, but that everything had been inspired and imparted, no. 146. The corrupted world of spirits takes away thoughts by an irresistible force, therefore the power of the Lord needs to overcome, no. 152:1, 3, 4.⁸⁶ An experience worthy of note: how spirits interact with a person's thoughts, when the person is unaware, and how they flow in, namely that those who are nearest are thinking similarly, those further away differently, depending on the relationship of the thing which is being thought about [to them], no. 159. There are many spirits with one who thinks separately from the objects of the senses; and fewer with one who thinks only from the objects of the senses. The latter are ruled by a more general influence, no. 160. Very many societies of angels and spirits have their own symbolic displays, from which there is an inflow into the thoughts [of people on earth], at the good pleasure of the Lord, no. 161. In the other life it is not possible to pretend, to say one thing and to think another. Those who were deceitful, and such behavior is present in their nature, are kept away, no. 191. Angels were moved by the heavenly truths which I thought, together with a sense of happiness, no. 336. It was shown that angels can see the character [of a person], how much someone has of good and evil, truth and falsity, thus what someone is like in various states, as in daylight; and also a person's thoughts, what they had been like, and together with the [subsequent] acknowledgment of them, nos. [350], 351. An angel

⁸⁶ ms. 152:4, 5.

was guiding the thoughts I was writing, an experience, no. 446. Thinking withdrawn from objects [of the senses], thus of a cosmic nature, no. 451. The inhabitants of the planet Jupiter, thus of the spirits, have a speech of imagery which I understood, and that they also have a speech of thought, no. 517½. Those from Jupiter speak by changes of facial expression and by changes of the series of muscles around the lips, and in this way they're able to know whatever they are thinking, so they cannot put on any pretenses, nos. 529, 530, see *Jovians (Joviales)*. The people of the most ancient Church were not unlike the inhabitants of Jupiter, also in this, that they had more of imagery and of thought than of speech, but when they became corrupt and outward, that they had more of speech, no. 539. The inhabitants of Jupiter do not call the face the body, because they speak and think, or rather bring forth thoughts, through it. How they conceive of the face as a speaking entity not a bodily element, shown, no. 547. Through the angelic spirits of Jupiter, because they have speech of thought, I was able to understand many things more clearly, which could not be so understood by speech of words, no. 564, see *Jovians (Joviales)*. In the other life their thoughts and natures are known from only a word or mental image, nos. 590ff. In the life of the body they can pretend to do good for a variety of purposes, not the same in the other life, there such things are out in the open, no. 619. The way of living and thinking [of the spirits of] Jupiter is prudent, no. 625. What a universal state of thought is in which a person or spirit thinks about nothing directly; that they cannot be reformed in this state, but in a focused state of mental images, no. 886. Angels understand a person's thoughts better when the person is not paying attention to the things which he is speaking and to the written text which he is reading, no. 895, see *Angel (Angelus)*. If anyone in the other life says one thing and thinks another, it is clearly evident, and it is shown as a vapor, to the more inward [angels] as a cloud. Thus things which are very hidden to man, [cannot] be noticed by the angels due to their grossness, only those things which are still more inward, no. 953.

Those who scorn and cast aspersions on what is pious, heavenly and spiritual are forced to speak faster than they are thinking, by pulling their speaking away from their thinking, until the thinking is forced to follow, which happens with great pain, until the spirit becomes accustomed to it, nos. 1012 to 1014½. Introductions into spiral motions in order that they may be able to stay [amongst their companions], in order to speak together, to think together, and [to think] what is true and good, no. 1015, see *Gyre (Gyrus)*. About the difference of the speech of what is mentally pictured, or rather thought, and of the speech of the mouth, and about the disagreements of those in certain ones, nos. 1123, 1124, 1124½⁸⁷, see *Speak (Loqui)*. The thoughts spirits had in life, all and the least details can be uncovered, but that it is not allowable to do this before spirits, no. 1219. About those who have reflected attentively on the things they have heard, seen and read, nos. 1230 to 1233, see *Reflect (Reflectere)*. Those who have faith, like all the angels, understand what must be done, which understanding is a feeling of inward thought, of which those who do not have faith are entirely ignorant. They did not think that inward thought exists, no. 1307. Certain spirits can also think more inwardly, separately from their speaking, even evil spirits, thinking that in this way they can be in the company of angels and control spirits. There is thought like this in vivid dreams, which while it is not angelic, it is still

⁸⁷ ms. 1125½.

more inward, nos. 1308, 1309⁸⁸. Disarray arose in the world of spirits, like a mental image of the last judgment. First there was a murmur of many all talking and thinking in diverse ways, and the one not knowing what the other [was saying and thinking]. This was around the head, like waters making a sound, nos. 1316 to 1320, see *Harmony (Harmonia)*. The spirits of Mercury did not want the birds pictured to them changed because they symbolized thoughts, no. 1430⁸⁹, see *Mercury (Mercurius)*. I was not able to speak with the spirits of Mercury with words, which they did not want to hear, but by a kind of active thought, which kind of thought is natural to them, but it is not a thought of judgment, because they did not draw conclusions regarding use and purpose. They go in companies, they appear in a globular mass, their thinking unfolds like a scroll, nos. 1454½, 1455. About the mental images of the thought of the heavenly [angels], nos. 1470 to 1481, see *Love (Amor)*. The state of a person after death is such that all the spirits who are present perceive what is being thought, which troubled me greatly in the beginning, knowing from this, how much trouble would come to those who think evilly and fear these things to be known. For a person thinks the same way after death as in the life of the body. And because evil spirits immediately want to rush into those things which are evil and false in the thinking, the Lord takes care of those who have faith lest they be attacked, nos. 1482, 1483. Revenge and hatreds come forth partly for the reason, that they are forbidden from speaking what they are thinking, no. 1489, see *Revenge (Vindicta)*. The inhabitants and spirits of Mars relate to thought. They are portrayed as with the face toward heaven and the body toward the world, for they constitute thought. A spirit of theirs drew back with me the sinciput toward the occiput, where the cerebellum is, signifying that their thought is in such a way, so that they think and act, not from the cerebrum, or of their own will, but from the nod of the Lord, nos. 1543, 1549, 1550½, see *Mars (Mars)*. My thought is tacit speech, no. 1558. A certain rebuking spirit, from those who are of a Satellite of Jupiter, and completely scorn [their] bodies and bodily things, applying himself to the top of my head, both continually and promptly brought forth those matters, which I had thought, no. 1675, see *Jovians (Joviales)*. About those who had babbled much in life and scarcely thought about those things because they had not understood [what they were saying], nos. 1721 to 1726, see *Pleura (Pleura)*. Those who in life were gullible, easily convinced, and that thought from others; saying that they hinder me from thinking about inward matters, supposing that they are in heaven. They constitute the pia mater and the membranes derived from them, nos. 1727 to 1734, see *Pia Mater (Mater Pia)*. There are evil spirits who bring on both the thought, that is to say, its speech, and the response, and at the same time the life of their desire so that they control and lead astray, no. 1795.

⁸⁸ ms. 1039.

⁸⁹ ms. 1421.

A pulling toward the outside accompanied with a certain pain by spirits outside of me was very often felt, so that they might hear and be aware of what I was thinking, but when the pulling came from the inside, then those who were outside heard and saw nothing. Those who were outside then conversed as if they were far off, nos. 1886, 1887. *The least element of thought contains in itself the universal heaven, which is incredible, nos. 1892, 1893, see Idea (Idea)*. Angels discern the inward elements of people's thoughts, people not believing that they discern their thoughts' mental images hidden from others—when spirits can discern these better than the person himself, no. 1927, see *Mental image (Idea)*. *The least thought touches all the organic beginnings [of the brain] and thus the whole body, and not one in the same way as another; and that the least organic parts of a person interact with the grand human being, and that the grand human being flows into the least element of thought, nos. 1970, [1972], 1973, see Truth (Veritas)*. The memories of inward things enable thinking and speaking, at which spirits excel more than people, nos. 1983, 1984, see *Memory (Memoria)*. There is a general force, from which and in which the particulars are governed, depicted as a wavy field which contained and governed thoughts. Nothing whatever could be thought and said if it were not for a certain general field governing, setting bounds on each and every particular, nos. 2001, 2002, see *Aura (Sphaera)*. This shows what a general mental image is: that in a moment can be thought what cannot be described in several hours, with the general thus embracing the least parts and at the same time then governing them, no. 2009, see *General (Commune)*. *An experience, that the Lord governs all and the least things, of the mental images of thought, which are always distinct although they flow in from very many spirits, every one of which wants to govern all and the least ones, no. 2020 see Lord (Dominus)*. Some, even acquaintances, were raised up into heaven among angelic spirits and spoke with me from there. They confessed that besides the fact that they saw the inward things of the Word, that they were seeing my thoughts, as well as what things I was about to think and to do, as well as the reasons, and that from this it is clear that there is nothing that is not foreseen and provided for by the Lord. They also looked into my thoughts and feelings, and from these what causes them—why a person on earth could not know the inward [meanings] of the Word. They also saw mental images, how they were mixed with opposite and foreign elements, and unless separated, how they would flow into other mental images, and how much harm there would be in spiritual matters if they were brought into filthy bodily elements; and unless they were separated, that they could never be in a society of angels because to them mental images become plain if not in one state, still they will be in others, for they have exquisite perception, about which things all were convinced who had been raised up into heaven. They even wanted to corroborate it by an oath, nos. 2057 to 2061, see *Word (Verbum)*. *Countless things inflow into every idea and feeling was shown. The societies that were flowing in revealed themselves one after another, even explaining for what reason, and for what purpose, when*

there was only a general image of thought with me, nos. 2062 to 2065, see *Idea (Idea)*. No earthling or spirit can think and speak other than what pleases the Lord and what He permits, and that everyone is a medium of the thinking and speaking of others, nos. 2099 to 2101, see *Speak (Loqui)*.

In the other life it is not allowable to pretend, but they speak just as they think. There were certain men of dignity who were just like those from the lowest class of people, they enjoyed making witty remarks, no. 2120. Spirits converse among themselves, and indeed through the very first mental images of words, just as when a person thinks. An experience, no. 2142, see *Speak (Loqui)*. Much experience that spirits could not think, speak, do anything on their own, and that the field limited them., They could never overstep beyond its boundaries. But if they did not seem to act by their own power, they would scarcely enjoy any life, therefore they begged that freedom might be left to them, but within limits, nos. 2150 to 2153, see *Permit (Permittere)*. There is not anything people have ever thought that does not come into clear light after death, no. 2156, see *Memory (Memoria)*. Those who think in opposites in the life of the body, and yet slip into societies with their looks and words, are inserted into societies in the other life where they think in opposites, but when the occasion is given, they are exposed, nos. 2166 to 2168, see *Society (Societas)*. Speech of heavenly [spirits] was heard as pleasant, and as flowing, as the mildest atmospheres, and it was rapid and sure, and this was because there was nothing in this speech disagreeing with the thinking. In things in which there is the faith of love, there is such pleasantness, nos. 2172, 2173. When thought was universal, it affected very many spirits and angels; it was otherwise when thought was determined to certain objects, no. 2174. One thinks from another was shown: those who are nearer from those who are further away, and because many were so thinking at the same time, that the mental imagery came from a different source, and so on, no. 2177. From one word of speech or mental image of thought, the quality of a person's spirit can be perceived, indeed if it pleases the Lord, his quality from infancy. What is not [perceived] by the Lord? Does He not [see.] whatever a person has thought, spoken, and done, nos. 2181 to 2184, see *Idea (Idea)*? When one spirit thinks what is filthy, then other spirits of the same ilk are immediately stirred up. As a result they also expose where they are and what they are like, nos. 2237 to 2239, see *Communication (Communicatio)*. Speech with spirits by only things like displays of visual things, and by subtle thoughts, and also by feelings without words, no. 2251, see *Speak (Loqui)*. What a person is like inwardly is not known because in outward respects, even with their closest friends, they pretend for many reasons. About this. But in the other life it is not permitted to pretend, but inward qualities, both desires and thoughts come out into the open, and because these are nothing other than insanities and hatreds and the pleasures from these, they rule the thoughts, into which there is a continual endeavor to break out,

wherefore unless the Lord controlled the universe mankind's state would be most deplorable after death, consequently, the human race would perish because it is ruled by spirits, nos. 2254, 2255. What the order, and what the restraints maintained by the Lord in the world spirits and in the heavens is shown also by this: if a single spirit thinks out of turn, at once his neighbors, and those beyond them, are upset, nos. 2321 to 2324, see *Lord (Dominus)*. Those who imagine a spirit to be only thought. It was shown to them that thought cannot exist apart from an organic substance, nos. 2366 to 2369, see *Organ (Organum)*. Spirits who were higher above or further from me discerned the meaning of what was spoken better than those who were near, who [hear too] much of the voice, which takes away the meaning, no. 2282. Spirits are organic substances, not abstract thoughts, no. 2392, see *Organs (Organa)*. The prayers of little children are understood in heaven better than those of grown-ups, that still less [are the prayers] of those [understood] who have closed the way toward deeper things, and less, those who have no faith. From an experience, that when I was paying less attention, more was understood by the angels, and when I thought quietly that it was better [understood] by those who were far away from me, no. 2435. A human on earth and a spirit does not think, will, act, that is live, of themselves, nos. 2464 to 2466, see *Life (Vita)*. There are thoughts within the realm of ordinary thoughts by which these are ruled. Certain in the other life come at once into the realm of those thoughts, especially the deceitful. The dragon possesses both. Ordinary thought is from images that flow into speech, but inward thought rules those mental images. It is comparable to intentions and motives. Those who are in this realm inspire those who speak, with images and feelings. Angelic spirits also are in that inward thought, who are intermediate between the angels [and outward thought]. Those [spirits] who were far off, and consequently perceived better what was thought and said, are in that realm. There are evil and also good [spirits] in that realm in this way, but they are entirely distinct. The evil ones then suppose they are in the realm of the inward heaven, but they are wrong. The good ones are angelic spirits. Those who have been external spirits for a long time are received into the inward [realm]. They should be named inward spirits. They are of a great multitude. From this it is evident how unhappy the deceitful are, for deceits occupy the inward elements of thoughts, and therefore cannot be rooted out except after a long period of time, and until little remains. Evil [spirits] from fantasy brought a very sharp pain on my left eye; those who are demons can on the right eye. There is a great multitude of inward spirits. Such is the difference that when outward spirits come into the realm of inward spirits, they come into a dim state, and like one of sleep. To those who are there it is otherwise. A person on earth can scarcely be led into that realm so as to have a clear mental image. It is otherwise in the other life. I was among them, and I was observing that there were very many, and that they had a clear mental image, I however, had a dim one, yet clear as to my perception of the general elements. After a lapse of time spirits are guided into that inward realm. But then at first it is dim

to them, and there is a general awareness, which gradually becomes clearer. But their state compared to the state of the angelic heaven is dim and is still like sleep, nos. 2524 to 2538. Spirits discern not only thoughts, but more things at the same time that are in ideas, which when they are displayed together with speech they discern more things in a moment than can be described in hours, nos. 2548, 2549, see, *Idea (Idea)*, no. 2557, *Idea (Idea)*. It is false, that the imagery of earthly beings flow into heaven, but that the Lord either Alone or through heaven flows into the thoughts, nos. 2550 to 2556, see *Heaven (Coelum)*. That in the inward realm of spirits there are intentions and motives that come into manifest thought and also into speech with them. When the human race today does not look any other purpose than growing rich, becoming great, becoming wise, on account of the love of self and of the world scarcely anyone on account of others, much less for the common good, that realm is quite full of spirits, especially of those who are called Christians. From that realm it is known what the human race is like, and that the Kingdom of the Lord is going to come to others. Those who are deceitful, come into that realm immediately because they have that kind of motives and speak in such a way among themselves. When a person is a like this, they stream in, and they discern that a person is, as it were, like they are. But when a person does not have this kind of motives, they do not discern [this similarity], but flee away, and angelic spirits take their place. It was felt, when they streamed in a little, that there was a coldness or boredom in matters pertaining to the Word. In the inward realm, the good are separated from the evil, for they cannot be together, any more than they can be in the world. That they cannot be together shows by this, that if they come into the angelic realm, they seem to themselves to be turned into filthy insects, and that they are greatly anguished. They delight in destroying the human race, pillaging everything, laughing at the miseries of others, are against all mercy. The deceitful are against innocence: adulteries are their pleasures, and to destroy marriage love their enjoyments. Those who had faith were led by the Lord as follows: they are kept in a lower realm until [their] outer qualities can interact with the inner ones, then they are elevated and enjoy incalculably great happiness. Those who are in the inward realm, think and speak through spirits who were in the lower realm, and they put them on, just as those put on an earthly person. Therefore, because spirits are with an earthly human person, they seem to themselves to put on the person himself, nos. 2565 to 2574. I saw, those in the inward realm, that they could be brought into a state of sleep, and their outer parts, put asleep. Then I saw something sparkling from their life, no. 2575. When restraints are loosened on the inward [realm's] evil spirits, they have filthy, profane and dreadful inventions and schemes against the good. From this it is evident that since the inward realm is such, the human race is about to perish unless they receive faith. Those who are more inwardly against mercy, a heavier and longer longer-lasting hell [awaits]

them. Their final state was seen with open eyes. Their faces are worse than that of a corpse, with horrible cavities, of a bluish brown, cadaverous color. They are unable to think, tormented by anxiety, nos. 2577 to 2580. It was observed that as soon as anyone is thought about, he is present, otherwise he is absent, no. 2590.

[continuation p. 1017 s.v.] **Think** (*Cogitare*).

It has been shown and corroborated that earthly humans and spirits do not think from themselves, and consequently do not live from themselves, nos. 2607, 2608, see *Life (Vita)*. **The mental images of good inward spirits are portrayed by bright clouds in sky blue**, nos. 2632, 2633, see *Mental image (Idea)*. About the speech of inward spirits, that there are mental images embracing many things at the same time, like with people in the world, when a person thinks in a moment, that it cannot be expressed with a great deal of talking, I also spoke with inward spirits through such mental imagery, no. 2758. In the realm of inward spirits there are intentions and motives. From these it is clear what people are like, for there in the other life they come out in the open, although in the world they are hidden, for which reason, some who in the world seemed to be honest, are there among the worst, and have as their goal nothing other than controlling everyone and possessing everything, nos. 2760, 2761. They find their relatives, friends, companions, acquaintances in the other life, where motives are apparent, and those who harbored hatred for each other suffer great distress because such things as they had thought break out openly. For when they are let back into the life of the body, they then talk the same, speaking differently than they are thinking, which very clearly appears to spirits, which they are then unaware of. It is from this that they are first recognized, nos. 2771, 2774, 2775, see *Known (Notus)*. A spirit sees and understands the inward thoughts of a person immediately, in which state people cannot be as long as they are in their body, no. 2845 see *Spirit (Spiritus)*. There is also speaking by thought, or thought speaking; there is also a speaking like an exhalation of thought, with which I spoke with those who are high above the head, and which is familiar to them, nos. 2868, 2869, see *Speak (Loqui)*. Inward spirits, who are deceitful, pour more cunning poisons into a human being's thoughts than a person could ever believe. A person is unaware that these inward elements of thought exist, wherefore they cannot come to a conclusion about it, other than from the effects. They slip in through pleasures, nos. 2888, 2889. These inward spirits said they had inward mental images of thoughts which they pour in, saying that in the life of the body that they did not know that they had such thoughts. But inward good spirits harm no one through their own inward mental imagery, but they instruct, do good, excuse, nos. 2892, 2893. A galloping horse was seen, which as it galloped, the [whole] space was filled with the horse, and also an image with flame shining around the shoulders [was seen], by which was symbolized, as happened, that evil spirits and demons were dispelled from the good, who began to lose the power of seeing and feeling otherwise than they, for such is the nature of their poisonous breath, no. 2895. I spoke with them about the mental images of their thought which they imagine to be the finest of all, and I said figuratively, that if they were to see only one of their mental images, just as they would see in a microscope, that it would not only be greater than the horse that appeared, but even the whole earth, and that their mental image was only the crust, in which the little worms caused a pleasant tickling sensation and made their pleasure, in which displays they said they felt greater pleasure than ever, but presently something hurtful. Other spirits resisted, not wanting to be convinced, nos. 2896 to 2898. I had double thought and what it was like was shown by actual experience. For this I was removed from the body so that I might be in inward thought and from this might observe, no. 2900. It is from the understanding of truth and the will of good, which are the Lord's, that a human being is human; and that the ability to reason the evil have is from the Lord's life; otherwise they could not think, and would be dissipated like brutes; but to think falsely and do evils belongs to them, no. 2904. In the life of the body they think in one way, they

speak in another, both with the mouth, the face, in letters, and in writing, in the other life, however, thought and the inward person speaks, disagreement [of thought] from speech is immediately clearly perceived. As a result, it can be evident what the nature is in the other life, of those who had been such. Many experiences, no. 2937. Spirits' superiority over earthly humans can also be evident from this that they know where and who they are whom they send to me as mediums and that they are able to, as it were read from my memory, without my knowing, even while I am asleep, no. 2942. How difficult it is to bring people on earth to believe that the Lord governs people through spirits. It is clear with me from much experience, and also from this—before I spoke with spirits, when a spirit once addressed me in a few [words], I was surprised that he discerned my thoughts, besides many other things, no. 2951, see *Human (Homo)*. A person does not flow in through his thoughts into heaven, and to Lord, but that the Lord's life flows in, and where there is a fit or corresponding receiving vessel, that heaven is moved. It is otherwise when the vessel is not fit, no. 2960. One speaks from another was shown. And there is an uninterrupted mediation, or continuous inflow, into the thinking and speaking, from the Lord, no. 2966. When spirits think and speak through another, they pour their own feeling and conviction into him, therefore he does not know otherwise than that he speaks from himself, because to speak from feeling and conviction, this is imagined to be done freely, nos. 2969 to 2971, see *Speak (Loqui)*. Thought also has its general [realms], no. 2986. **There were some raised up into heaven and from there they saw countless things in the ideas of my thought**, no. 2996, see *Heaven (Coelum)*. In the other life he joins his thoughts to the thoughts of others and thus calls together and allures them to himself with a persuasive gaze, nos. 3002 to 3006, see *Looking (Intuitio)*. About the mental imagery of evil spirits attached to whatever object, which is inexpressible, no. 3015, see *Idea (Idea)*. The angelic mental images which come down into good inward spirits were portrayed by a woman, with a man, neatly dressed, no. 3017, see *Idea (Idea)*. The speech of spirits is communicative thought, speaking, and it is observant of the thought of the other, spoken of, nos. 3050, 3051, see *Speak (Loqui)*. When anyone holds another in observant thought, that it seems to him and sometimes to those whom they so hold that they are there, nos. 3057, 3060, see *Looking (Intuitio)*. It was sometimes granted to me to lead others who then did not know at all otherwise than that they thought and spoke from themselves, no. 3073. As soon as consideration or thought is directed to someone, suddenly in a moment he is present. Thus he is immediately taken away from the society in which he was. As soon as he stops being thought about he returns into his former society, no. 3076. In the world one can hold many, yea, a whole gathering, on the mental image of his speech, how much more in the other life where the mental images are richer and more communicable, no. 3082, see *Communication (Communicatio)*. A certain [spirit] boasting that he excelled others in subtle thought was sent among those who were on high, by whom he was led wheresoever they wanted because they were more subtle, nos. 3088 to 3091, see *Idea (Idea)*. **The speech of spirits among themselves is one of thought, embracing very many things at the same time, which are in the mental images of thoughts; more spoken of**, nos. 3128 to 3131, see *Speak (Loqui)*. There are also mediums who bring out what [others] are thinking, when those do not want this to be done, no. 3134. The thought is not a person's or a spirit's, shown, no. 3155, see *Life (Vita)*. There are spirits who relate to the general sense, and who have a general mental image who perceive more of my thoughts and feelings than others ever do, nos. 3160 to 3165, see *General (Commune)*. There was a certain one in the position of dignity, who lived cautiously outwardly, but in his thoughts condemned others except his own, so dreadfully that he condemned them to hell, for he was compelled to speak just as he had thought, which things were dreadful. He suffered the grievous punishment of dismemberment, even as to his head, when resistance was put up, and there was delay in his coming to his right mind. Afterwards he said, Why did he undergo such punishment, when he had been careful in speaking, and thought had not broken out into action? It was said to him that it would have broken out, if outward matters had not prevented it, and that he was rewarded in the life of the body on account of outward matters. When, however, it was said to him, why had he thought such dreadful things against others who also lived

carefully, he said, because they had thought bad things. Thus he convicted himself, so he confessed that he had sinned, nos. 3169 to 3171. Whatever comes into the thought, not into the will, is not a sin. What comes into thought and into the will, but is shaken off because conscience refuses, this is not a sin, but is a temptation. But whatever comes into the thought and into the will, although not into the act because outward restraints prevents it, this is a sin, no. 3178. Those who think bad things, but only outer restraints prevent them from doing them undergo the punishment of dismemberment by thoughts, so that inner thoughts fight with silent outer ones, experience in my case, no. 3179. Spirits of Mercury spoke with me voluminously through very rapid waves, whose grasp, was so prompt, and whose response, that when I thought, they at once knew and were saying that it is so or not so, no. 3233, see *Mercury (Mercurius)*. It is a fallacy that the prayers and thoughts of a person flow into heaven, just as that coarser things cannot enter into finer things, bodily things into things spiritual things, but that they [flow in] from the Lord through heaven and the world of spirits mediately, and also directly. When they do so mediately, they are varied according to the intermediate forms of the societies, and according to the receiving subjects, thus, according the general and particular forms, about which, no. 3254. The spirits of this earth reflect the outer sense, or the outer person, and the spirits of Saturn reason or the inner person. How the former shuns and heaps affronts on the latter, shown, nos. 3328 to 3330, see *Saturn (Saturnus)*; and also how it shuns and heaps affronts on thought or understanding, which the spirits of Mars reflect, no. 3331, see *Mars (Mars)*. Spirits immediately know what they did not know when in the life the body when others [are with them.], for ideas are communicated; and that thoughts and the thoughts' intentions are plainly seen in a moment, no. 3351, see *Spirit (Spiritus)*. After the flood the thinking was separated from the will, which was left to its desires so that there was no will, thus differently than with the people before the flood, nos. 3376, 3377, see *Church (Ecclesia)*. There were spirits who, by means of fantasies were able to enter into the mental images of other spirits and attract them.⁹⁰ They also spoke in such a way that they were not thinking at all about those things that they were speaking, but about others, whom they were cheating or destroying. It was said that some are beginning to be such on this earth, that they can speak, and can think in this way about other things. The dragon, indeed, is such, but those spirits were attracting even him. Today the inhabitants of this earth are such: they speak nicely and are thinking cruel thoughts, nos. 3408, 3409, 3412, see *Mental image (Idea)*.

There were spirits who wanted nothing to be ascribed to the soul or spirit that derived anything from extension or what is material. Stirred into the state of their thought about the spirit, they had thought to have conceived of a spirit or soul no otherwise than of thought, to whom it was shown that thought never exists apart from an organic substance, nos. [3470,] 3471, see *Spirit (Spiritus)*. Spirits who blew on me in a soft language, but it was not understood. However, when the blowing slipped in through the lips and through the Eustachian tube, then a communication of thoughts was granted, no. 3488, see *Church (Ecclesia)*. I spoke with spirits who did not know what the inner person is, that they could have known this from themselves, for it was quite well known to them that they think otherwise than they act; thus that they are one person inwardly, and another outwardly; and that thought alone cannot be the inner person, but the person's spirit, whose is the thinking; and also that they had thought, a certain thing must not be done. From this they could have known that good is separate from evil, in thought, consequently that there is a still more inward thought, that fights, no. 3616. There are reflections of

⁹⁰ 2nd Latin Ed. *eas* but *eos* at *Draco, Loqui, Lux, Magia, Nox, Rete, Simulatio, Tenebrae, Timor, Ventus*.

thought when the thought clings to things that are about oneself and about things to come, then one is held in thought by spirits who thrust in supporting thoughts and desires, from which come depressions, anxieties, fantasies, even obvious insanities, about which much experience, nos. 3624 to 3626, see *Fantasy (Phantasia)*. The speech and thought of inward spirits could not be understood, there was not even a common understanding of it, without mediums, which when they were sent to me, I was immediately able to understand them, nos. 3631 to 3634, see *Medium (Subjectum)* and *Human (Homo)*. When one is speaking, one does not think about the words, but the words come down into the speech, according to the sense, which sense consists of mental imagery, and is the speaking of spirits, and thus is the speech of one's spirit. When a person is thinking, they do not think by the use of the language of words, but by means of the inner sense without words, which sense comes down into any language whatever that one may cultivate. Moreover, that there is a still more inward meaning is obvious from the fact that in all things that one thinks, one intends a purpose, which controls one's thoughts. Especially the deceitful engage in that kind of conscious thought, also for the reason that they seldom publicize them, nos. 3637 [, 3638]. The inward parts and thoughts of sirens are most wicked because they have no bond of conscience, but all things are loose, and nothing do they become ashamed and shudder to think. They desire to obsess a person in their inward regions and thoughts; and one who is without any bond of conscience thinks disgraceful things without shame and horror. He has been obsessed by such sirens, many more things spoken of, nos. 3712⁹¹ to 3723, see *Siren (Siren)*. I spoke with spirits that people today do not know what an idea is, although [the term is used] in common discourse, only that it is everyday thought [that is meant], and also that they do not know that thought is distinguished into ideas; nor do they know that thought is distinguished from will, nor even that [they have a separate] thought, although they think otherwise, than they act; some scarcely that they think. From this it is evident that they do not know what the inner person is. But spirits who did not know what an idea is in the life of the body, know this with me, and many more things that have to do with the inward person, nos. 3730, 3731. I told the Quakers that they do not harm anyone, nor speak ill of anyone, this is all right in earthly society; and if they think evilly and inwardly are evil, this injures societies of the other life, for the mental images of thought are communicated there, nos. 3735, 3737, see *Quakers (Quakeriani)*. There are societies of spirits who speak dissimilarly and think alike, relating to the isthmus in the brain and the ganglia in the body, about which many things, nos. 3832⁹² to 3837, see *Society (Societas)*. The deceitful overhead stream into a person's thoughts imperceptibly, so much so that the person could never

⁹¹ ms. 3711.

⁹² ms. 3823; see 3832, editor's annotation.

be conscious other than that it is from himself, about this inflow, nos. 3842⁹³ to 3845, see *Holy* (*Sanctum*⁹⁴). Sirens desiring to enter into my taste, very cunningly, thus into my thoughts, spoken of, no. 3858, see *Siren* (*Siren*). It was said to the inhabitants of Mars, who fashioned a material form of speech for themselves that others did not understand, that it is the nature of sincerity that whatever they think and speak they want that everyone, indeed the whole heaven, should know and understand, about which many things, no. 3887, see *Speak* (*Loqui*). The faith of those who convince themselves that faith alone without good works is saving is aerial, and thought by itself; and others' faith scarcely pertains to thought, but is no [faith], nos. 3980, 3982, see *Faith* (*Fides*). Sirens, when it is permitted, obsess a person's inner regions in such a way that scarcely anything whatever can flow in from angelic spirits, for they immediately take [it] away. They have eyes like those of serpents, they are so close at hand and destructive. Experience. The most deceitful above the head streamed in through them, nos. 4019, 4020. It was granted to lead spirits solely by directing thought. It was evident that a spirit and also a man cannot think and speak otherwise than as the vessels of the memory are arranged, to which spirits are so to speak bound, and they suppose it is from themselves, many things spoken of, nos. 4041 to 4045, see *Vessel* (*Vas*). To the evil all their evil, both thoughts and deeds, recur in the other life, and as a result, and so they are punished frequently, about which, nos. 4109 to 4112, see *Punishment* (*Poenā*). As long as evil is only in the thought, it does not so readily return, but the moment it approaches act, it passes over into the will, and thus at length occupies the whole person and returns continually, no. 4113. The mental imagery of thought has great extension, there are innumerable in the least feelings, no. 4140. There are societies [in the other life] that interact with all things of thought and feeling in mankind, no. 4154. Spirits see the lesser details of a person's thoughts, no. 4390. Spirits go about with little purpose other than listening and talking, that they take away the ability to think, no. 4574 [a].

Higher knowledge (*Cognitiones*).

[I:145]

[*continuation p. 95 s.v.*] **Higher knowledge** (*Cognitiones*).

That enlightened knowledge from the Word prepares the way for belief; and what else it accomplishes, no. 42. That riches should be valued according to the use to which they are put; similarly sciences, philosophy, gifts of talent, and also [wealth of] higher knowledge about spiritual matters from the Word, nos. 112, 113. Through the angelic spirits of Jupiter, who do not think, I could plainly see that the Light of truths from the Only Lord and that the less universal higher knowledges of truths of faith are like a rainbow in the whole realm of thought. And also what the case is when minds look outwards, into themselves, into the world and nature, and fantasies [arise] from this; and also that there is a double arc of a rainbow, one which is adjoined to fantasies, the other like that in heaven from the variety of

⁹³ ms. 3843.

⁹⁴ ms. *Sanctus* but no such heading exists.

spiritual and heavenly elements, no. 564. People are not reformed by the Lord unless He enables them to reflect on their faith and life from faith's spiritual knowledge, no. 737. Why knowledge of what is true and good has been given by the Lord, by which the Lord may cause people to reflect, n 739, see also *Faith (Fides)*, and *Learned (Doctus)*. Spirits are educated by the Lord by means of people with whom they are associated, and indeed in a thousand ways, for they know whatever is in the memory of the person to whom they are adjoined, nos. 821, 822, 823. About spirits of Jupiter, who threaten and teach, that certain of them relate to the seminal vessel and the little seed there, nos. 872 to 877, 884, see *Seed (Semen)*.

Incrustations of the brain arise from yearnings, what they are like is determined by the falsities stemming from them, which are dispelled by higher knowledge of truth and goodness, nos. 1026, 1028. Plain Truths would nonetheless be darkened by a view and discussion of the least parts, so that they would end up not only in doubt, but in denial, experience and corroboration, no. 1076. When a person is raised from the dead, eventually it is portrayed to him that he must be instructed in the enlightened knowledge of truth and good. After this a path was seen [leading] gently upwards, symbolizing that he would be gradually led toward heaven through enlightened knowledge, and the acknowledgment of himself, that there is nothing of goodness within himself, nos. 1119, 1120, see *Die (Mori)*. There are spirits who do not want to open their minds to the inward content of the Word for various reasons. They, so long as they do so, cannot come into the knowledges of faith, nos. 1139 to 1144, see *Word (Verbum)*. Those things which are matters of belief ought not to be demonstrated, because demonstration has something of doubt in it, and thus it produces blindness. It is otherwise if they were blind before, no. 1291. Countless falsities are born and confirmed from an assumed false principle; from a true principle, however, truths, which can be confirmed by all and the least things, an example, no. 1312. The Spirits of Mercury are deeper knowledges of memory, or rather inner sensation, no. 1418, see *Mercury (Mercurius)*. The deeper knowledge of religious faith is seed, such as that the Lord rules the universe, that the Lord is the all in everything, that man, spirit, and angel, regarded in themselves are nothing, no. 1440, see *Seed (Semen)*. The ideas of the heavenly [angels] are more complete depending on their deeper knowledge of faith, no. 1477, see *Love (Amor)*.

The universal higher knowledges of faith in the heavens, nos. 1869, 1871, 1872, 1873, 1874, 1875, 1878, 1885, see *Faith (Fides)*. The Word in itself is dead, but in [the person] reading it is vivified by the Lord in the measure of the ability to understand and perceive given each one by the Lord. So it is alive in the measure of the life given the person, for which reason there is countless variety, no. 1877. The most general notions of the higher knowledges of faith with human beings are as it were receiving containers, into which innumerable truths from the Lord are imparted. Without them nothing of truths can be poured in, corroborated, no. 1935. About freedom of choice in thinking, and how people are bent by the Lord, discussed and debated by spirits so sharply and with seemingly good arguments that it can scarcely be believed. But some were so much in the dark from this and in the light of truths as it were blinded, I gathered that when truths came under discussion that they were in obscurity and in doubt, no. 1937, see *Truths (Veritas)*. Those who work hard in disputes are darkened, when as for instance it is disputed about this, that the Lord rules the universe, that nothing of evil comes from the Lord. From this thousands of truths flow, but at the same time, thousands of objections for every truths has its opposite, which cannot be dispelled; and also from this, that some are very far-fetched, some are very obvious, which the human mind can never disentangle, nos. 1953 to 1955, see *Learned (Doctus)*. The Lord rules all and the least things, nos. 2012[a], 2013, 2020, see *Lord (Dominus)*. To eternity there can never be an absolute agreement of the spiritual, still less heavenly, and natural things of a person, although they are continually being perfected by the Lord, n 2157 to 2159, see *Correspondence (Correspondentia)*. [The meanings in the] letter of the Word are impure containers, therefore, if they were to form doctrine from such containers, they would be very much mistaken, no. 2185, see *Word (Verbum)*. Those who in the life of the body preached well about faith, as that the Lord rules the

universe, that they can contribute nothing to faith and regeneration, that there is nothing in them except what is filthy and dark, some, when they are confirmed about these things in the other life, resist, are distressed, grieve, and do not want to admit the confirmations. From this it was evident that they did not have faith, although they seemed to themselves to have had it, no. 2383, see *Faith (Fides)*. There must not be doubt about the things pertaining to faith, although appearances and fallacies induce one to believe otherwise, nos. 2544 to 2546, see *Knowledge (Scientia)*. From eternity all things even to the very least have been foreseen by the Lord, but that evils have been foreseen, and goods have been provided, no. 2718. The sciences contribute nothing to salvation, it is only necessary to have the higher knowledges of faith, no. 2736, see, *Knowledge (Scientia)*. There was a conversation about hell, some thinking that they are to remain there to eternity, but because there is no punishment without a purpose, and the Lord, because He is Wisdom Itself, is the purpose, therefore nothing at all happens except for the purpose of good. And also that humanity is damned to hell to eternity, because it is nothing but evil, but the Lord frees it, nos. 2823 to 2827, 2831, 2832, see *Heaven (Coelum)*. The Lord is the one only love, the one only life, that flows into the Universe. The life of all things and of each individual is from it, according to the form and nature each one has personally acquired. Thus the order of all things is from it, no. 2884. The truth of faith, thus higher knowledge, is the only sign of the Lord's presence, nos. 3010, 3011, see *Lord (Dominus)*. Such a diversity and variety of displays in the world of spirits arises from the aura of deeper knowledges of faith that is communicated, no. 3080, see *Displays (Representatio)*. I spoke with spirits of the ancient Church, who were from the descendants of Noah, that fallacies cannot be vessels that can contain truths of faith; and that angelic portrayals are not fallacies, but appearances that contain higher knowledge of faith that is not appearances but eternal truths, no. 3386, see *Church (Ecclesia)*. I told them further, if they wished to speak from reasoned arguments that they could fill a library with volumes, and yet the higher knowledge of faith still remains, no. 3387, see *Church (Ecclesia)*.

[continuation p. 1099 s.v.] **Higher knowledge (Cognitiones)**.

A preacher, together with those like him, who believed there was life, that they are nothing, not wanting to allow the expression "faith," not even thoughts about faith, imagining that they were the tree of knowledge. It was said to him that life can never exist without the higher knowledges of faith, otherwise there would be no need of the Word, and that regeneration does not take place except through the higher knowledge of faith besides many other things, nos. 3428, ff., see *Faith (Fides)* and *Life (Vita)*. What the doctrine of faith holds is entirely true, as that the Lord rules the Universe, for He declares that all power has been given to Him in heaven and on the earth; and that they must put aside the old person together with its lusts so that the new may arise; that the life of all is the Lord, for they pray and teach that the Lord may rule all their thoughts, words and actions; that love of the neighbor is the primary law, that faith belongs to love and thus is saving, no. 3527. *Circumstances vary a situation; as a consequence some supposed that truths vary according to the circumstances. But it was said that all the higher knowledges of faith are never variable truths, but are eternal, about which many things, by examples, no. 3537, see Truth (Veritas)*. Those who simply believe and do not admit reasoned arguments against the higher knowledge of faith, that evil spirits withdraw from them, experience, no. 3549. In the other life they receive life from the higher knowledge of faith, for to that extent they receive life from the Lord, which was confirmed from those who spoke like inanimate statues and were enlivened, and also from another who was contrary to faith whom spirits said could not live, no. 3564. Higher knowledge of truth and feelings of goodness are heavenly foods, nos. 3564⁹⁵ to 3567, see *Eat (Edere)*. Spirits said that they cannot possibly reason about spiritual matters except from the senses, but I replied that they ought to think from heaven, and then confirm these things by means of the senses. This is how the angels [do it], therefore countless truths, even natural ones, when needed, are revealed to them,

⁹⁵ ms. 3565. See Latin Index I *Vita* and Index II, *Cibus, Edere* and *Scientifica et Cognitiones*.

no. 3590. When they reason about the higher knowledge of faith, they rush into countless falsities, and they are composed totally of offenses against the truths of faith, nos. 3591, 3592, see *Knowledge (Scientia)*. Love and mercy are of little avail if there is only feeling, and unless the understanding is instructed in the higher knowledge of faith, and through this a conscience is given, no. 3600, see *Mercy (Misericordia)*.

There are some who do not know what faith is. They think that it is simply a kind of looking at the Lord. They have an undefined and universal mental image of faith, thus none at all. But faith means [having] the higher knowledge of faith, what must be believed in. In this way mental imagery becomes defined, no. 3603. True conscience does not exist without love toward the neighbor, and without the higher knowledge of faith, no. 3615, see *Conscience (Conscientia)*. The Word contains vessels into which the Lord's Life can flow in, through heaven, and that thereby heaven and the human race is conjoined, otherwise it would have perished, in 3676. The life of truths, or the higher knowledge of faith is the life of light or of only understanding, which cannot enter into heaven, for this is the inverse order; but that it is from the life of love that the life of light or higher knowledge of faith is born, in which they then are, about which many things, nos. 3693 to 3696, see *Faith (Fides)*. It was realized that there is a general aura from the Lord that arouses all truths from the memory, and unless there were an inflow from the Lord, there would be no reply of good and truth, and this through heaven. The angels being asked, replied this to be the case, no. 3740. The bird, spoken up before, symbolizes the inhabitants of Mars. It is beautiful. It was seen with those who receive higher knowledge of faith from the Lord from love or affection the bird of Pearl symbolizes those who have higher knowledge of faith without love. It was said to them that those who have love receive all higher knowledge, as is evident from one who has true humiliation, he knows that he is nothing, and that the Lord is everything. Such also are birds, who, because they have marriage love, know from this how to build nests, lay eggs, hatch chicks, and nourish them. And when love ceases the higher knowledge of faith remains, in which they think the Lord is, just as he who rose through my loins to the chest and simulated the Lord, and picked up a bird, but was forced to let it go. When true love ceases, higher knowledge of faith remains, therefore life becomes like the pearl bird which still flew. The case with those with whom there is no perception, which is from the Lord: they perceive in every least detail what is from themselves. Therefore they do not have the love of faith. Those who have the higher knowledge of faith, as love ceases, they are then vivified by the Lord. They become like another bird that is of a darker color. There is no longer perception as before, with the inhabitants of Mars, nos. 3874 to 3876, and also no. 3886, see *Speak (Loqui)*. Higher knowledge of faith can be confirmed by what can be grasped by the senses and earthly truths, for man's nature is like this, but when they have been confirmed, he is given conscience by the Lord, so that he may reject all arguments, no. 3977, see *Knowledge (Scientia)*. When true faith contains the higher knowledge of faith founded in love, one has true faith who does the works of charity, no. 3987, see *Faith (Fides)*. Heaven consists in love, from love they have from the Lord all the higher knowledge of faith. But those who have faith without love, have scarcely any knowledge, for they did not even know what the inner person is, nos. 4021 to 4023, see *Faith (Fides)*. The mental imagery and the vessels of a person's bodily memory are arranged by the Lord so that they may have a connection with the higher knowledge of faith, which also is in the person's bodily memory, nos. 4037ff., see *Regeneration (Regeneratio)*.

Cohesion (*Cohaesio*). [I:146]

The punishment of cohesion, no. 642, see *Punishment (Poena)*.

Neck (*Collum*), [I:147]
see *Neck (Cervix)*.

Colon (*Colon*). [I:148]

[continuation p. 656 s.v.] **Colon (Colon).**

About those who relate to the mucus of the brain in the nostrils, and those who are [from the region] of the colon, according to the bitterness, tenacity and diversity [of their revenge], nos. 939 to 946, *ff.*, see *Revenge (Vindicta)*. There were those within their wall who constitute the province of the colon, wanting to harass a spirit relating to the Peritoneum, swelling up to become great, because they are high-spirited, but a new wall was always put in their way, no. 993, see *Peritoneum (Peritonaemum)*. The colon has a large extension to the left, even to the hellish sewer, where the rectum is, nos. 1062 to 1068, see *Mercy (Misericordia)*, see also *Intestine (Intestinum)*.

Color (Color).

[I:149

The color sky-blue is loved in heaven, not so much green, III Vol. nos. 1287, 1288 [146a, 147a]. About the colors that are love loved, in general, what they are and what they symbolize, as for example, golden yellow verging toward purple, what bright white, sky-blue symbolize, III Vol. no. 1830 [153a]. The best Jovian spirits are the ones who appear to themselves to be of a sky-blue color with little sparks of gold, no. 519:4, see *Jovians (Joviales)*.

[continuation p. 458 s.v.] **Color (Color).**

The Jovian angelic spirits are separate from ours both because they love the sky-blue color dotted with golden stars, and because they say the spirits of our earth are cunning and deceitful, no. 535. The homes of the Jovians are stretched out in length, arched, with a sky blue roof dotted with stars, no. 548, see *Jovians (Jovians)*. They protect their faces all around with a blue cap, no. 547, see *Jovians (Jovians)*. Thousands of thousands of mental images flow into one mental image can also be evident from rainbows and the variegation of colors, to whose production thousands of thousands of rays of light run together and present a color of light as one, when it is only one indistinctly, no. 682. The Jovians, because they say the face is not the body, take the idea from this that in the other life their faces are going to be larger, round, and sky-blue colored, no. 686. Consequently, they also believe that their face in the other life will be warmed by a flame of a sky-blue color, no. 687. About a great city called the judgment of Gehenna [Matt. 23:33], where they justify themselves from their personal fantasy and condemn others to Gehenna. The buildings there are exteriorly of a brown color, interiorly gray. And when they see a black [configuration] they flee from room to room. A bridge of gray color is also seen, but at the side of the city by the bridge there is a black spirit whom they flee from, because he is black, nos. 843 to 855, see *City (Civitas)*.

Decorations resembling the rainbow and the heavenly qualities of its colors, distinct from the spiritual decorations, which arise from the natural minds of upright [spirits], shown no. 1087. Who seem to themselves to live in a long room of a whitish green color, no. 1172, see *Pretense (Simulatio)*. About a certain one who strove after holiness. He appeared dark blue, soon turned blacker than others, no. 1302, see *Holy (Sanctum)*. About a certain one who strove after righteousness, he appeared in beautiful white clothing, but it turned brown in which there was ruddy old blood, no. 1306. Hereditary evils pass over into children and grandchildren is apparent. Hereditary evils in little children are tempered like the colors in a rainbow; in others, otherwise, depending on their acquired personal characteristics. The love of self is portrayed by black, the love of the world by yellow, the love of earthly things by green; they are planes, nos. 1310, 1311. Colors portray spiritual and heavenly qualities, such as black, by which is portrayed wickedness, and white, by which is portrayed self-righteousness, no. 1393⁹⁶. The inhabitants of a satellite of Jupiter have small oblong rooms. There was a table there, and beds at the side, a

⁹⁶ ms. 1394.

bedspread, orange in color. And they have magnificent sacred palaces in the trees, which here and there were colored sky blue, orange and shining white, nos. 1679, 1681, see *Jovians (Jovians)*.

Just as objects receive different colors from the light of the sun, even dirty ones, similarly, a person's nature, which he has acquired to himself in the life of the body, comes from the life of the Lord, consequently his evil, which is his own self, no. 2876, see *Life (Vita)*. Pleasures were portrayed to a certain one by a yellow color, into which he was let, so that he was struck to such an extent that he believed he would fall into total self-destruction, no. 3117, see *Evil (Malum)*. Kinds of rainbows were seen; in the middle, a green lawn; and round about something light, which cannot be compared with the light of the sun. The illumination of a certain scarcely visible sun extends into the side of the rainbow with the resulting most beautiful variations of the color maker, no. 3229. There are atmospheric auras as it were, which are visual, such as an aura of grace, which is golden yellow; reddening when it is one of mercy, no. 3344. I saw a beautiful little child in the shining garment, and also a boy in a green garment, then handmaids in linen on their head, by whom were symbolized the states of the most ancient Church, nos. 3378, 3379, see *Church (Ecclesia)*.

That outer elements are not rejected, but arranged by the Lord, so that subservient elements may perform service to inner elements. The subservient elements are of countless variety and are portrayed in the other life by colors like those of the rainbow, by odors like those of flowers, by auras that are perceived, by other kinds of perceptions, and also by images resembling things seen [by the eyes], no. 3578, see *Organs (Organa)*.

Column (Column).

[I:150]

That I was let down to them in a pit, a column of the Lord surrounding [me], which was called the brazen wall [Jer. 1:18, 15:20], no. 228, see *Captivity (Captivitas)*.

[continuation p. 301 s.v.] **Column (Column).**

Some were raised up into heaven so that they might see heavenly glory, but then they were encircled by a column of angels so that what is discordant would not be felt, no. 313. Evil spirits by permission can even enter into heaven, but they are surrounded by a field of spirits of such a kind that they [can]not be distinguished, otherwise they cannot approach even from far off, no. 316. A certain insane person from his conviction attempted to attack me when I slept, which is forbidden. He was cast down into the lower [regions] and tied to a pole, where he appeared like a pole. Then he was secluded from societies lest he attack, no. 3006, see *Looking (Intuitio)*. A certain one who practiced shared intercourse of wives in life was punished. He became fiery black, was placed against the column, with a cadaverous face, no. 3455 see *Adultery (Adulterium)*.

General (Commune).

[I:151]

[continuation p. 209 s.v.] **General (Commune).**

There are many spirits with one who thinks separately from the objects of the senses; and fewer with one who thinks only from the objects of the senses, who is governed by a more general inflow, no. 160. A few things about the general vital force by which brute animals are led, no. 163. Brute animals are governed by the general vital force flowing forth from the order of the energy of spirits and angels, and therefore by the inflow; but that every person on earth is ruled by spirits, no. 167. What a universal state of thought is, and in which a person and spirit thinks nothing in a focused way; a person is not reformed in this state, but in a focused state of mental images, no. 886. Those who relate to bones are those who have a general, as it were nonexistent mental image. They are not directed to a variety of objects. Experience. They are slow, dull, sluggish in coming to judgment and action. Cares disperse into a generality, so they are not intranquil, no. 920.

Those who are brought into heaven first are among the heavenly [class of angels]. Some of them are kept in serious thoughts in the essentials about eternity, with which they are also uniquely delighted, into which as into generals those things which are details are slipped in. Experience, nos. 1125, 1126, 1126½. I was in heaven as to my inner and outer person, and I could feel that heaven flowed in from generals, it seemed to me, into individual details of spirits so that they were displayed, nos. 1609, 1610, 1611, see *Inward Elements (Interiora)*. About those who think no other than promiscuously, that when it prevails, whatever is said, even if it is holy, they bend in that direction, and about their punishment, nos. 1694 to 1698, see *Promiscuity (Lascivia)*. What is prevailing in a spirit's nature bends the least elements [of thought] in that direction, just as in the life of the body, thus with the evil into evil, and with the good into goodness, nos. 1704, 1705.⁹⁷ About an indeterminate state of mind, that is to say one without reflection on oneself or on objects, that a person appears to oneself to be nothing, nos. 1706, 1707, see *Reflection (Reflexio)*. What was thought, spoken and written in an angelic field, went entirely according to the field, as to the least details, no. 1845, see *Aura (Sphaera)*. The ideas of the person on earth can scarcely be called most general no. 1893, see *Idea (Idea)*. Mental images are unfolded almost countless, and which is only a general unit of a person's thought, thus angelic language is incomprehensible, no. 1894, see *Mental image (Idea)*. The most general notions of the higher knowledge of faith with human beings are as it were receiving vessels into which countless truths are slipped by the Lord, without which nothing of truth can be poured in, corroborated, no. 1935. Inward things were communicated to me, even the deeper things of inward things, but only that there are such things there, in which there are very many things, together with one very general mental image of them and with a certain similar feeling, which generals are containers, no. 1958. There is a general force, in which and from which the particulars are governed; and nothing whatever can be thought and said if it were not for a certain general field governing, and the general force sets the limits how far a spirit can stray, nos. 2001 to 2008, see *Aura (Sphaera)*. This shows what a general mental image is: that in a moment can be thought what cannot be described in several hours; with the general thus embracing the least parts, and at the same time then governing them, but this general of a person in comparison to angels' mental images is slow and vague. There is great differentiation among a person's general mental images according to the arrangement and abundance of the matters of his memory, and also especially whether his mental images have been closed off or opened, nos. 2009, 2010. We read in the Word that the Lord does evil. This is for the reason that people may be kept in the very general idea that the Lord rules all and the least things, no. 2012[a], see *Lord (Dominus)*. They have a very general idea about hell and about heaven, yet there are incalculably many varieties, no. 2014, see *Varieties (Varietas)*. Some were carried up into heaven and there were able to perceive that every single mental image, little flash of understanding and tiniest feeling flows in from the general, in which it is in its own order, no. 2268, see *Inflow (Influxus)*. People and spirits are scarcely aware of the most general things, nos. 2297, 2298, see *Idea (Idea)*. There was a general joyful state touching all and each spirit, each according to their own character. From this it is clear how the general state touches every individual, just as normally also happens with people, but with spirits with a living sensation, a higher knowledge of its source, knowing in this way that all good and truth is from the Lord, no. 2415. What the happiness of the heavens is evident from the individuals in nature and in the body, where there is nothing that does not have something beneficial from the whole, because it contributes to the whole. Thus the happiness of all flows together into the individuals, who are not devoted to self but to the whole, opposite to those who are devoted to themselves, no. 2520, see *Joy (Gaudium)*. Some outward spirits when they come into the realm of inward spirits, come into a dim state and like one of sleep. After a lapse of time spirits are guided into an inward realm. But then at first it is dim to them, and there is a general awareness, which gradually becomes clearer. For their state compared to the state of the angelic heaven is dim and is still like sleep, nos. 2535, 2538, see *Thought (Cogitatio)*. People's purposes are rarely for the sake of the common good

⁹⁷ ms. 704, 705.

[is known] in the other life through spirits from those in the inward realm of spirits who are in a multitude [of insanities], nos. 2566, 2567, see *Thought (Cogitatio)*. Nothing whatever can continue to exist, and not any heavenly society, unless everyone regards the common good, and themselves as nothing, consequently unless one loves the neighbor more than oneself, confirmed by the muscles and motor fibers, nos. 2668 to 2670, see *Love (Amor)*. Angelic speech was heard [but] not understood. It was perceived like a river, which was full of an abundance of imagery. I was told that the spirits' speaking was something general in which the angelic discourse was contained, for all and the least things that are in man and in nature, have their own generals, gone unnoticed by man, spoken of, nos. 2806, 2807. It was seen that a general realm contains other generals, which as particulars agree with the general. It was shown also how particular objects are readily compatible with the general, and also that particulars cannot exist unless there is a general, nos. 2979, 2980, 2981, see *Realm (Sphaera)*. There can be no particulars without a general and that particulars draw from the general that they are as they are is clear from musical instruments, from the sounds of speech, and also from action, whose general is the action of the lungs and of the muscles and of these through the affections. The case is similar with thought, no. 2986. There were some raised up into heaven and there they saw in each single idea a countless number of things, which cannot be described in volumes. From there certain general things streamed in with me, no. 2996, see *Heaven (Coelum)*. Angelic speech can be understood as a general both of thought and of feeling, no. 3052, see *Speak (Loqui)*. The general motive rules in all and the least things, and that everything is turned into that which gratifies the motive, no. 3123½.

[continuation p. 570 s.v.] **General (Commune)**.

There were wonderful spirits, sounding like many who had a general mental image, with whom I spoke through others, [saying] that nothing distinct can be perceived from a general mental image but only something vague. But I heard from them that not only were there variations of general mental images, but in the same way distinct mental images so that they perceive many things and told me what I was thinking, more than others could ever do; not only what was in my thoughts, but also in my feelings, to such an extent that I feared many things would be disclosed. A hairy head then appeared betaking himself into my body, by whom was symbolized a general corresponding to a corporeal quality. In the morning I spoke with them again and I realized that they did not have a vague but a clear mental image of all things that come forth in my thought, for just as the general states of thought are varied so also are those of the particulars, because these go back to the general, and follow from the general. These are those who relate to the general sense, not to the bodily memory but to the inward memory. Whether they were from this planet they were not able to say, supposing that they were from another planet in the universe. From this it is clear that there exists a generality, in which many things are distinctly perceived, even more in inward things, and still more in more inward things with angels, and thus that what is universal can never come forth except from the very least things, nos. 3160 to 3165. It was observed that when angels are speaking through spirits, that it is as if the spirits are in a river or stream of ideas and that then very little of the heavenly ideas could come to me into words and through words, no. 3176. Angels spoke with spirits of Mercury by means of changes of state, which they did not understand but only perceived in general, and said that every single one contained countless things, no. 3238, see *Mercury (Mercurius)*.

That what is obscure to people on earth is obvious to spirits, and what is it obscure to spirits, this is obvious to angels, and the reverse, for angels see those things that spirits think are obvious to themselves as obscure, and spirits see those things which people on earth see as obvious to themselves as obscure. Therefore it had to be written according to the understanding of people on earth, no. 3473. A certain one brought along a general aura of mental imagery, from which he was nevertheless able to speak. I was amazed, he was refuting everyone, but not knowing what truth and goodness are, about him and his wicked deeds, nos. 3485 to 3487, see *Dippel*. There are spirits who have general mental

imagery, bound to no principle they have confirmed in themselves, whose aura disjoined as it were the definite imagery of others, for the general imagery is as it were the whole spirit, about which, no. 3497, see *Imagery (Idea)*. The Dutch spirits said that they were as they were for the sake of the Republic, thus for the sake of the common good, and they did business, but it was shown that they did nothing for the sake of the republic, therefore they were also shown wanting to plunder, and that this rationalization is a later assumption, nos. 3503, 3506, 3516. Some richer than they said that they are in heaven because they had looked to the common good and love toward the neighbor as their end, no. 3523, see *Dutch (Hollandi)*. About spirits who as it were vanished in a general aura, as if there were no companionship, from the fantasy that they imagined that in the other life nothing existed arranged or directed into societies, about which, no. 3540, see *Society (Societas)*. All things which have been created are from a Purpose, from the purpose there is a use, and that from the use there is an effect, which also is the use, and that from the Purpose, it looks to the common good of earthly, and heavenly, society, nos. 3574⁹⁸, 3575, see *Use (Usus)*. There are general reflections that a person acquires from childhood such as that one sees people on the streets and that there are objects in the way, besides many other things: a person's ideas are only general [thoughts], arising from accustomed desires and convictions. And that spirits with me aroused those things that agreed with their general idea, and many other things, nos. 3666 to 3672, see *Idea [Idea]*. Those coming out of the Christian world today think of nothing else but becoming greatest and possessing all things; and they do not care whatever about the common good. The Dutch are like this, they want to be the greatest on account of their riches, and to possess everything, no. 3711. Spirits who ascribe all things to their own wisdom, and think of the Word and worship only as restraints for the common people. They vanish as if they were nothing, saying that they do not know whether they are spirits or a certain atmosphere-like emptiness, which they derived from the fact that they had such an idea about spirits, about them, nos. [3747,] 3748, see *Gehenna [Gehenna]*. More about them, still there is order, and they are in a society, no. 3754, see *Society [Societas]*. About the general involuntary sense, which is the cerebellum, what it was like at one time and what it is like today, seen and shown, about them, nos. 3860 to 3868, see *Cerebrum, [Cerebrum]*, and also no. 3871, see *Cerebrum [Cerebrum]*. One is nothing means also that one is nothing compared to the larger community, nos. 3939, 3940, see *Nothing [Nihil]*. Spirits who want to have everything and do not concentrate on having any particular thing, and who want to know everything but not a particular thing, about them, nos. 3970, 3971, see *Concentrate [Determinatio]*. The aura of the conviction of those who say that faith alone without good works is saving was as if they were diffused into the atmosphere hardly knowing whether they were living; many things about which general aura, nos. 3980, 3981, 3982,⁹⁹ 3988, see *Faith (Fides)*. In man's memory generals are arranged by the Lord, which are many, and many more, connected and not connected. According to these generals the particulars and very least things are arranged through spirits and through angels, for such as the general is such are the particulars. There are continual changes of generals, spoken of, nos. 4041 to 4045, see *Vessel [Vas]*. From the first creation it was so provided by the Lord that from the whole human race, thus from spirits and angels one human being would be formed, and that everyone would in this way love the common [good], so that they would regard themselves as comparatively nothing, from this came the love of heaven, that one loves another more than oneself, no. 4046, see *Love [Amor]*. Later descendants of the most ancient Church did not appear as something general, wandering the universe, but as something extremely empty, as if they were not spirits, for when that Church declined, they fostered such an idea about their life after death, nos. [4070,] 4071, see *Church [Ecclesia]*.

⁹⁸ ms. 357.

⁹⁹ ms. 3782.

[continuation p. 538 s.v.] **General** (*Commune*).

Adulterers who ensnare in secret are also among thieves under the occiput, who today represent the general involuntary sense, no. 4085, see *Adultery* [*Adulterium*]. Particulars fit themselves to generals, no. 4190. Some spirits are affected by a simulated outward general principle, not yet enlightened by the personal details of the general principle, nos. 4311, 4312. Those who have general feelings of affections, that they are the hands of a hypocrite, no. 4362. From the general they can see the particulars, not the reverse, no. 4392. One who is for the common good, something about this, no. 4433. Those who have the universal affirmative principle, nos. 4533 to 4536. What those are like who have a general feeling, without intelligence and wisdom, no. 4599[a].

Sharing (*Communicatio*),

[I:152

see *Correspondence* [*Correspondentia*] and *Inflow* [*Influxus*]. There is a sharing of the blessedness of everyone with all and of all with everyone, as a result the more there are the happier it is, nos. 359, 360.

[continuation p. 373 s.v.] **Sharing** (*Communicatio*).

That pleasures can be shared with another through the language of mental imagery and also by being carried over which draws its cause from the heavenly marriage, no. 395. There are many kinds of pleasures and delights. The genuine pleasure and delights that have happiness in them, happiness has peace, peace has innocence, peace has the Lord, because it is from the Lord, therefore they also can be shared, no. 428. Those who constitute the province of the renal capsules in fetuses, they are communications between humankind and angels. They are very anxious, fearing that they are being deprived of their communicatory function, nos. 968 to 972, see *Kidneys* [*Renes*]. About watchguard spirits and communicators, nos. 983 to 985, see *Ligaments* [*Ligamenta*]. Communications of spirits among themselves through speech, mental images, portrayals, no. 987, see *Mental Images* [*Ideae*].

When one spirit thinks what is filthy, at once also others of the same ilk are stirred up. As a result they are also exposed, where they are and what they are like. They flock together because they behave by nature. Still, it is not permitted [to act] in this way, but as soon as freedom is given, it is checked. Therefore unless the Lord were controlling the universe the whole world of spirits would be defiled, confirmed by spirits, nos. 2237 to 2239. Communication of thought and speech takes place through mediums with me, and that spirits produce communications through mediums and emissaries, just as spiders through the threads of a web, and that they know how to do this from themselves and their own nature, nos. 2376 to 2379, see *Medium* [*Subjectum*]. Consequently there would be no communication of a person on earth with heaven without spirits adjoined to him or her, *ibid.*, see *Medium* [*Subjectum*]. Unless the Lord had come into the world, the human race would have perished on this earth, the communication between mankind and heaven having been broken off, no. 2390, see *Jews* [*Judaei*]. If people had faith in the Lord, heaven would be open so that they would speak among themselves, and they who are in the heavens would know what is going on in the world, and they who are in the world what is going on in the heavens, nos. 2541, 2542, see *Heaven* [*Coelum*]. Communications, recognitions, acquaintances and groups in the heavens follow love's blood and marriage relationships, from which they are regarded, nos. 3031, 3032, see *Love* [*Amor*]. The speech of spirits is communicative thought speaking, and is thus a communication of mental images embracing many things, nos. 3050, 3051, see *Speak* [*Loqui*]. In the world one person's speech sometimes holds many, and a whole assemblage, on the mental image of his or her speech, still more in the other life where mental images are richer, and can be better communicated. From this it is clear what the communication of heavenly and spiritual things is in heaven where the communication is more directly from the Lord, Who wants all things good and true to be communicable. From this it is also evident how exquisite the perceptions are in heaven, and that if the least discord arises, it is recognized, and in the

proportion of the disagreement, they are dissociated, nos. 3082 to 3084. Communication taken away by the removal of a grosser aura, as of a shadow, with certain spirits, no. 3180, see *Society* [*Societas*]. The mental imagery and inward things of people are communicated to others by successive removals and dyings off of outer things, thus in the other [life¹⁰⁰], before they can come into heaven, outer elements must successively die, and finally angelic mental imagery is mutually communicated directly without the removal of lower elements, nos. 4014, 4015. Communication with a medium is snatched away, what [happens] then, also by magic, nos. 4509, 4510.

Comedians (*Comoedi*), [I:153]
what they are like in the other life, no. 3679, see *Dog* (*Canis*). Those who could imitate everything sometimes have the face of a monkey, no. 4126. Comedians who are of service to those uses, that they represent the teeth, no. 4315.

Endeavor (*Conatus*). [I:154]

[continuation p. 331 s.v.] **Endeavor** (*Conatus*).

That the endeavor of the grand human being acts into every single aspect of a human being, no. 369.

That the spirits of Mercury operate the same way wherever they are, for distance makes no difference—the further away the better they operate. Thus [they operate] through striving, because the inhabitants of this earth immerse their inward sense in bodily and earthly things. They operate in them only present with those with whom they're going to speak through mental imagery, no. 1457, see *Mercury* [*Mercurius*].

It was observed by a spirit that he was a medium of many, who did not know what was going on with me, and that all things are arranged in a most strict order. And also that the flow of endeavors and forces is by the form of a helix from left to right, toward the centers, so everywhere, in every least point, nos. 2315 to 2318, see *Heaven* [*Coelum*]. The souls of brutes receive an inflow from heaven, but it is only from a universal urge, no. 2770, see *Beast* (*Bestia*). The breathing of heaven was felt, from which comes the breathing of the person on earth, which passes over into effort, [due to which all things breathe]. It was to my breathing about 3 to 1, no. 3121. A spirit has an endeavor toward all evil, and insofar as he thinks, speaks and acts from himself, so far such endeavor goes into act. Endeavors go off into effective working forces, and operate according to his nature, but they are received variously, no. 3291.

Sirens overhead secretly practiced deception. It was observed that they operated only because the bond was loosened a little. I realized that they are like tendons, which the more they are relaxed, the more they act, with the difference only that life from the Lord flows in. It was seen that they have nothing of life from themselves, for it appears as a black dead something, no. 3457. With all people on earth there are two or three spirits, who are mediums, through whom the urges of the world of spirits flow in. There are also two angelic spirits near the head who are mediums of the angelic heaven through whom the urges of the grand human being flow in, no. 3525, see *Person on earth* (*Homo*). While I was on the street, some attacked at the least pretext, endeavoring to kill me with knives, in fantasy sticking knives into my throat, from which it was evident that evil spirits have a constant endeavor to slit a person's

¹⁰⁰ See *Angelus, Corpus, Externa, Memoria, Nuditas, Vastatio, Vestis, Vox*.

throat, no. 3653. Spirits in the world of spirits are constantly endeavoring to destroy people on earth—experience—and that unless the Lord preserved people on earth at every moment, even the very least, they would immediately perish, for such is the constant endeavor of spirits, no. 3821. I was instructed that wherever there are spirits and angels, and when they are engaged in their own uses, that [their] energies from these end up in joint efforts, but still they can be associated with others then according to uses, no. 4062, see *Society (Societas)*.

Room (*Conclave*), [I:155]
see *Room (Camera)* and *House (Domus)*.

Concord (*Concordia*), [I:156]
see *Harmony (Harmonia)* and *Union (Unio)*.

Confession (*Confessio*). [I:157]
Ground is said to be spiritually fertilized with manure, when because they are filthy and foul they confess and acknowledge, then what is good can be sewn, no. 2660.

Confidence (*Confidentia*), [I:158]
see *Fiduciary (Fiducia)*.

Marriage (*Conjugium*). [I:159]
That formerly marriages were forbidden outside of families, and why. Little children told me and guided my hand, I Vol. no. 459 [2a].

Those who have led a merely whorish life with entire freedom, without regard for courtesy and sincerity, rejecting what has to do with marriage, that in other life they are like the insane. There are very many of their societies. I have spoken with them, no. 230. A habitation where heat occupies my feet and loins, from those who had desired children; and a habitation where there was no heat, from those who had no desire for procreating children, no. 283. Pleasures can be shared in the other life through the language of mental imagery, and by their being carried over. This draws its cause from the heavenly marriage, no. 395. The inhabitants of Jupiter are very eager for offspring; they do not care so much for other delights, nos. 546, 558. To those on Jupiter nudity is no shame, and because they simply desire to have children for the sake of heaven, nos. 566, 568.

That [the Lord imparts] marriage love through the innermost heaven and so onward, and those who were there love little children more than their parents, and they have care of them in their mother's womb, no. 1201. The spirits of Saturn do not live in a society like others, but couples with little children, separated from the house of the parents, nos. 1520, 1529, see *Saturn (Saturnus)*. A certain spirit, who had indeed read the Word diligently, but because he was promiscuous, had taken pleasure in variety, he both cast off the women whom he had cheated, and thus divested himself of marital love and the longing to procreate offspring. His punishment was that he was driven toward a rope to which he was tied on his back, was spun around it like a linen cloth, and his front parts, showing to spirits and angels, while he was struck with shame and pain. Afterwards he came to my right side, and overcome with shame, spoke [and said] that he had been like this, and said respectfully that he had been so torn apart that scarcely anything was holding together, nos. 1663, 1664, 1665. Marriage love comes from the Lord's love towards the Church and towards all the human race in the universe, therefore this is compared to a bride and wife; likewise love for children [comes from the same source], no. 1683, see *Love (Amor)*. About those who regard adulteries as nothing, thus who have no concern for the spiritual and heavenly things in marriage love, nos. 1787 to 1789, see *Adultery (Adulterium)*.

About wicked spirits who preached that sexual intercourse between women and men is allowable and also holy, picturing marriage as unclean, from the adopted principles that they had been born in sins and so cannot hold themselves back from intercourse, wherefore with those who were like this, how they preached life to be most enjoyable. Those, because they violate marriage love and love towards little children under the guise of holiness, blot out spiritual life together with the universal purposes, in the other life are punished miserably, and indeed spend the night with images of death with torment, which can be known from the mixing of mental images of holiness with profane acts. One of the punishments was shown, their lascivious members are burned with the greatest pain. They are burned by fire cannot, indeed, be believed by those who do not know about and deny the feelings of spirits, but still it is true, nos. 1976 to 1980.

[continued in the unalphabetized manuscript, p. 955 s.v.] **Marriage** (*Conjugium*).

Those who found marriage disgusting in life, as soon as the pleasantness of marriage love reaches them, it is turned into unpleasantness, what is averse and offensive: thus good is turned into evil, and truth into falsity due to [an acquired] nature in the world of spirits, nos. 1992 to 1994, see *Evil* (*Malum*). *Evil spirits who are in the inward realm, adulteries are their pleasures and destroying marriage love their enjoyments, no. 2572, see Thought* (*Cogitatio*). In a most quiet sleep I saw four trees, gradually smaller. The second, smaller was very tightly guarded. When I looked at it, a pleasantness penetrated the innermost parts. I perceived that this second tree symbolized marriage love, and the two little ones the children. After I woke up, I spoke with someone there, and I saw that those in the other life live in such pleasantness who are content with few things, together with their married partner and children, whom they love, [who are] in the Lord—also that they constitute the back and inward province of the loins and of the knees, which belong to marriage love. I saw communications from there through the foot and heel, following the series of the nerves, and it was revealed from heaven that this nerve is meant that was dislocated in Jacob. Awake I saw a large dog with frightful jaws. I was told that he is presented to view in order to prevent lest pleasure opposite to marriage love communicates with that [province], which pleasure is hellish. Afterwards I saw a vat where those were who were grinding human beings and their flesh as if they were vegetables, with the greatest pleasure, which, so that I might perceive that such pleasure exists, was transferred [to me]. That there was this pleasure with the descendants of Jacob is clear from David; and this is the dislocated nerve, which was thus separated from the femoral nerve. From this it is also understood what is meant by the heel of Esau that Jacob held, and by the heel that the serpent bruised. The descendants of Jacob were such is clearly the case because they exercised every cruelty against the nations under the pretext of holiness, likewise against all, if it only entered their mind that a people was an enemy. I spoke with the Jews, saying that such was never commanded, but permitted, because that was their character, just as the devil was permitted to torment people; and also because it is entirely contrary to love, about which the Lord, [spoke] so often, from Whom is all love, both marriage love, and love toward children, thus all the rest. What stream in from the Lord into the world of evil spirits are turned into the contrary, because they are such by nature but still the portrayals of goodness and truth remain, as in the case of the descendants of Jacob, nos. 2611 to 2620. *About David and those who feel their highest pleasure in adulteries and cruelties, about them and their pleasure, nos. 2621 to 2625, see Adultery* (*Adulterium*). The deflowering of virgins without the purpose of marriage and offspring is a sin against the holy spirit because the holiness of angels is founded in married love, and in innocence, about their heaviest punishment, nos. 2704 to 2710, see *Virginity* (*Virginitas*). There is not the least thing in the kingdom of nature nor in human beings or their ideas where there is not an active and a passive element, from these come every effect. From this it is clear that unless what is primary is the acting element, and what is instrumental is the passive one, the order is upside down, from which nothing except evil [is brought forth]. From this it is evident that unless the Lord is the one acting and dominant in the universe, and all are passive and obedient, nothing of good and truth ever [can be produced]. This is called the heavenly marriage, nos. 2722 to 2724. Those who

share wives are deceitful, but they speak like those who are good. Those like this are bound together in a bundle, then the bundle is bound around by a stretched out serpent, and in this way they are cast away, no. 2867. When someone commits adultery on earth, heaven is then immediately closed, because the matrimonial debt involves what is heavenly and Divine, no. 3190. Whoredoms and adulteries arise from marriage love when it flows into the perverse: love towards children for evil purposes [come from true origins], just as good from heaven is distorted into evil, and the Lord's life flowing into the perverse becomes not life but death, nos. 3192, 3193. How those who have marriage love are successively led by the Lord into heavenly happinesses, with free happiness itself inviting, for true marriage love is heaven. The reason is: the Lord's love toward the church; next, the propagation from it of the human race, which is the seedbed of heaven; and also, the coming forth and maintenance of the universe, no. 3196. Marriage love enters into the heavens, in proportion as those who were there have marriage love. This is a heavenly secret, no. 3208, see also *Adultery (Adulterium)*. The sons of the most ancient Church, when it was declining, said that at their time they thought mainly about offspring, which were their continuous delights, because in this way the advent of the Lord was flowing in. Their delights were felt and communicated by an inflow into the region of the loins. This love [of offspring] they preferred above marriage love, nos. [3314½,]¹⁰¹ 3315, 3316, see *Church (Ecclesia)*. When breathing was separated from the loins it was symbolizing that marital love and love toward offspring was separated from inward things, of the kind that followed in the descendants of the ancient Church, among whom there were adulteries, to which cruelty was joined. They are therefore under the foot-sole, no. 3319, see *Breathing (Respiratio)*. The Jewish Church regarded the marital obligation as nothing, after sexual pleasure ceased. An example that such were severely punished by the punishments of dismemberment, no. 3384¹⁰², see *Church (Ecclesia)*. The whole grand human being is organic and a dead force, of which the Lord alone is life, or the living force. Hence heaven is compared to a marriage, no. 3419, see *Organ (Organum)*.

Above to the left are those who desire promiscuous marriage due to the persuasion that all good should be shared property and that marriage is only living together. Finally they become such that they look on their wives as urinals, detesting marriages and the feminine sex, about which, [nos.] 3440, 3453, 3454, see *Adulteries (Adulteria)*. The form of the spirit is much more perfect than the form of its body and is accommodated and adaptable to all uses in the other life, illustrated by the case of worms and nymphs, which become winged—the form having been changed, for the purpose of procreation—and they are in their heaven because in a marriage, no. 3472. Many upright simple spirits who knew scarcely anything about faith were introduced into spiraling movements and received. Their marital love was communicated to me. It was simple and they abstain from adulteries, from a certain law of conscience which they nevertheless did not know of, nos. 3531 to 3533, see *Ignorance (Ignorantia)*. Marriages are for the sake of offspring, thus of earthly and thence of heavenly societies. Therefore, anything that destroys marriages is diabolical, no. 3697. Those who suffer themselves to be seduced by sirens through simulated love toward little children, or a simulated marriage love are the ones who constitute the outer skin of the genital members and the loins, no. 3704, see *Skin (Cutis)*. I spoke with Quakers about marriages, that marriage love is the fundamental of all loves, that from them issues the propagation of the human race, and also heavenly societies. For this reason a pleasure and happiness has been bestowed on this love surpassing others, which are bestowed by the Lord according to the urgency of the uses and purposes. For this which reason a good marriage is heaven on earth, thus it is heavenly love coming from the mercy of the Lord towards the Church and the whole human race in the heavens and on earth; therefore marriages are holy, no. 3778, see *Quakers (Quaqueriani)*. When I spoke with Quakers about adulteries they imagined they are not a matter of conscience because they are their

¹⁰¹ Tafel and Odhner's reading of the paragraph numbering at ES 3314-3316.

¹⁰² ms. 3385.

wives, [professing] that it was a compact, thus that it was not a matter of conscience, but it was said to them that the primary bond of conscience is marriage because from it comes propagation of the human race which is the seminary of terrestrial and heavenly societies; that all relationships by blood and marriage on earth originate from it, thus it is the beginning of all loves and relationships, likewise in the heavens where the mercy of the Lord toward the Church in the heavens and on earth is compared to a marriage. So marriage love is the beginning of all loves, and then of relationships by blood and marriage of heavenly and spiritual things, wherefore the bond of conscience is based primarily on marriage love. It was cunningly pointed out that the procreation of offspring [takes place] in any case, but it was replied that there was similar procreation of offspring at Sodom, but they know how abominable that was, nos. 3794, 3795, 3796, see *Quakers (Quaqueriani)*. The operation of the general involuntary sense into the loins was shown, by which is symbolized marriage love. There, very many involuntary nerves converge, for the propagation of offspring is exempt from man's voluntary actions. It was said that the main cause of the motions of that region is that of propagation, and that secondary causes concern the ability to move and to walk, no. 3862, see *Cerebellum (Cerebellum)*. Those who have love receive all higher knowledge from the Lord, which can be illustrated by birds who because they have marriage love know from this how to build nests, lay eggs, hatch the chicks and nourish them, nos. 3874, 3875, see *Love (Amor)*. Those who have lived happy in marriage, that in the other life they are also happy; but those who have lived evilly in marriage, when they held the partner in aversion and hatred, that in the other life they are also unhappy, no. 3908, see *Love (Amor)*. Those who lived in fantasies and in falsities but in marriage love and had a conscience, that they still can be improved in the other life: but those who were involved in adulteries and without conscience cannot be improved. They are purged to the point that they refer to bones, in which is much there is as much life as there is in bones, no. 3910. Husbands and wives whose purpose is lewdness and who do not desire children begin to have a disgust for marriage, that they carry on with whores, many things about them, nos. 3922 to 3924, see *Lewdness (Lascivia)*. I clearly realized that the joys and happiness of marriage love, which is an inward conjunction, as to its most general or universal kinds are beyond number, from which it follows that the lower kinds are more beyond in number, and so on, no. 3975. One who does not have the love of faith cannot have the true love of marriage for heavenly qualities should stream into love, otherwise it is a kind either of lewdness or of pleasure for terrestrial purposes, such as also love toward little children, wherefore such as the faith is, such is the love of marriage, and such is the love towards little children. Yet they who lived in marriage love can be present in upright societies in the other life, no. 4076. An adulterer, about him. He was not able to be in an aura where there was marriage love, he choked and as it were suffocated, no. 4091, see *Evil (Malum)*. Certain ones who had lived well and happily in marriage and loved little children, that they live in an agreeably courteous and pleasant state, about this, 4107, 4108, see *Company (Conversatio)*. It was perceived and confirmed by spirits let into an angelic state that there is a countless number of the most universal kinds of happiness of marriage love, no. 4124. How very beautifully marriage love was portrayed, nos. 4156, 4175. What marriage love is, and what its opposite is, nos. 4192, 4193. About marriage love, no. 4229. About marriage love, that it is from the Lord, therefore those who had that love, with them [heaven] was opened by the Lord, no. 4350. About marriages and adulteries, nos. 4405, 4406, 4407. About marriage love, nos. 4408, 4409. Mutual love is from marriage love, nos. 4435, 4436. About marriage love and mutual love, nos. 4604[a] to 4607[a]. About marriages and love of little children, nos. 4628[a], 4629[a]. About marriage, nos. 4641[a], 4642[8], 4643[a].

Conjunction (*Conjunctio*), [I:160]
see *Union (Unio)*, and *Harmony (Harmonia)*.

Blood Relations (*Consanguinitates*). [I:161]

[continuation p. 657 s.v.] **Relationships** (*Affinitates*) [which see]. **Blood Relations** (*Consanguinitates*).

Conscience (*Conscientia*).

[I:162]

[continuation p. 243 s.v.] **Conscience** (*Conscientia*).

That the evil are admitted into the world of spirits is for the sake of the human race, lest their consciences perish from torments, no. 218. With the inhabitants of Jupiter, when a spirit draws out their life's acts and thoughts and chastises, a person is proven guilty by a spirit from his memory, by angelic spirits from the purpose and thus from conscience, consequently there is moderation [of the punishment], no. 544, see *Jovians* (*Joviales*). The inward sight, or inner feeling, of those who have faith, is the conscience of what is true and good, which differs entirely from common conscience, which is aroused by transgression against duty, about which one has been convinced from early childhood, no. 899, about this inward sight, nos. 897 to 902, see *Perception* (*Perceptio*). Those are inward urinous spirits who constitute the excretions in the brain, both between the meninges and between the tissues, and through the mammillary processes and through the ventricles: they are above the head, and they weigh down the conscience of others for whatever reason, and they heap up supporting arguments. They bring on anxiety, which they turn into a painful feeling around the region of the abdomen and diaphragm. They pay no attention to reasons, but tenaciously hold on to their opinion, nos. 1239 to 1242. A certain murderer, who was found out in the other life, to have killed an innocent person, and on this account he had died with torment of conscience, whose pangs of conscience I was also allowed to feel, nos. 1261, 1263, see *Kill* (*Interficere*).

I spoke with certain ones that I would give to the poor, and that I was doing this out of conscience not on account of reward, which they were surprised at, because they would have done this on account of reward, no. 1823. People do not let themselves be controlled from their inward regions by conscience, fear of evil, love of truth and goodness, but only by outward bonds, about which, no. 2715, see *Providence* (*Providentia*). One is first convinced in faith when conscience warns when one is living otherwise [than faith teaches] no. 2947, see *Faith* (*Fides*).

I spoke with a preacher who imagined that life consists in one's being nothing and who wanted shared marriages, about conscience, which he imagined to be connate with man, but it was shown true conscience never exists with man except through the higher knowledge of faith, which can also be shown by the existence of spurious consciences. And [I said] that a person ought to be instructed in the higher knowledges of faith, and thus conscience be implanted in him by the Lord. And also that when a person is in a state of conscience he does not know where it is from, which was confirmed by examples. It was shown that he was without conscience, nos. 3445 to 3447, see *Life* (*Vita*) and *Adultery* (*Adulterium*).

This same preacher substituted many innocent people, by casting blame on them, by a way which they are accustomed to in the other life, from which it was evident also that he was without conscience, nos. 3449, 3465. The Dutch are of such a mind set to want to seize all the goods that others had, not caring if they would deprive families of all their goods so that with their little children they would have to go about naked, begging. And they regard the doctrine of faith as the worse stock's bond of conscience, nos. 3503, 3516, 3519, see *Dutch, The* (*Hollandi*). Many simple upright spirits, knowing scarcely anything about faith. They were welcomed. Their marital love was communicated to me. It was simple. They abstained from adulteries from a certain law of conscience, but that they declared they did not know what Law of conscience, only that they had not desired them, nos. 3531 to 3533, see *Ignorance* (*Ignorantia*). Love and mercy, do not accomplish much if they are only affection, and unless the understanding is instructed in the higher knowledge of faith through which conscience is given, no. 3600, see *Mercy* (*Misericordia*). Actual evil is that which one wants to do, but does not do because outer restraints hold back. A restraint that holds back, furthermore, is also that one may obtain the joy of eternal life, where

one desires to be the greatest, which ought not to be confused with conscience, which when true, does not exist without love towards the neighbor, and without the higher knowledge of faith, no. 3615. The prayers and rituals of the Church, unless there is repentance from the heart and acknowledgment of one's uncleanness, leave the conscience untroubled, as if sins are remitted – thus they confirm sins, no. 3677, see *Prayer (Oratio)*. Because order has perished, mankind is ruled through outer bonds: and truths of faith separated from love, instruct them, and lead them back, consequently conscience [does this], which thus also is an outward bond, for the true bond of conscience is a matter of love, no. 3693, see *Love (Amor)*. Sirens in the other life do not know what conscience is. They seize upon all devices, which are most unknown in the world, and under the guise of honesty, piety, mercy and innocence enter into certain societies of the upright, about which, nos. 3699, 3700, ff., see *Siren (Siren)*, [see] *Magic (Magia)*. Sirens, when left to themselves, perpetrated the most wicked acts among themselves without any shame and horror, which showed that there is entirely no conscience, or no inner bond, only an outer one, that sometimes holds them more than others. Such also are their thoughts. For when there is no bond of conscience or inner bond, all things have been let loose, and at nothing do they become ashamed and shudder, that they are thinking it. Sirens desire to obsess a person in their inward regions and thoughts; one who is without any bond of conscience is such, and thinks disgracefully without shame and horror. He is being obsessed by such. They intend this especially so as to loose the restraints of conscience, nos. 3714 to 3723, see *Siren (Siren)*. There are two kinds of Quakers, namely those who have no conscience and those who despise others in comparison with themselves, nos. 3732, 3734, 3736, see *Quakers (Quaqueri)*. Those who ascribe all things to their own prudence, and hold the Lord and the Word as something worthless, and only for a bond of conscience for the common people; that they dwell at the side of Gehenna, which is called the habitation of the dragons, about whom many things, nos. 3741 to 3749, see *Gehenna (Gehenna)*; more about them, no. 3754, see *Society (Societas)*. The Quakers spoke about adulteries, that they are not against conscience, but it was shown that the primary bond of conscience is marriage's, nos. 3794, 3795, see *Marriage (Conjugium)*. The lot of those to whom the bond of conscience restraining from adulteries has been let loose, that they become the most filthy excrements, or mucus of the nostrils, and also, severed. [from their companions] they sit in torment through the ages like tree barks and olive oil lees. There is only some consociation with inward [spirits], no. 3811, see *Quakers (Quaqueriani)*. Deceitful spirits have no conscience, not even knowing what conscience is, therefore,
[continuation p. 1185 s.v.] **Conscience (Conscientia)**,

they sometimes wanted to induce me to do this or that, which was not a matter of conscience, only so that they could control me in this way. Besides this there are spurious consciences, no. 3847. I realized that the bond of conscience exists entirely as the loves [that are present], in the highest degree for the Lord: otherwise primarily for marriage, then for children, and so on according loves' blood and marriage relationships, no. 3848¹⁰³. I was instructed that external bonds [of conscience] induce as it were a nature, such as fear, horror, fear of the loss of gain, reputation, life, shame, which remain in the other life, and through these especially evil spirits are controlled, without their knowing. With the angels they are bonds of conscience, which are from the Lord, nos. 3849, 3850. Spirits who today constitute the general involuntary sense are wicked, thieves, adulterers, and without conscience, about them, nos. 3865 to 3868, see *Brain (Cerebrum)*, and also no. 3871, see *Brain (Cerebrum)*. Those who have been involved in fantasies and falsities, and have lived in love of marriage and have had conscience can still be improved in the other life, but those who have been involved in adulteries and who are devoid of conscience cannot be improved. They are purged to the point that they refer to bones in which there is as much of life as there is in bones, for bones without something living cannot be of use in an animate body, no. 3910. Those who have no conscience deceitfully induce a conscience about every least thing.

¹⁰³ ms. 3838.

But the bonds of conscience are like debts, and they pertain to goodness and truth in accordance with loves and their degrees, and all look to the Lord, Who Alone Is the bond, and gives inner sight. There are spurious consciences, such as for heresies, falsities and fantasies, nos. 3937, 3938. The higher knowledges of faith can be confirmed by the senses and earthly truths for man's nature is such, but when they have been confirmed, he is gifted by conscience from the Lord, so that he rejects all arguments. This is corroborated by those who hold heresies or certain principles, that afterwards they reject everything that anyone speaks against these, no. 3977. The most deceitful above the head are in the highest degree adulterers without conscience. They are pontiffs and those who aspire to be pontiffs, who forgives sins and adulteries to all, by means of bulls, provided they give money, thus confirming people in their sins and eliminating the conscience of what is good and true—which they themselves do not have—thus imparting their infamy to others who otherwise would be blameless, no. 3999. Certain female spirits who stole with treacherous intent into the abodes of those women who constitute the tunics of the inner nostrils. They are adulteresses and devoid of conscience, surprised that there was anyone who had a conscience. They represented the mucus of the nostrils. Some were cast down toward the inward parts of the palate, some toward the stomach, some toward the buttocks, nos. 4029, 4030, 4032, see *Nostrils (Nares)*. I realized what conscience is, that it is an inner feeling that one is doing something contrary to what is good and true, and that there is a certain conscious holding back. Further, that there is a perception given by the Lord, together with pain, lest one do something contrary to goodness and truth; and that there is an innermost quality of conscience, as when one is affected with such sorrow that one weeps, no. 4036. Those who have not had a conscience in the life of the body, in the other life conscience is not imparted to them either, other than by outward bonds, for example, adulterers and cruel people become like bones. But those who have had conscience in the life of the body and done what is good receive immeasurably more in the other life, for all good things are increased immeasurably, nos. 4038, 4039, see *Regeneration (Regeneratio)*. A spirit, an adulterer who lay in waiting in secret, was surprised that there was anyone would make it a matter of conscience not to lie with the wife of another. Such at this day is the Christian world, no. 4083, see *Adultery (Adulterium)*. How conscience is formed, no. 4222. Inner and outer restraints, nos. 4254, 4255. They were informed from higher knowledge. What conscience is and what mercy is, no. 4346. Hypocrites have no conscience, no. 4348. Those who had been worst but who had thought justly about things accept the truths of faith more easily than those who had been outwardly moral, but who had thought evilly, nos. 4396, 4397. Those who have a conscience are fully conscious, those who do not have one are dreaming, nos. 4543, 4544. About conscience and its planes, nos. 4545[a] to 4547[a].

Agreement (Consensus).

[I:163

That evil spirits believe they have convinced others when they have obtained a forced agreement, that it is just as if they have persuaded them, Vol. III, nos. 43, 44 [103a–104a]. Abram, when the Jews attempted wicked doings, favored them by consent, although not doing them, in which nevertheless he was equally to blame as if he had done them, III Vol., nos. 613, 4807 [115a, 292a].

When spirits were permitted to disagree and reason, my understanding was darkened and the light of truth blotted out, which could not be resisted, from which I had great distress, nos. 157, 158, *ff.* There is a configuration of harmonizing [mental images] when truth flows in, if of disharmonious ones, there is confusion, no. 158, see also *Harmony (Harmonia)* and *Union (Unio)* and *Love (Amor)*. In societies what individuals were like, whether they harmonize and in what way they are discordant, is learned by their being led through changes of states no. 309, which was shown to me by experience, no. 310. They are known by an inner sense that is granted, no. 312. Some were lifted up into heaven, that they might see heavenly glory, but they were then surrounded by a column of angels so that what is disharmonious might not be felt, no. 313. Also, evil spirits can enter into heaven, but they are surrounded by a field of spirits of such a kind that their disharmoniousness is not felt, no. 316. Disagreement among Jovians is

signaled by a thin ray of soft lightning as well as by the appearance of a cluster of bright little stars, no. 614. In heaven they are transferred from society to society of their own will, never as a result of rejection, no. 704, see *Heaven (Coelum)*. Those who come into the other life are associated together both by open and secret examinations, and by consent, no. 885, see *Society (Societas)*.

[continuation p. 634 s.v.] **Agreement (Consensus)**.

Bright streaks appear sent down when any disagreement is noticed inwardly, no. 928. Sharp points like those of the sword and the like are let down toward the head, striking fear, when disagreement is perceived openly, no. 929. Sharp points like those of the sword drop when one speaks, other than one thinks. [They appear] over the head when he says something to be good and does not think so; and if he says, because he knows, something is true, and does not think so, a sword terrifyingly falls at the back, no. 934.

The speech of heavenly [spirits] was heard, thus pleasant, and as flowing, as the mildest atmospheres, and rapid and sure as well, and this because there was nothing in their speech disagreeing with their thinking. With those with whom there is the faith of love, with ones like this there is pleasantness, nos. 2172, 2173. When someone wants to remove himself from a society, it appears that he turns and tosses himself around: when he wants [out], it appears [he twists] from left to right; when they hold him back, from right to left; differently when there are incompatibilities. Shown, no. 2991. There are exquisite communications and perceptions in heaven, to the extent that if even the least discord arises, it is recognized, and in the proportion of the disagreement they are disassociated, no. 3084, see *Communication (Communicatio)*. There are deceitful [spirits], who are above the head, and they imagine they are very refined. Their group acts as one person, but disassociated they acted as many [individually]. When there was an annoying uproar among them, they then complained and acknowledged that they are powerless, when otherwise they imagined themselves able to do everything. Those were near the buttocks who blew in separation at them, and thus punished. They were invisible, no. 3110, see *Deceit (Dolus)*. About the rhythmic speech of angels in gyres, that all agree unanimously, what it is like, many things about it, no. 3423, see *Speak (Loqui)*.

Many spirits who scarcely knew anything whatever about faith were rising up rolling [like breakers], who first were kept in such a way that many were speaking simultaneously, and they did not speak otherwise than they thought. In this manner they were later introduced into spiral motions, about which, nos. 3531 to 3533, see *Ignorance (Ignorantia)*. Evil and deceitful spirits are kept in society by an outer influence. They are joined together by purposes common to them, but if they knew who were in their society, they would hurl themselves at each other, nos. 3642, 3643, see *Society (Societas)* and *Idea (Idea)*. Equilibrium is such in the other life that evil returns upon him who [intends and does] evil— [he does evil, and it punishes; such an order also exists that goodness returns to him who does good; for those who are good excuse, turning [evil] into good, if only his motive is good; thus, also, he is paid back, no. 3873 see *Equilibrium (Aequilibrium)*.]¹⁰⁴

Plot (Conspiratio), [I:164
against me, that they would suffocate me, nos. 458, 459 see *Breathing (Respiratio)*.

Habit (Consuetudo), [I:165
A certain spirit, who could not abstain from filthy and obscene things because he had made a habit [of such talk] in bodily life, although he had the ability to understand truth, no. 2307.

Consummation (Consummatio), [I:166

¹⁰⁴ Sic J.F.I. Tafel.

see *Punishment (Poena)* and *Evil (Malum)*.

Despise (Contemnere). [I:167]

Those who enjoy such pride that they long to possess everything and despise all others, first are carried into the loftiest heights, from which they look down upon all, but are thrown down and become just as they had looked down upon others, no. 388.

About a proud one who despised others in comparison with himself, even angels, who was blown up by fantasies even so as to fill the universe, no. 3113, see *Arrogance (Superbia)*.

That there are two kinds of Quakers, namely, those who have no conscience and those who despise others in comparison with themselves, nos. 3732, 3734, 3736, see *Quakers (Quaqueri)*. There are many kinds of contempt, even not from hatred or from love of self, no. 4347.

Disputes (Contentiones), [I:168]
See *Quarrels (Rixae)*.

Happenings (Contingentia), [I:169]
see *Providence (Providentia)*.

Contrary (Contrarium). [I:170]
[continued in the unalphabetized manuscript, p. 894 s.v.] **Contrary (Contrarium).**

Those who constitute the outer skin are examined. A resistance or reaction is slipped into [people] against things that are honorable and good, which they may get out of, which [desire to get out of] is also slipped in. A medium of such spirits is attached behind below the back of the head, and they hold back what is good and devout, so that the person or spirit perceives a resistance or annoyance, nos. 1744, 1745, see *Skin (Cutis)*. Such, not yet prepared, feel repulsion at any good work, no. 1746, see *Skin (Cutis)*.

About the punishment of spinning around with a struggle of those who artfully and deceptively strive to take control, nos. 1798 to 1807, [1808,] see *Arrogance (Superbia)*. Pleasures are nothing but the results of harmonies, even from things that are contrary acquired from habit, no. 1963,¹⁰⁵ see *Pleasure (Jucunditas)*.¹⁰⁶ There are those who think in opposites in the life of the body. They slip into societies and there think in opposites, and in this way [some] are restrained, but [it was seen] how they are exposed given the opportunity, nos. 2166 to 2168, see *Society (Societas)*. In some societies there are those who disagree, and indeed not so much from truth, by whom they are greatly disturbed, and whom they attack given the occasion. The reason is that they are restrained [by them]. In my case [spirits] contradicting were continually observed; for in the absence of suitable opposition there is no salt or equilibrium, nos. 2361, 2362. Nothing exists except from many things and through many things, and each and everything is balanced by opposites; thoughts and actions are balanced in this way, no. 2443. There are [two] contraries in a single thing, as that he wants, and does not want [something], the one an outer one, the other an inner one, experience, no. 3175.

Disputes (Controversiae). [I:171]
About those who work hard in disputes, nos. 1953 to 1955, see *Learned (Doctus)*.

Stubbornness (Contumacia). [I:172]

¹⁰⁵ ms. 1964.

¹⁰⁶ ms. *Jucunditates*, but there is no plural heading.

[continuation p. 674 s.v.] **Stubbornness** (*Contumacia*), **Stubbornness** (*Pertinacia*), **Obstinacy** (*Obstinatus*).

That stubbornness pertains to desire and to conviction coming from the ego. But those who have faith should have no stubbornness. It is taken away by the Lord, so they can be led, no. 2994. [For] one who has faith, the less his ideas are fixed on one thing, thus, as it were, the more fluid they are, the more they may be applied to every single moment, and the less stubborn and hard they are, thus, the more easily they are bent by the Lord, no. 3024½.

Associate, Association (*Conversari, Conversatio*). [I:173]

Thoughts, will actions, steps and footsteps are controlled by the Lord by means of angels and spirits, in the very least details; and I was led in this way, and was still going around with people just as before, with no one noticing, *WE* 943 [5a].

About speech and association with spirits, several facts, no. 10. I was in company of spirits, not as one of them, but as an earthly human, no. 82:4. What the state of spirits with me was like when I was in human company, nos. 92, 93, see *Hear* (*Audire*).

There is also a state of politeness [in which people live] in the other life. It is pleasant and sweet. Those who are in it, speak civilly with everyone, even with ones who were evil, saying, may he be so good, lest they say this or do that, thereby bringing that evil one also into a state of courtesy and he either then does what is good or departs, for he is affected in this way, just as in the life of the body. Those are in this state who had lived well and happily in marriage and had loved little children. Those who were evil, among them, could not be evil. They were distressed, saying, that they could not be there, nos. 4107, 4108. There are spirits who go about without any other purpose than to hear and to speak, they take away from others the ability to think, no. 4574 [a].

Feast (*Convivium*). [I:174]

Heaven was so often compared by the Lord to a feast, because they considered the greatest joy to consist in feasting, no. 3357, see *Parable* (*Parabola*), see also *Eat* (*Edere*). The mental imagery of angels falls into parables, portrayals and [visions of] feasts, to which the Lord compared heaven, from much experience, no. 3916.

Boil (*Coquere*). [I:175]

About the Jews who rove about in the desert and with women lie in wait and then most cruelly maltreat, torment, burn up, boil, nos. 723, 724, 728, 730, 749, see *Jews* (*Judaei*).

About a kitchen where there is a fireplace where they cook one another with dreadful torment, nos. 2711, 2712, 2719, see *Virginity* (*Virginitas*).

Heart (*Cor*). [I:176]

That the curses of the devil's gang achieved nothing, although they were poured into the inner parts of my body, and directed for several hours toward the heart, no. 327. The Heart in the grand human being is shaped by the heavenly [angels], and the Lungs by the spiritual accordingly, which was shown through open experience, together with the one flowing into the other, no. 366. Certain conspirators were taking breathing away from me, but heavenly breathing was given to me, and when it was in vain, they occupied my heart, but then I was let into a heavenly state, what these things mean, nos. 458, 459, see *Breathing* (*Respiration*).

[continuation p. 426 s.v.] **Heart** (*Cor*).

In the grand body there are in general two kingdoms: the heavenly pertain to the Heart, and the spiritual to the lungs. They are united in a wonderful manner, nos. 499, 665. I was raised up into a realm of light like that of diamonds as to the head, but not as to the body, where a collective breathing was

observed, that related to my own breathing as three to one, likewise that there was a collective pulsation, which was the heart's. From it, also, comes the breathing of all and the pulse of all, nos. 600 to 608, incl., see *Heaven (Coelum)*. A golden coin was seen, which was given to someone who was in the province of the mouth, meaning that he can be transferred into the province of the heart if he is perfected, no. 669.

I was conducted into the state of the dying, so that I might be aware of how they are raised up from the dead. Then my heart was taken possession of for several hours, and in this way I was joined to heavenly angels; and then two angels were seated at my head, nos. 1092, 1094, 1096, 1101, *ff.*, see *Die (Mori)*. The tongue, as an entryway, pertains both to the province of the heart and of the lungs, so it portrays the affection of truth, for affection pertains to the heart, and truth pertains to the lungs, nos. 1358 to 1361, see *Tongue (Lingua)*. The heavenly spirits' speech with me was gentle, and like the heart's pulse, no. 1556. Experience, of how heaven flowed into the motion of the heart, which was gentle and regular, ending in a pulmonic period as three [heart-beat periods] to one. The beats of the heart slipped into them at the end of each breathing interval. Thus, the heavenly flows into the spiritual, no. 1615. Spirits who relate to the dura mater, among guardian spirits, whose motion alternates downwards and upwards; when my hand was moved to the left side of my head, a wavy downward and upward pulsation was felt, nos. 1688 to 1692, see *Mater (Mater)*. Those who related to the outer skin of the head acted through a crosswise movement; there were others who [did not act so regularly but more strongly;] there were others who [acted] by jumps from one finger to another, no. 1693, see *Skin (Cutis)*.

About a stealthy murderer, who came up close to my occiput, from whom I felt as it were a deadly stab through my heart, and into my brain, nos. 1863 to 1867, see *Kill (Interficere)*. What a person or spirit draws out [of his or her memory], that it is short-lived, nos. 1981, 1982. About a spirit recently from the life [of the body], who was sent to the province of the heart, and it was given to angels to protect him, which they did with watchful care. Immediately afterwards he was received into heaven, no. 2036, see *Angel (Angelus)*. Angels cannot lead a person on earth, but to the extent that it comes from what is the angel's own, it would corrupt the person, no. 2208, see *Angel (Angel)*. How the universe is governed by the Lord easily and with no trouble was shown, for the sake of experience, by the fact of my being given to govern almost one thousand spirits by the ideas of my thought, nos. 2234, 2235, see *Lord (Dominus)*. What is their own in people and spirits appears black, hard, bony; because it is the Lord's life from which it becomes soft; and the softer and more flowing one is, the more perfect one is, as is known from the very first fibers, and also from the organic parts of little children, no. 2250. How sirens end up, that they are brought down through an inward way of the body, when they think it is through the heart, they are brought down through the stomach, when through the thighs, through the excremental ways there, below the sole of the right foot, where they live among filth, which they carry off, nos. 2772, 2773, see *Excrement (Excrementum)*.

The pulse of adulterers and the cruel is felt overhead, where David is, in the skin of the left side of the chest, not inside of it, from which it is evident that they are not in the grand human being, no. 3673. The pulse of the heart corresponding to the pulse of the heart of heaven, no. 4136. About the pulse of the heart of heaven, no. 4317. The Church is like a heart, no. 4438.

Body (Corpus).

[I:177]

That the feelings of the lower mind are adopted like the bodily parts of heavenly feelings, III Vol. 1165[a] [138a]. The movements of many members of my body were plainly controlled by spirits, III Vol. no. 4105 [252a], see also I Vol. no. 943 [5a], and also *Hand (Manus)*. Bodily elements, see *Outward (Externa)* and *Earthly Qualities (Naturalia)*.

Earthly spirits think they are people on earth, furnished with bodies, and therefore want to be regarded as such. However, it is not the body that makes the human being, but the mind, or understanding and will: so good spirits and angels are human beings, no. 21. I spoke about the bodies of the angels, what shape they have, no. 51. A person on earth is a spirit clothed with a body, no. 82:1. A

person's spirit is in a more perfect state when separated from the body to which it had been attached, no. 129.

[continuation p. 199 s.v.] **Body (Corpus).**

That evil spirits, when permitted, brought on pains on various parts of my body; and that they are very persistent and do not abstain, no. 153. The distance of a place is nothing in the other life, but there is a presence of spirits, although they are thousands of thousands [of miles] away, which was shown, no. 162.

The angels of the inward heaven perceived nothing from my bodily senses, but they were nevertheless continually generally reacting against the individual attempts of evil spirits, no. 206, see *Angel (Angelus)*. Spirits think they are people on earth, furnished with organs and members just like a bodily person. When it is said otherwise, they are indignant. Such [thoughts] can be induced by things displayed; the reason that they thought in this way, no. 207:1. I was being let down into a place where those were who were in the pit, or in captivity, a column of the Lord surrounding [me, my] body, nevertheless, remaining in its place, and yet that I was let down was seen to me, no. 228, see *Captivity (Captivitas)*. The heavens and the world of spirits correspond to the parts of the body, as for example to the head, the loins, the feet, the soles of the feet, no. 270. Because the Lord governs the universe as one body, no. 279.

Spirits believed they were still living in the body and are amazed that they are in the other life, no. 296. Forms in the world of spirits and heaven with their centers are comparable to forms in the brain and the body, no. 305. In the other life at first they do not know otherwise than that they are in [their] bodily life, no. 319. Mohammed said that he thought he was living on earth, just as the Mohammedans with him also thought, and although he was informed [about specific facts], he said that would return, no. 346. Souls do not believe otherwise than that they are in a body, but when their attention is drawn to many things, they know that they are in the other life, no. 352. Spirits think they are equipped with a body and its outer and inner members, and that they are dressed in clothes. Something about their form, that it is also human, no. 355. A person after death loses nothing. They have senses, appetites, desires; heat, cold, sweat, feel their clothes by touch, nos. 364, 365. *The Kingdom of the Lord is like [the image] of One Human Being with all its members*, no. 366, see *Heart (Cor)*, *Lungs (Pulmones)*, *Liver (Hepar)*, *Kidneys (Renes)*, see especially *Human Being (Homo)*. About gentiles who later detest blackness because it is of the body, saying that their souls are shining white, but their bodies black, no. 453, see *Gentiles [Gentes]*. The dragon is the head, his gang, which are many, constitute the body, which he is striving [to obtain], no. 508. The faces of the inhabitants of Jupiter are white, which they carefully groom, and protect from the heat of the sun; they do not care, however, about the body. They do not call the face the body because they speak and produce thoughts through it. How they conceive the face as speaking, not being a bodily element, shown, no. 547. Spirits who stand at their back believe that they are in every way those people. And if they were allowed, they could be in the world again in the person's body, just as it was with those who were obsessed, no. 557. The Jovian spirits were surprised that the spirits of our earth are so bodily and material, which they could perceive from the fact that our spirits hear nothing [of all of the things said in the Word] about their own heavenly life and similar things, only that their gait is such and that they are naked, no. 573. I was drawn up into a realm of light like that of diamonds as to the head, but not as to the body, and kept there for many hours, where there was a glorification of the Lord by the singing of choirs, nos. 600 to 609, see *Heaven (Coelum)*; and when I was there and sent back into imagery of a grosser feeling, that is to say, pertaining to the world, they said that it looked to them as if I was falling down, and when into certain earthly [imagery] having to do with the body, that this looked to them like clouds, no. 607. Those are allotted a place within the body who were led by a love of good, and insofar as they were able bent [things] to good in performing their duties, no. 814. Spirits believe they are endowed with bodily members and dressed in clothes, and it is shown that it is a fallacy, no. 860, see *Faith (Fides)*. The works of charity are a body, and faith a soul. When the body is obedient and servile, then it contains the prior elements and represents the soul. Inward [spirits] suppose the lower

world of spirits to be as it were their body, nos. 1339, 1340, 1341, see *Person on earth (Homo)*. The spirits of Mercury, due to the principles they have, do not think anything about bodily and earthly matters, but only about realities, nos. 1416, 1422, 1424, see *Mercury (Mercurius)*. Spirits of the inhabitants of Mercury preferred to operate far away, thus, through endeavor, because the inhabitants of this earth immerse their inner sensation in bodily and earthly things, no. 1456. When the inhabitants of Saturn die, their bodies are thrown away, because they say that they are filthy, and that it is their life that becomes an angel, no. 1530. Whatever is taken as a premise, this is proved, this is the source of falsities, such as that a spirit can put on the body of a person because the person is controlled by the spirit, and then they think they are the person. They are not able to pay attention to reasons. It was shown to them that this is impossible, because one person's spirit can never be attached to the body of another, and never put on that character that the person had acquired in the body responding to his or her own proper mind or form, nos. 1581, 1582. Mankind was created to be able to speak with those in heaven, and they with them, and thus the human race to be joined with heaven, as in the ancient Churches and on other planets; but that they are separated is because mankind's spirit immersed itself in bodily outward things, no. 1587. About spirits of a satellite of Jupiter who hate the body so that they are unwilling to be portrayed that they have been clothed with a body. They so scorned [their] bodies and bodily things on their own earth. So neither could they be with those who imagine they are clothed with a body, (when they approach, there is an anxiety on both sides, which I sensed); nor did they like to see things through my eyes because they are material; they called the palaces and homes of our earth marble imitations. They have temples built on¹⁰⁷ the trees, but they do not treasure other than what is sacred and heavenly, declaring that they do not enjoy possessions, riches, fine mansions, ostentation, fancy living, showy dress, nor the size of their societies, so not bodily things, nos. 1668 to 1687, see *Jovians (Joviales)*. How the life of the Lord flows into the greatest human, illustrated by the inflow of the soul into all the parts and members of the body, which perform a use according to [their] forms; and the fact that the soul could not inflow if not for the greatest human, whose life is the Lord, with whom all and every single part interact. From it come all the varieties, forms, functions, uses, purposes in the body of man, nos. 1710, 1713, see *Lord (Dominus)*. Spirits seem themselves to be bodies, dressed in clothes, feel pain and torment, and that they have terrors, horrors, shames, torments, nos. 1715 to 1720, see *Senses (Sensus)*. With spirits of this earth the mind remains for a long time in the body, because for a long time they are thinking they are living in the body, which is also the reason they are affected with uneasiness when spirits from a satellite of Jupiter arrive who are averse to bodies, no. 1775.

The fantasies of spirits are so physical that they imagine themselves be dressed in garments, and confirm themselves by the sense of sight and touch, no. 1797. The people of this earth are bodily minded and their inward elements cling to their bodily elements. They are unable to perceive that there are three levels of life in a person interacting with the three heavens, not even that there is an inward person, because outward qualities are by no means able to perceive what inward qualities are just as neither are inward qualities able to perceive what are still more inward, unless [is given to them] from the Lord, through faith, nos. 1827 to 1829, see *Inward Elements (Interiora)*. Bodily and material elements are receiving vessels of earthly ones, earthly elements of spiritual ones, and spiritual elements of heavenly ones. Thus they ascend by steps and interact, nos. 1897, 1898, see *Mental Image (Idea)*. Angelic mental images do not contain those things that the mental images of the bodily memory do, such as motion toward a place, space, time, but the inward subjects of the mental images, nos. [1917 to] 1919, see *Mental image (Idea)*. Angels are not allowed to stream into sensorial and bodily thought, no. 1926, *Mental image (Idea)*. What a purified body is, namely that they bring with themselves and retain bodily elements which when they become submissive to inward elements, they have a purified body, no. 1956. What spirits were wishing for in a sleeping state, they were brought back to not wishing for in a wakeful state,

¹⁰⁷ Second Latin Ed. has *supra arbores* (above the trees), ms. arguably has *super arbores* (on the trees), as at *Dominus* (Lord).

because then sensorial bodily elements reacted, nos. [2044], 2045, see *Selfhood (Proprium)*. I saw that the aura of spirits exists around me. It is like the atmosphere around the earth. But when the bodily elements have been laid aside, he or she becomes as one among those spirits [in the field], no. 2087, see *Aura (Sphaera)*. Evil spirits affected by harmonious singing, were raised up into heaven, when their outer, bodily elements and fantasies were put to sleep; and from there they spoke with me. And that when they returned to their fantasies that they gradually felt troubled and anxious, no. 2109, see *Music (Musica)*. I was obsessed by spirits, just like the prophets of old, and at that time that spirits took possession of [my] whole body, so that I seemed closed out of the body, only that I was able to think; the spirits also said that they did not know otherwise than that they were bodies, with [their] life in the body, nos. 2272 to 2283, see *Prophet (Propheta)*. Those coming into the other life think they are living in the body, thus that they are not spirits, to whom it is said that they could have known that the body does not live except from the spirit and that the body exists only to be serviceable to the spirit, which they could have known if they had paid attention, but because they had not paid attention they think the body is living. There was a discussion with them, that they should know the laws of the Kingdom of the Lord, which are the truths of faith, because they have come into life which is going to last to eternity and that this should be a person's concern; not [do] as they do, busy themselves only with the body and the world, which is nothing, nos. 2330, 2331. The bodily senses remain, so that they think they're living in the body. It is from this, that they thought that [their] life belonged to the body, when nevertheless it is the spirit's, to which the body is adjoined, which they could have known at least from sleep no. 2355. Spirits keep their location unchanged in respect to my body, nearer or more remote, likewise also around others like [me], however many there are, nos. 2357 to 2360, see *Location (Locus)*. It is the spirit that feels, not the body, no. 2386, see *Sense (Sensus)*. Those who are steeped in the deceptions of flattery for the sake of their own profit, or their own pleasure, care nothing at all about what is spiritual and Divine, experience, no. 2507, see *Deceit (Dolus)*. If people had lived in faith, in advanced stage they would have forgotten the body and thus have crossed over into heaven, which was shown by experience, nos. 2541, 2542, see *Heaven (Coelum)*. The body in itself is nothing except the use that it performs to its spirit in the world, for a beast has a more perfect and an insect a still more perfect body [than the human], about which, and nevertheless humans have care alone for their body, and value it so, nos. 2542, 2543. It was said to a spirit who wanted to take possession of me that the body is such that in old age it perishes of itself, this happens so that it may come toward inward regions, no. 2665, see *Possess (Obsidere)*. Bodily and worldly things, and their pleasures, separated from inward things are like decay in wounds, which are extravasations of blood, no. 2841. Human beings want the universe only so that they may eat, be clothed, have a dwelling, and keep warm, and that this is insane, no. 2908. I spoke with spirits who thought they were clothed with a body. [I said,] that I did not know what kind of body they are, but that they are spiritual and heavenly forms, shaped for every use in the other life, illustrated by worms and nymphs, no. 2917. Certain ones seemed to themselves to be carried in carriages and to be endowed with a body, and to have hands, denying that it was a fallacy because they saw and touched. But to show that it was a fallacy, his hands were taken away from him, and more than to were given to him, no. 2985, see *Life (Vita)*. Spirits do not know otherwise than that they are people on earth, but some also desire to occupy his or her body, in such a way that he or she has no body. But they were driven off from this in various ways, no. 3019. Spirits imagine themselves to the person [they are with], in my case, that they were my body, speaking with their lips and tongue when I [did so] with mine, stretching forth their hands when I [put forth] mine, which was shown to them to be a fallacy; and that my body was appropriated to my spirit, and that a body never can be joined, less appropriated to another, unless one is obsessed and thus insane, nos. 3157, 3158. How filthy earthly elements are successively brought back into the service of inward ones, by purgings, portrayed, nos. 3222 to 3226, see *Outward (Externa)*. The spirits of Mars appear like human beings in the world clothed with a body because in the life of the body they know that they are spirits clothed with a body, which nevertheless

they do not care about. Therefore such, when they are spirits, appear [in bodies], for they live when in the body just as they were in the other life, as did those who were from the most ancient Church of our earth, no. 3251.

I noticed that around whatever I read or heard I formed a mental image of a place, about which fact I had not up to that time reflected. The reason is because a mental image of thought is not defined except in a mental image of place. This was confirmed by this, that, when I crossed over into another room and went around there, suddenly the spirits as it were fled, not knowing where I was. The reason is because their mental image was not defined apart from places. So also spirits define their mental images in others, as in certain people with whom they are accustomed to dwell. I have seen that their feet were as it were drawn back when places taken away were thought about. From this is evident in material things are as it were fulcrums because they are the lowest things of order on which things rests, no. 3605. It was observed that spirits also define their mental images in other things, as in books and utensils, in those things that relate to light and flame, which because they were not present in another room, the spirits seemed as it were to have disappeared. The mental imagery of spirits, and also of angels, similarly was changed when I had put on another suit. From this it is evident that the mental images of spirits are terminated in material things, the last things in order, therefore in words, which are in the Word; it is the same with angels, through spirits, nos. 3608 to 3610. Spirits anchor their mental imagery in material things was evident from two pots. When I wanted to reject one, then spirits who had it for their own material object came to me begging me not to do it. So they could not but flee away. Their fear was felt. And that it was as if their foot was carried away, no. 3753. The mental images of the human bodily memory are vessels in which the mental imagery of spirits and angels is grounded, no. 3759, see *Vessel (Vas)*.

There were certain spirits who did not want to hear earthly things, only spiritual ones. They were told that natural things are supportive of spiritual and heavenly ones, and that without them a person cannot grasp, less understand those things which are of faith, because they are earthly and bodily; and also that they are levels on which [the things of faith] are terminated, on which spirits seem to themselves to stand, which when they are removed they imagine their feet are taken away; besides in the other life there are gates and pleasure gardens through which they are introduced [into higher knowledges]. They then portrayed black coals, where there was a bony skull, and fires, besides flame under the wood, and a dressed woman, and a naked one as well, by which were symbolized bodily, earthly and spiritual things, about which, nos. 3852 to 3856, see *Earthly (Natura)*. The grand human being flows into every single aspect of a human being, or spiritual things into physical, can be evident from thought, which moves the face, lips, tongue, larynx, lungs, and thus produces words; and that the will moves all the muscles, no. 3891. If good works which come from the charity of faith, were snatched away, the lowest uses would be taken away, on which they stood as on fulcrums; thus there would be nothing definite, spoken of, nos. 3980, 3982ff., see *Faith (Fides)*. The mental imagery and inward things of people are communicated to others by removals and dyings off of outward things. From this it is evident that in the other life bodily, outer, and earthly elements must successively die so that one can become an angel, spoken of, nos. 4014, 4015, see *Mental image (Idea)*¹⁰⁸. A person on earth appears to spirits as a black inanimate heap, for such is his or her bodily life relatively, no. 4060, see *Human (Homo)*. About bodily-minded spirits, nos. 4594[a], 4595[a].

Interaction (Correspondence) (*Correspondentia*).

[I:178

That earthly things with a person, in good spirits and angels are spiritual, that such is the interaction, III Vol. no. 87 [105a]. There must be a correspondence of inward things with outward things

¹⁰⁸ ms. *Idae*.

so that one can be among the angels, III Vol. no. 3439 [216a]. Outward spirits are ignorant of the correspondence of spiritual elements with those of nature, III Vol. no. 5227 [306a].

How spirits of the inward world communicate with spirits of the outward world [of spirits]: there is an inflow that is hardly perceptible and expressible, no. 94. The ancient Church people beheld in physical objects spiritual and heavenly things, and therefore they were in company with spirits and angels. Today, when it is not even believed that there is any interaction [between earthly and heavenly things], that has completely changed, no. 110. The objects of a person's senses do not move the angels, and the interactions are such that, when the Lord guides, the confused and many objects of a person, when displayed, are presented to the angels clear, pleasing, connected, no. 186.

That from diverse objects of sight a delightful series was portrayed to the angels, no. 329. About the interactive relationship of all things of the animal and plant kingdom with the greatest human, nos. 1708 to 1714, see *Lord (Dominus)*.

Suddenly heaven was closed, from the doubt of some that because [their] inward parts were not defiled, but only [their] earthly elements, that thus they were pure and holy. But this doubt vanished when they were instructed that there must be an interaction of spiritual qualities, and more so of heavenly ones, with a person's earthly elements, so they can be in heaven, and that there can never to eternity be an absolute agreement, but that they are continually being perfected by the Lord. Therefore to some extent in some states they can be in heaven, in others not so, and indeed, so that agreement may develop, they are sent back from heaven among spirits, and thus again accepted into heaven. Many things about agreement there. It is evident that not even the very least mental image can ever be brought into complete agreement, less all mental images, to say nothing of all the varying states of conviction and feeling, which are also beyond number, nos. 2157 to 2159.

[*continuation p. 975 s.v.*] **Interaction (Correspondence) (*Correspondentia*)**.

Things in the skies, atmospheres and on the earth, and also the ideas of things correspond to angelic Displays, nos. 2192, 2193, see *Portrayal (Repraesentatio)*. There are interacting groups of spirits for all the ideas of a person on earth and for the very least things which are part of their ideas; the more therefore there are in heaven, the better the interaction. In order that they may interact exquisitely, groups are held in order and brought back into order by the Lord, nos. 2197, 2198. In the other life they are only prepared for receiving life, not for possessing it, which is impossible, because they are only organic substances or vessels of life, which was also pictured to me by a special mental image. There can never to eternity be a full correspondence of the spiritual and heavenly elements and the natural elements of a person, for there are countless elements in one idea, and the very least elements are evil, drawn from the first parent one after another, and since countless ideas belong to one desire, and there are innumerable desires with their combinations, nos. 2291, 2292. The innermost and inward parts [of a person] have been preserved by the Lord in a state of integrity but the inward parts which are earthly, together with the outward parts and outer elements, are nothing but evil, which can never be brought back into correspondence, but which seem to be brought back, when they are asleep, and having been as it were mortified cease to react. The evils of humanity are tempered to a kind of rainbow, otherwise nothing of it would remain, nos. 2487 to 2490, see *Evil (Malum)*. Those who had faith were led in the following manner by the Lord: they are kept in a lower realm of spirits until their outer qualities can interact with inner ones, then they are lifted up into a higher realm and enjoy unlimited happiness, no. 2573 see *Thought (Cogitatio)*. Those who embrace falsity are cast out of heaven among lower spirits so that they may be initiated into correspondence, for the truth of the whole of heaven presents itself to them and vexes them, nos. 2597 to 2600. I realized and said that when I thought about the vegetable [kingdom] that spirits then thought about the animal, and that the correspondence is such that they can be thinking about the one when I am thinking about the other, no. 2830.

Sensual and bodily things correspond to spiritual and heavenly¹⁰⁹ things, as for example, that foods correspond to higher knowledge of truth and to feelings of goodness; about which correspondences, nos. 3564¹¹⁰ to 3567, see *Eat (Edere)*. Spirits could not stand many things that I ate, for example butter, milk, and other things, for the reason that they corresponded to heavenly and spiritual things. From this it is evident how spirits are affected by correspondence, no. 3894, see also no. 3817, see *Aura (Sphaera)*. The human being and its organs and internal organs can in no wise come forth and be maintained if they have not been formed in accordance with the inflow of the Lord, and thence of the grand human being, with which they interact, and with which they are connected, otherwise they would at once disintegrate, nos. 4063 to 4066, see *Person on earth (Homo)*. What [angelic] inflow by correspondences is, and what portrayal inflow is, nos. 4152, 4153. Knowledges are the food of spirits and that they correspond, nos. 4295, 4296. The correspondence of urine, no. 4564[a]. To whom magicians correspond, nos. 4596[a], 4597[a].

Cortical substance (*Corticalis substantia*), [I:179]
see *Brain (Cerebrum)*.

Skull (*Cranium*) [I:180]
see *Head (Caput)*.

Creation (*Creatio*). [I:181]

That in the Lord's prayer there is the whole order, and in every least [word] there is an idea of creation, III Vol. no. 4297 [260a].

That all who say they acknowledge a creator of the universe, and not the Lord, acknowledge nature, and some a demon or spirit in the other life, as the creator of the universe, who he also claims himself to be – experience about them – for such when thinking cannot penetrate beyond nature, no. 169. About a league of spirits who said they believed in a creator of the universe and did not know what belief is and more, because they did not understand, nos. 857, 858, 859, *ff.*, see *Faith (Fides)*. Spirits from this side of Venus were seen, who are evil and the worst, because they do not acknowledge the Lord the Mediator, but some supreme creator, on which account they are such, no. 1449, see *Venus (Venus)*.

Hair (*Crinis*), [I:182]
see *Hair (Capillus)*.

Torture (*Cruciare*). [I:183]

How miserable the state of [evil] spirits would be if all in the universe were not ruled by the Lord, can be clear from the fact that they get their life's pleasure from torturing others whomsoever [they can], no. 128, see also *Pain (Dolor)*. All would perish from inward torment from evil spirits unless the Lord controlled the Universe, and that such could be the end of the world if they do not repent, no. 179. The fantasies of evil spirits are foreboding, as they delight in torturing people, no. 180, see also *Cruelty (Crudelitas)*, and *Pleasure (Jucunditas)*. [Souls and spirits] can even bring on sensation through fantasies, and so also torment people on earth, but the Lord takes away their endeavor and effect, no. 376.

[continuation p. 536 s.v.] **Torture** (*Cruciare*).

¹⁰⁹ ms. *corporeis* (bodily).

¹¹⁰ ms. 3565. See Latin Index II, *Cibus, Edere* and *Scientifica et Cognitiones*.

That evil spirits, the devil's gang, all desire to kill and torment, in a thousand ways, and this is their desire and delight, but because they imagine themselves to be the persons to whom they are joined, they do not then harm them; and also because when they are in company with friends [they do not do so]: also because the Lord keeps them in such bonds that they cannot, no. 661. About the Jews who rove about in the desert and with women lie in wait and those whom they come across they most cruelly maltreat, torment, burn up, boil, nos. 723, 724, 728, 730, 749, see *Jews (Judaei)*. Spirits have more exquisite desires, pains, horrors, shames and senses than when in the body, thus torments and hell, which unless the Lord were to take them away and calm them down, more dreadful torments would be struck on them by the devil's gang than anyone can ever believe, nos. 1715 to 1720, see *Senses (Sensus)*.

That those are horribly twisted and torn apart who abuse the gift of cleverness, by mixing upright and spiritual qualities with corporeal mental images, and distort these to hurt others, nos. 2240 to 2246, see *Idea (Idea)*. The final state of those who are deceitful, and who are inwardly against compassion: their faces are worse than that of a corpse, with horrible cavities, a bluish brown, cadaverous color; they are, unable to think anything at all, being tormented by anxieties, no. 2580, see *Thought (Cogitatio)*. In the lower and inward parts of the world of spirits there is a huge multitude of spirits who take delight in how much they can torment whomever [they meet], and destroy them body and soul, experience. From this it is clear what kind of hell awaits them since evil has punishment in itself, no. 2582. About the cruelty of those who are in the earth of lower spirits, how they seem to themselves to torment people, nos. 2611 to 2619, see *Marriage (Conjugium)*, nos. 2621 to 2625, see *Adultery¹¹¹ (Adulteria)*, nos. 2638 to 2645, see *Cruelty (Crudelitas)*.

When David came where the inward angelic spirits begin, he began to choke, to smell his cadaverous stench, so that it was as if he would perish. So he was thrown down from there into the earth of lower beings, calling the heaven of the Lord "hell," because there he came into torments, because into an aura contrary to adulteries and cruelty, no. 3660, see *David (David)*.

Cruelty (Crudelitas).

[I:184

About the insane cruelty of certain spirits, the delight they have of destroying the universe so that nothing is left, no. 189, see also *Torture (Cruciare)*, and *Pleasure (Jucunditas)*.

[continuation p. 337 s.v.] **Cruelty (Crudelitas).**

The cruelties the diabolical gang commits in their fantasy cannot be described and that they also burn to pour in sensation, but the deadly instruments and sensations are taken away by the Lord; they are under the feet, and their commotion is heard, nos. 374, 375, 376. Those who have been merciless in life, that they endeavor to torture their comrades and whomever [they come across] with the cruel methods of their fantasies; and they are those who [enjoy tormenting a person] even to [drawing] blood, and [doing] this with their highest delight, no. 377:1. Those who take pleasure in cruelties, in return they are exposed to similar things by others until they abhor them, no. 391, see also *Pleasure (Jucunditas)*. How cruel they are among themselves who have lived a luxurious life of unclean indolence, pride and bodily pleasure, nos. 592, 593, see *Luxurious (Delicatum)*. About the Jews who rove about in the desert and with women lie in wait and those whom they come across they most cruelly maltreat, torment, burn up, boil, nos. 723, 724, 728, 730, 749, see *Jews (Judaei)*. Those who are lukewarm are more cruel than others, nos. 793, 794, 795, see *Lukewarm (Tepidus)*.

Those who are outwardly honorable, inwardly desire to plunder everyone, which they also do, when outer restraints do not hinder, in which fear is also present on account of the appearance of

¹¹¹ These numbers fall in the section of *Adulterium* (Adultery) which was continued for several pages in the ms. under the anomalous heading *Adulteria* (Adulteries) before resuming the heading *Adulterium* (Adultery).

respectability. In the other life they think they are guiltless, they even take off their clothes saying they had done nothing evil. When they are explored by inward spirits, then from discrepancies what their natures are is known, which is an inward judgment. Such in the other life carry an ax and a hammer, and cruelly strike whomever they meet. And they cannot throw the hammer out of their hand, so they are seen for what they are. [Their] face also appears to be dotted with many wandering stars, which are the appearances of uprightness. Their cruelty is dry, for they strike only the bones; they are under the feet; when they are pretending virtue, they are above the forehead, nos. [1207 to] 1213.

That mercy and innocence with evil spirits was turned into a painful blow, and then into cruelty, no. 2417, see *Mercy (Misericordia)*. In the lower and more inward part of the world of spirits there is huge multitude of those who are intensely delighted in tormenting whomever [they meet] and destroying body and soul, experience; from this it is clear what kind of hell awaits them since evil has punishment in itself, no. 2582. I saw a vat where those were who were grinding human beings and their flesh, as if they were vegetables, with the greatest pleasure; and that there was this pleasure with the descendants of Jacob is clear from David, and from the cruelty that they exercised against the nations under the pretext of holiness, likewise against all if it only entered their mind that a people was an enemy, nos. 2611 to 2620, see *Marriage (Conjugium)*. David is in the place of those who are adulterers and cruel, where they perceive the highest delight in adulteries and cruelties, and that David understood himself in the psalms, and he is further described. Their place is under the heel; those who are there feel such pleasure that they affect even the innocent, for hereditarily the human race, although innocent, feels delight from this, when otherwise they would feel nausea. Their pleasure was turned into the bad odor of human dung, which the spirits also smelled, for it is turned into such. The bad odor increased so that they said that they were going to perish from nausea, a swoon from this [came over] me, nos. 2621 to 2625. About threshing vessels, what they are like: that David along with others took pleasure in such things, [they are] under the feet: they also have knives like those of executioners with which they open the bellies of people and pull out the intestines and twist them around. And they also have wide drills with which they bore through the chests of people: David use such against the nations. As for the psalms, he was such that the spirit of the Lord could speak through him, but he applied everything to himself. The furnace for them is a round tub into which they throw people, rolling around so that they fall out, and again throwing in; when [the person] dies[, they are spewed out]. It is not permitted to use the fiery furnace because they dread fire. To handle little children there is not allowed. When they lived [in the world] they took hold of the swaddling clothes, and threw, the swaddling clothes being held, into the mud of the street, or into manure, or into a swampy place. This hell has been greatly increased today by adulterers as well as by those who are cruel, also by those about whom they had not believed such in life; they feel the highest pleasure from such activities. But their pleasure is turned into a deadly, foul smell; finally they sit ugly as skeletons. A man running from a room in a red cloak tried to affect me in this way, also imagining he was doing so— I learned from this as well, nos. 2638 to 2645. A certain one appeared, his upper lip was large, ugly, scaly, one of those who delight in adulteries and cruelty. They more than others desire to obsess a person and thus to return into the world. They are very sharp-witted, so that they are able to corrupt good feelings. Their poisons penetrate into the inward parts of mental imagery, no. 2656. A turmoil under the left foot was heard several times. It was said that they were those who in the life the body had burnt with the passion for killing people. They even seem to themselves to do so and do not stop until feeling pity with a sense of pain. This is how they had been treated by others, no. 2662, see also *Kill (Interficere)*. Those who are adulterers and cruel are held in the lower parts of the earth, for they more than others desire to take possession of people on earth, no. 2665, see *Obsess (Obsidere)*. Those who delight in adulteries are for the most part cruel because they are against all love, no. 2666. Those who are adulterers and cruel hold one's mental images on dung and intestines, experience, no. 2843, see *Dung (Excrementa)*. Even what is seen vaguely they also make out to be such things as they hold in their mental images, before they are disclosed to [actual] sight. From

this it can be concluded how many and what the nature of mental images are, nos. 2850 to 2853, see *Idea (Idea)*. There are those in the other life among whom knives show up, whose purpose is to breathe in cruelties into mental imagery and in this way destroy [a person]. Also, a dragon took part in the planning, on whom the cutthroats were therefore let loose, who treated him miserably, no. 2922. There were certain ones who performed a piercing undulation, by the way of wavy boring motion, piercing the head. They are those who assiduously search through the thoughts of others, for the purpose of extinguishing their souls, no. 3218. When breathing has been separated from the loins, it symbolizes that marital love and love toward offspring has been separated from inward things, of the kind that followed in the descendants of the ancient Church, among whom there were adulteries, to which cruelty was joined. They are therefore under the foot-sole, no. 3319, see *Church (Ecclesia)*.

The cruel delight of certain [inhabitants of Venus] in eating of plunder and in killing others, and in exposing them to the wild animals and birds to be devoured which was especially the delight of the Jews, and which nature is also still with them, nos. 3346, 3347, see *Venus (Venus)*. I saw how the antediluvians, who dwell under the rocks beneath the buttocks, work against the Lord through dreadful and very cruel fantasies, nos. 3358, 3366, see *Church (Ecclesia)*. There are [different] kinds and species of cannibals, for they are such who hold others in deadly hatred, who if they unleash [their] cruelty somewhat, would rush into such things. Today the inhabitants of this earth are such that they speak nicely but are thinking cruel thoughts, nos. 3411, 3412. Those who regard adulteries as nothing are opposed to love and lean toward cruelty, and when it becomes an actuality, they are cruel, as in Italy where they place the highest delight in vengeance, no. 3598, see *Mercy (Misericordia)*. How David, when he climbs into heaven, subdues evil spirits, by casting them down, whirling [them] around, sending [them] into a vat, breathing into [them] the enjoyment of adultery, nos. 3657, 3658, 3659, see *David (David)*. David calls the heaven of the Lord "hell," because there he came into torments, because into an aura contrary to adulteries and cruelty, no. 3660, see *David (David)*. The cunning overhead by whom pontiffs are ruled slip into the minds of others through feelings so as to destroy, if they are not worshiped as gods, and given the opportunity are more cruel than others. A most severe hell awaits them; still more the very cunning, who are higher than these, and who rule them, spoken of, nos. 3663 to 3665, see *Pontiff (Pontifex)*. The pulse of adulterers and cruel [coming from those] overhead, where David was, was felt in the very outside skin of the left chest, not within, from which it is evident that they are not in the grand human being, no. 3673. Those who are overhead are deceitful and those who are higher are most deceitful: they are beyond others extremely wicked, adulterers and cruel, when they have a medium on whom they [can] cast the blame. They show this, no. 3688, see *Deceit (Dolus)*. About the cruelty of those who claim to be the holy spirit among the Quakers, that they cast an innocent specter into an abyss, lift him up and dash him against the cliffs, nos. [3797,] 3798, see *Quakers (Quaqueri)*. Spirits who today constitute the general involuntary sense, are wicked, were pictured by dogs, wolves and wild animals, tearing up human beings, guiltless people and little children. They were taken to be as the butchery of the Spaniards in America, nos. 3867, 3868, see *Brain (Cerebrum)*. About the cruelty of certain ones through fantasies, no. 4551[a].

Kitchen (Culina).

[I:185

About a kitchen, where there was a fireplace, in which one cooks another with dreadful torment, nos. 2711, 2712, 2719, see *Virginity (Virginitas)*.

A woman was seen with her back toward me, face toward the kitchen fire, and also a table, and a bed, about which, no. 3752, see *Quakers (Quaqueri)*. The dwelling of the Quakers appeared as a spacious kitchen, spoken of, no. 3790, see *Quakers (Quaqueriani)*.

[continuation p. 805 s.v.] **Kitchen (Culina).**

Such wives whose purpose is lewdness were portrayed as women in a kitchen, where there was a dark chimney, in a dark brown garment, having a knife in their hand, and in their fantasy a little child,

and whirling themselves around like a wheel, so as also endeavoring to kill the little child, about which many things, nos. 3922 to 3924, see *Lewdness (Lascivia)*. I saw the tree of knowledge today into which a horrible viper crept. Then a room opened up shining from a fire in a Fireplace, where there were two women, as in a kitchen, spoken of, nos. 3992 to 3996, see *Knowledge (Scientia)*.

Knife (Culter).

[I:186]

Spirits of Saturn were seen, that they wanted to kill themselves with knives. I spoke with them about this. They said that this meant that they would rather die than be drawn away from belief, which happens when they are infested by spirits from our earth, no. 1517.

That there are those in the other life among whom knives show up, whose purpose is to breathe in cruelties into mental imagery and in this way destroy [a person]. Also, a dragon took part in the planning, on whom the cutthroats were therefore let loose, who treated him miserably, no. 2922.

[continuation p. 665 s.v.] **Knife (Culter).**

Cutthroats were attempting to attack me in my sleep. In a dream I saw a certain known friend near me, so I was safe. Then the cutthroat threw himself forward upon my head, so that his mouth was at my back, wanting to suck out my blood as tigers do. Awakened I saw a knife in my hand, which I threw forward, and then also a sheep seen turned into a dog, that stretched his mouth toward me, disappeared. And so when cutthroats cannot [succeed] with \knives, they bite with their teeth, and are symbolized by dogs. Indeed, when he disappeared, he cast the blame on another, no. 2974.

Those who have deadly hatred for others are in a dreadful hell beneath the buttocks with knives in their hands with which they want to strike the breasts of others, but in the stroke of stabbing the knives are taken away from them. They continue on in this way, like dreadful furies, no. 4049. A certain female [spirit] whom the most deceitful spirits overhead took as a medium wanted to cut the throat of everyone, no. 4101, see *Deceit (Dolus)*.

Worship (Cultus),

[I:187]

see *Church (Ecclesia)* and *Holy (Sanctum)*. One who only places worship in outward acts, no. 4099, *Gestures (Gestus)*. Worship is not an outward gesture but an inward act, no. 4615[a].

Desire (Cupiditas).

[I:188]

That I could not be harmed by evil spirits although I was continually surrounded by them, and they threatened harm and destruction, which they do to everyone who does not favor their desires, II Vol. no. 687 [53a]. All evil and all desire is aroused by evil spirits, III Vol. no. 6666 [331a].

A proposition to spirits: whether demons are able to do anything contrary to what they desire; for they say that they want what they desire. It was answered that they are not able, no. 54, see also *Love (Amor)*, *Affection (Affectio)*, *Will (Voluntas)*. Spirits and demons induced desires with conviction, and this so diligently that people do not know otherwise than it comes from themselves. Sometimes they bring on a persuasion such as they themselves are not subject to, for the purpose of leading the person astray, no. 105.

About certain spirits' insane cruelty that was pleasing to them, destroying the universe, so that nothing was left, no. 189, see also *Torment (Cruciare)*, and *Pleasure (Jucunditas)*.

Clear and long experience that all desires are poured in by spirits, and all longings are instilled through angels, no. 215. Good feelings that have fallen into the world of spirits are turned into desires, nos. 331, 332, see *Envy (Invidia)*. The cruelties that the diabolic gang commits in fantasy cannot be described, and they also burn to pour in sensation but the Lord takes away the instruments of death and sensation. Their commotion is heard under [my] feet, nos. 374, 375, 376. Those who have been merciless in life try to torment their comrades and whomever [they come across] by way of fantasies,

and they are [those who enjoy tormenting a person] even to drawing blood, and [doing] this with their highest delight, no. 377:1. Those who take pleasure in cruelties are in turn exposed to similar cruelties by others, no. 391. The passions and pleasures of the body, depending on their evil motives, are turned into different horrible, dreadful animals, which attack; thus a hell results from their pleasures, no. 387.

[continuation p. 399 s.v.] **Desire** (*Cupiditas*).

Their punishment of running around, who understand truth but still allow themselves to be held back by [their] desires, no. 436, see *Gyre* (*Gýrus*). A kind of punishment, that they are brought into a state of childlike uprightness, yet are dominated by a desire of surpassing others in the understanding of truth, which they want to hide, wherefore they intensely desire [to be released] from that state, no. 437. Certain spirits are enkindled in such a way so ardently with the desire of possessing and putting on even those things that they know would not be for them but for me that they scarcely can rest until they obtain [them], no. 597. Certain [mediums] are driven by no other desire than that of speaking, no. 598, see *Speak* (*Loqui*). The most cunning are held in Gehenna. They are rarely sent out; they are restrained by other spirits from being sent out. They desire to ensnare in secret through a malicious inflow into desires. They appear up high, in front, no. 639. From such desire and enjoyment [of evils] they acquired a nature such that they cannot at all desist [from these evils], which they admitted, no. 644. Those who are accustomed to bring themselves into heaven under an angelic appearance are themselves turned into animals and birds of various kinds, befitting their passions and fantasies. I saw them, and they were even white, no. 716. People [who fall] into passions and illusions, are unable to grasp what is good and true, until their chills and shadows have been dispelled, no. 738. Spirits are greatly inflamed with desires even for such things which were of no use to them but to me, no. 817. An appetite for eating also remains, although they know that they are not for themselves, which was allayed when I acquired them for myself, no. 818.

The functions of the Spleen, Liver and Pancreas are to cleanse the passions, but the Kidneys falsities, therefore these are not within the Peritoneum, no. 1010. At the left side of the brain [is all that] looks to passions, at the right to falsities, [n.] 1023, see *Callous* (*Callus*). Incrustations arise from desires, and are determined by falsities from these, which are dispelled by higher knowledges of truth and good, nos. 1026, 1028, see *Callous* (*Callus*). The societies [of spirits] joined to [people] are like their fantasies and passions, no. 1204. In the other life they no longer have care for food, for clothing, for shelter, so without desires of these things they can live in peace, no. 1243. There are spirits who love white garments and were driven by desire so that I [felt a longing to] buy them, what they are like; certain [desire] only those which are very durable, nos. 1333, 1334. In order that the soil, that is, the mind may be suitable, passions that have as it were shaped the nucleus and filled it up with falsities, must as it were die, and thus falsities must be rooted out, no. 1480,¹¹² see *Love* (*Amor*). There are spirits, who may be called cravings, just as others [may be called] desires; for appetite corresponds to have-a-passion-for, nos. 1566, 1568, see *Appetite* (*Appetitus*). About the disorderly desire of venery, see *Marriage* (*Conjugium*) and *Storge* (*Storge*).

There are evil spirits who bring on both thought and its speech, and the response, as well as at the same time the life of their desire, so that they control and lead a person astray, no. 1795. There is a soundless speech, like that of demons, who silently bend a person's thoughts, evil spirits through desires, good spirits through affections, no. 1889, see *Speak* (*Loqui*). Those who do not have faith and have passions are bent with more difficulty by the Lord than those who have faith, and let themselves be led along by their desires. The subject aired by spirits, plausible arguments, nos. 1936, 1937, *Truth* (*Veritas*). A certain spirit burning with the desire of having something was seen as it were something small floating in a field of desire and being greatly tormented in it. But as an aura of uses came in the

¹¹² ms. 1478.

torment was alleviated, and just as the aura of uses came in he received comfort. Desires apart from use, which they afterwards fabricate for themselves, have been communicated to me, nos. 2024, 2025. I was in a certain state of peace, passions having been taken away, which surprised spirits that I could live in this way, since desires were taken away, in which they placed their life. But it was said to them that the life of peace is from the Lord, thus is heavenly, and that it is appropriated more, because it [flows in] through the innermost and very inward regions, from which comes a keener perception of joys. The life passions, which they think is within them, is ascribed to them, consequently [their] nature is: it is otherwise with those who have faith, no. 2102. Even certain evil spirits were so affected by harmonious singing that they were carried up into heaven and spoke with me from there. They said that they had been greatly beguiled in their view of heavenly joy, that it was immeasurably greater than the joys of the pleasures of the body, which they called dirty and filthy, saying that they perceive heavenly joy as if it were their own, because [it is perceived] from inner sensation, no. 2109, see *Music (Musica)*. There is not even the least thing in the mental life or the least thing in the feeling of a person on earth with which societies do not interact, which they understand better and desire more than the person, nos. 2169, 2170. A person should not resolve to do something. This gives spirits an opportunity to desire it. They desire it intensely and they persuade so convincingly that it becomes a certainty, consequently a person loses freedom; and [sometimes something] is permitted that otherwise would not be permitted no. 2176. In general the Lord does not break anyone but bends, permitting desires to a certain degree, tempering through others, and thus bending [them] into good feelings, nos. 2194 to 2196, see *Break (Frangere)*. To eternity there can never be a full interaction, for in one idea there are countless elements, and individual evils, successively increased from the first parent; and since there are countless ideas belonging to one desire, and innumerable desires with their compositions, no. 2292, see *Correspondence (Correspondentia)*. The restful state of evil [spirits] is a state of passions, consequently that their rest is in turbulence, as in a raging sea, nos. 2342 to 2345, see *Calmness (Tranquillitas)*. There are convictions and feelings, these rules minds. [My] mind was not moved by conviction of speech alone, but [it was] when there was feeling together with passion, by which alone certain spoke with me entirely entire without voice, no. 2371. Those who trust in their own prudence, they are brought into persuasions and desires by [evil] spirits, who even confirm them, for whatever comes from ourselves and from evil spirits tends towards destruction, from much experience, nos. 2429, 2430, see *Faith (Fides)*. Angelic portrayals occur such in the world of spirits that on examination they are seen turned into animals of different kinds, according to their natures, desires and feelings, nos. 2492, 2493, see *Deceit (Dolus)*. Sciences are not to be rejected, but through them truths are to be confirmed, just as are not desires and pleasures, provided only they flow from uses, not however the reverse, no. 2523. If evil spirits were compelled to do good and not permitted to punish and to do evil, they could not live, no. 2880, see *Evil (Malum)*. Human beings want the universe only so that they may eat, be clothed, have a dwelling, and keep warm, and that this is insane, no. 2908. There are three loves from which all desires, evil and false, come: the love of self, the love of the world, the love of earthly things, no. 2910. I was let back into my original state and was then granted to perceive how a person is bent by the Lord; away from passions through convictions arising from uses, into passions by the evil, and out of passions through good spirits; and that then evil spirits could in no wise stream in, nos. 2911, 2912, and also no. 2918, see *Turn (Flectere)*. When spirits think and speak through another, they pour their passion and conviction into him therefore he does not know otherwise than that he has spoken from himself; because speaking from passion and conviction is imagined to be done freely, nos. 2969 to 2971, see *Speak (Loqui)*. Stubbornness pertains to desire and conviction arising from the human. Those who have faith ought to have nothing of stubbornness. It is taken away by the Lord, in this way they can be led, no. 2994. The life of spirits consists in desires and fantasies without which they could not live, therefore they are bent by the Lord through these which are [the desires] of their life, no. 3014. I realized that after the flood mankind was turned upside down, namely that the dreadful passions and pleasures in

tormenting the Lord remained but the knowledges of faith were separated [from desires], thus that this hereditary character was successively lessened in the posterity, nos. 3376, 3377 *Church (Ecclesia)*. In this way thinking was separated from the will, which was left to its desires, so that there was no will, thus differently than was the case with the people before the flood, NO. 3376, see *Church (Ecclesia)*.

The affectional life is like the fire of a fireplace, or a candle, and the life of reasoning is like the glow from it, no. 3539, see *Fire (Ignis)*. A life of belief based on intellect cannot enter into heaven, where there is the life of love. This is reason why the life of lusts must first be purged away, nos. 3693 to 3696, see *Love (Amor)*. The lives of convictions constitute the shell, the lives of lusts constitute the kernel, which lives for the most part join together; for conviction flows in and subdues the lusts, just as the lusts are apt to do that induce convictions, no. 3696, see *Love (Amor)*. Spirits with other spirits, and also with me, not only poured in passions but also convictions so that I could not know otherwise than that I was such. With a person they can pour in desires, and thus arouse convictions, so that a person never knows otherwise than that they come from themselves, together with desires, such as revenge and killing. Then they are in their joy, no. 3782. From experience, that spirits induce not only desires but also convictions upon their medium, and that the medium consequently supposes that he is thinking and speaking on his own. Desire and at the same time conviction bring this with it. Spirits consider a medium scarcely as a slave. This shows that a person who does not have true faith is a servant of other spirits, no. 3786, see *Freedom (Libertas)*. Those who live in a faith based on knowledge and understanding and not in the life of love, but in the life of lusts, are reduced to confused obscurity in the other life, with the result that they know nothing, nos. 3904 to 3908, see *Faith (Fides)*. There are today two lives, the life of convictions in the life of passions. Those who imagine a man can be saved by faith alone separate these lives, thus thinking from willing, and imagine themselves to be saved by a life of thought alone. [Those who have a] life of conviction are purged differently than [those who have a] life of passions, nos. 4050 to 4054¹¹³, see *Faith (Fides)*. The deceitful are more deceitful in the other life, and sirens are skilled in magic arts that were quite unknown to them in the life of the body. The reason is because it is in the life of passions, which has with itself and produces knowledge, and just as wild animals and beasts, which have it in their passions, others in their affections. They know all things, whatever are necessary for them, that a person needs to learn through knowledge handed down by mouth or by books, about which many things, nos. 4057, 4059, see *Knowledge (Scientia)*. Spirits have a life of convictions and a life of passions, about which [4114:2, 3], and about the distinct operation of these in a person, many things, nos. 4115 to 4120, see *Conviction (Persuasio)*. Groupings according to passions and fantasies, nos. 4484 to 4487.

Cares (Curae).

[I:189]

Under the left foot I saw Room with furniture, from it a large hall, going out from there a small ugly woman. They are those who are extremely busy with household chores, and not which are of faith, therefore they are small and ugly, nos. [1573,] 1574, 1574½.

[continuation p. 939 s.v.] **Cares (Curae).**

About a state of lower peace or of a calm mind, which was shown [to me] and how worries upset it, as well as how bodily cares do, no. 1908, see *Peace (Pax)*.

Curiosity (Curiositas).

[I:190]

From curiosity spirits want to know everything, therefore they also inquisitively arouse all and the least things in a person's memory, and this process cannot be stopped, no. 58.

¹¹³ ms. 4055.

A dwelling, where a wheel coming down from on high was led around in a circle, of those who search for something different, for the sole purpose of enjoyment from it, no. 276. Certain spirits, as soon as something happens, think they know, and say that thus it is, one after another with conviction, when nevertheless what they say is false, no. 599

[continuation p. 572 s.v.] **Curiosity** (*Curiositas*).

That in place of the appetite for eating in the other life is the enjoyment of learning; for spirits everything that is encountered, for angels whatever is good and true, no. 741. Spirits are very curious to know what those are like who arrive from the world. Curiosity is for them as it were spiritual food, no. 885, see *Society* (*Societas*). There are those who run forward, and report to others what they hear, and who suspecting, are thinking all things are being said about themselves, and many [other] things, nos. 916, 917, see *Infundibulum* (*Infundibulum*).

The outermost ligaments, also, relate to reporting spirits, who hurry and report what they hear. They are those who enjoyed such a desire in life, no. 985.

About the secretions of the kidneys, that they are of a threefold nature. Some of those [spirits] apply themselves to the left side below the elbow. [Their] speech is harsh, cracked, and they want by some method to bring themselves within. They are those who investigate what a person is thinking, and present themselves as if they were those very persons, no. 999½. This kind in their lifetime agree and favor for the sole purpose of knowing what the person is like, or what he is thinking. So they try to make their way inside and to know one's deeper aspects, just like those spirits, no. 999½, 1000. Those who relate to the bladder are those who examine outer elements, no. 1002, see *Kidneys, Ureters, Bladder, Urine* (*Renes, Ureteres, Vesicam, Urinam*). Spirits are curious, wanting to know whatever is happening, and they are distressed if anything is hidden from them. This is the source of their spiritual food. From the kind of foods that they enjoy it is also known what their natures are, nos. 1055, 1056. About spirits who search out a person on earth's attitude, thoughts and desires, keeping them in them for a long time so that what he is like may be known. And they search out not only the person but also the person's friends, to whom, as spirits, they join ideas; and they are those who want to search out people's thoughts about princes, and what people's passions are so that they may keep them chained to themselves for the sake of some profit, nos. 1127 to 1134, see *Pulling* (*Attractio*). They are those who allure thoughtless utterances and retain them, for the same reasons, and do not care about those things with which [the speakers] explain their own words, no. 1135, see *Pulling* (*Attractio*). There are those who are examining and binding a person on account of his company, no. 1137, see *Pulling* (*Attractio*). Certain spirits search out the thoughts of others in regard to whether their words flow freely and to appearances in agreement with their thoughts, and thus they are positive that they are so, [they believe] otherwise if they do not so flow. They relate to the little skin glands, which are of two kinds: one [which accepts] if their statement which they bring forth is consistent, one [which does so] without such observation. They are those who in the life [of the body] want to find out everything, whether it is their business or not, with a difference [among them]. There are troops of such. The little glands have a relationship is evident from the correspondence of such things with the inward elements, nos. 1569 to 1572.

Higher knowledge is the food of spirits, but the higher knowledge of truth and feelings of goodness are heavenly foods, spoken of, nos. 3564¹¹⁴ to 3567, see *Eat* (*Edere*). How curious spirits are was seen by the fact that some societies had sent [some] of their own to me, and how inquisitively they asked about something flaming that dazzled the eye, even the inward sight; so [it was seen] that it had been observed by them also, no. 3630, about that flaming something, no. 3629, see *Angel* (*Angelus*¹¹⁵).

Run (*Currere*).

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¹¹⁴ ms. 3565. See Latin Index II, *Cibus, Edere* and *Scientifica et Cognitiones*.

¹¹⁵ ms. *Angeli* but that heading does not exist.

How they run under the veil, no. 435, see *Veil (Velum)*. How they run around in various gyres and are weighed down, no. 436, see *Gyres (Gyrus)*.

Carriages (Currus).

[I:192]

That there are those who see themselves to be transported in carriages and driven around, so as to find those with whom they may associate, nos. 297, 298. A habitation where there are many chariots and horses, and there they seem to ride in chariots and walk. I spoke with them, and they are highly educated but of sound reason, no. 302. About those who are driven by a carriage, how they are carried about, and that they entirely seem to themselves to be driven, no. 308.

There was disarray in the world of spirits, a kind of mental image of the last judgment. First there was a murmur of many all talking and thinking. Then the clash between reasoned arguments and truths was heard as an army of chariots and horses, or [of very many] on the streets, at the region of the left temple, nos. 1316 to 1320, see *Harmony (Harmonia)*. I saw a carriage with a man in it, who had two horses, and a thoroughbred horse kicking back, on which there was a man. The carriage with the horse, and the rider thrown off, which another man mounted, symbolized such a prophetic function, which was thrown off backwards and that another mounted, no. 2276, see *Prophet (Propheta)*. About bell spirits who are heard like belled horses before carriages, who dispels spirits, nos. [2862,] 2863, see, *Bell (Campana)*. Certain ones seemed to themselves to be carried in carriages and to be endowed with a body, denying that it is a fallacy, but that it is a fallacy, no. 2985, see *Life (Vita)*.

Skin (Cutis).

[I:193]

There are those who relate to the outward skin. They brought on heat arising from exhalations, saying that they cover all, no. 828.

Little children, especially babies, are carried into heaven by the shortest route, portrayed by the cuticular ducts, nos. 1022, 1035, see *Chyle (Chylus)*. The membranes of the body and muscles relate to spiritual qualities, no. 1060. The inhabitants of Saturn are covered with a thick skin, resisting the cold, so they do not have to worry about clothing, nos. 1522, 1523. Those who relate to the little skin glands, nos. 1569 to 1572, see *Curiosity (Curiositas)*.

[continuation p. 880 s.v.] **Skin (Cutis).**

Certain spirits caused a crosswise motion, there were others who did so regularly, more strongly, others who [pulsed] by jumps from one finger to another. They were those who constitute the outer skin of the head, and were for the most part of the female [gender], who think about spiritual and heavenly things from the outer senses, and the more they reason, the farther outward they go, no. 1693. About the inward membranes of the body, or about the pleura and its continuation, nos. 1721 to 1726. Those who constitute the outer skin are those who stay with the literal meaning of the Word but still admit of deeper meanings. They are those who stay with the literal meaning of the Word, and with a deeper meaning too, but in so far as it favors their theories and ambitions. The case is similar with the outer skin, which transmits both. They can scarcely relate to the angels, for they admit only those [opinions] that favor them. They turn away when they are told that they do not live from themselves, or that that they are instruments of life, nos. 1736 to 1739. Those who constitute the inward cuticle are those who imagine things which constitute the outer skin originate from themselves. They speak, and indeed from pleasure, a pleasant feeling and the like. They are upright, understanding enough, insane only this respect that they imagine things to be done by themselves, which are done by others. Those constitute the outer skin who react against the inner parts, although they are controlled by the inner parts. They are especially from our earth. When however there is a major proper reaction they are brought back to equilibrium by punishments. They are also perfected so that they may constitute inward membranes, for in the body nothing exists but what is organic, thus membranous. What is within is

heavenly, thus life, which the fluid bloods portray, nos. 1740, 1741. There are more of those who constitute the outer skin than other spirits. How they operate is examined. A resistance or reaction is slipped into [a person] against things that are honorable and good, which they may get out of, which [desire to get out of] is also slipped in. A medium of the kind of spirits above-mentioned is attached behind at the back of the head, and through him or her they hold back what is good and devout, so that the person or spirit perceives a resistance and annoyance. The medium, when he comes up, appears in the form of a dark cloud; an experience. And they are those who take too much pleasure in everything to do with the skin, and they are called “dainty”¹¹⁶ and feel repulsion at any good work; why the kinds and species of them are many. The skin spirits shun the inward parts [of the Word], with which inward parts they are constantly struggling. Those who actuate them are those who constitute the scaly and dirty skin. Skin spirits, when they are behind, pull the back of the head down, so to speak. [Such is] not [felt] by people of this earth because they are entirely superficial; and because such spirits persecute inward qualities, they give the control of themselves over to spirits of the scale or of the types of filth [of the skin]. When they have been disposed so that they may be of service to inward qualities, then through them just as through the skin, better things are instilled and foul elements are discharged; then they are in equilibrium. Spirits of this kind even try to take complete possession of a person and put themselves in his place, which was shown to be impossible in accordance with the nature of those who relate to the skin, because they place everything of a person in it, taking possession of a person in this way. They also block up the ear, so that a person can scarcely hear, likewise scarcely understand, nos. 1743 to 1751.

In my sleep I was bothered by those who practice witchcraft. They fled from my scalp with a whistling sound of air. There were also some in the cavity of the occiput, who blew a rather strongly felt wind there, imagining they had killed [me] by witchcraft, nos. 2864, 2865, see *Magic (Magia)*. Those in Gehenna. Some female [spirits] were felt creeping among the hairs of my head, no. 3206, see *Adultery (Adulterium)*.

The pulse of adulterers and the cruel overhead, where David was, was felt in the outermosts of the skin of the left chest, not inside. From this it is evident that they are not in the grand human being, no. 3673. Sirens entered into many societies of the upright which constitute the outer tunic of the chest, the loins, down to the feet. They who constitute the outer skin are the kind who reason readily, perceiving nothing, regarding what is true and good, and place wisdom in reasoning alone. They, however, constitute the scaly skin. They are those who have become so from drawing truth and good into confusion by means of philosophical and scientific trivia, who consequently have no common sense. Those constitute the skin who are easily persuaded, not knowing what is true and good. Those who constitute the skin of the provinces of the genital members are those who allow themselves to be seduced by simulated love towards little children and by simulated marriage love. Those who constitute skin of the thorax are those who allow themselves be seduced by simulated mercy, for the outer skin allows itself to be deceived by external stimuli, nos. 3700, 3703, 3704. Magician spirits, about them, at length they become like skeletons composed of nothing but skin and bones from head to heel, scarcely anything whatever living remaining, no. 3705, see *Knowledge (Scientia)*. It was shown where sirens went when they wanted [to go] into the inner regions of the brain. They were carried by way of the pores of the skull, an excremental passage, into the outermost elements of the scalp, into little pits, where lice are usually born, especially on those who are infested by scabies, and on corpses. In those ditches they seem to dissolve among garbage. Those who [wanted to go] toward the thorax were carried as it were through the outer skin, into ditches, where there are lice, which are also filthy little pools of sweat. They make their exit to live in the vilest [excrement], nos. [3718½,] 3719, 3720, see *Siren (Siren)*. About those who dwell between the sutures of the head, no. 4098, see *Head (Caput)*. About those who are at the skin, no. 4597[a].

¹¹⁶ Latin *delicati*, meaning, addicted to pleasure; self-indulgent/comfortable; pampered, foppish, effeminate.

Swan (*Cyngus*). [I:194]
Certain well-informed among the idolaters, who seem to themselves to be gathered around a kind of swan, no. 394, see *Gentiles* (*Gentes*).

Gall (*Cystis*). [I:195]
Hepatic and gallic, and also pancreatic bile, no. 893, see *Bile* (*Bilis*).

Condemn, Damnation (*Damnare, Damnatio*). [I:196]
That evil spirits pour in things which are false and evil, and immediately from those things which are theirs, they accuse and condemn a person, III Vol. no. 7565 [363a]. Actual and hereditary evils cannot condemn those who are the Lord's, IV Vol. pg. 75 [390a].

David (*David*). [I:197]
About David's cruelty against the nations, no. 2617, see *Marriage* (*Conjugium*). About David, that he is in a place of adulterers and cruel persons, and that he understands himself in the psalms, and what his nature is, nos. 2621 to 2625, see *Adultery* (*Adulterium*). More about David, that he applied everything that is in the psalms to himself, and about his cruelty, nos. 2638 to 2645, see *Cruelty* (*Crudelitas*). It does not matter that David is called a holy man, since they did not know otherwise, because he represented the Lord, no. 2657, see *Word* (*Verbum*).

[continuation p. 672 s.v.] **David** (*David*).

David, because he understood himself to be meant in the psalms, sometimes imagines himself to be the supreme one in heaven, which he imagines to be aloft. And when he is permitted, he ascends as it were by the rungs of a ladder, even to the highest point, when a horror arises, which was communicated to me, no. 3656. When David struggled out to the highest point, and therefore seemed small, first he seemed to himself through fantasies to send the Lord below, then he declared himself God, subduing others who did not acknowledge [him], by casting [them] down by his method, which showed, but as hair, and whirling [them] around, sending [them] into a vat. A pontiff approached, who also was of the conviction that he was god. He treated him similarly, by saying that he was holding the Lord bound, and that he was god, and that he would show him his kingdom. When the pontiff also heard that it was David, thus a saint, he denied the Lord and followed David, but he was not able to show the kingdom. He thought if he did not acknowledge the Lord, that he could not be acknowledged as God, so David formed him into a cloud, spoken of, nos. 3657, 3658. I noticed that they were not permitted to name the Lord, but Christ, no. 3657.¹¹⁷ From there David [betook himself] to evil inward spirits in front, who were unwilling to worship him as god, whom he quickly subdued by his cruelty, by whirling [them] around, casting [them] into the vat; and also others by [breathing into them] the enjoyments of adultery, no. 3659. When these had been subdued, he went on to the right where angelic spirits begin, where he rushed with similar passion, but still he was afraid, as a result of the horror that had struck him before. But as soon as he came there he began to choke, to smell his cadaverous stench, so that it was as if he would perish. So he was thrown down from there into the earth of lower beings, calling the heaven of the Lord "hell," because there he came into torments, when into an aura contrary to adulteries and cruelty; but he was suddenly cast out of the lower earth, no. 3660. The pleasure was felt of one who wants to be worshiped as god. It occupied the left side of my chest, passed by way of the left nipple toward the genital member, no. 3661. David is struggling up to join those who were in the highest regions, for then he is a refined spirit, because spirits spoke through him, spoken of [nos.] 3664, 3665, see *Deceit* (*Dolus*). And although they appear so refined to themselves, they are nevertheless duller than the rest, for in the angelic auras they become more excremental, even more cadaverous, than others. This was said to them and to David, no. 3665. **David**

¹¹⁷ ms. 3658.

confessed clearly that he had not understood what he had written, that he had thought they were secrets but what they were he had not known, that he knew that a certain one was going to come into the world, but that he had not had information about Him, and that he had applied all things to himself and the Jews according to the sense of the letter. It was said to him that consequently he had not known the Lord, nor the higher knowledge of faith, thus not inward things, and that he only been in outward regions, to this he could make no reply, no. 3674. I spoke with him about the nature of the hatred he had for the gentiles, that Abram had been an idolater, that the Jews were worse than the gentiles, for which reason the church [was being transferred] to the gentiles; and that now [it] too [is being transferred] to the gentiles because the Christians are worse than the gentiles, no. 3675. Because David was as of that character, the deceivers overhead, poured in wicked actions through him, as through their medium, with the view to having the blame redound upon David. David was then rolled up in the veil, struggled back with his convictions and fantasies for a long time, casting himself with the veil into all quarters, sometimes outside the veil, for the veil and its variations symbolize fantasies and their changes, no. 3682. After this over my head he acted as Python, imagining he could call forth whomever he wanted. Whether he drew this from his life was not granted me to know. But what he called forth were dogs and snakes that would have torn him to pieces if he had not fled, no. 3683. It was said and corroborated by those who were overhead that he had been their medium, and that he had been called a dog by them, which angered him. Because he wanted to rule over others he was wound into a cloudy veil of authority, and let down. The deceitful overhead are those who claim to be the holy spirit, nos. 3684, 3688. The deceitful called forth hell to destroy me, but in vain; also David with his own cruel paraphernalia, but he was immersed in a cloud, no. 3851, see *Kill (Interficere)*.

Propriety (*Decorum*). [I:198]

Liver [spirits] mix honorable and dishonorable qualities; Pancreatic [spirits] the proprieties which are the formalities of honorableness [— from the improper], depending on their office of mixing, no. 1011.

About women, who after young womanhood place everything in proper forms and worldly matters and do not care what faith is, nos. 1226 to 1229, see *Hair (Capillus)*, see also *Honorable (Honestum)*.

Fall (*Delabi*). [I:199]

That an angel fell with trembling on account of falsity, nos. 2550 to 2556, see *Heaven (Coelum)*.

Indulgence (*Delicatum*). [I:200]

The punishment of indulgent women, who are not born [into such elegant conditions] but out of filthy idleness, arrogance and love of the body solely indulge their inclinations and thus live without any other purpose. So they clash among themselves, tear and treat each other so miserably and cruelly that it is dreadful to describe these things, nos. 592, 593. They are forward a little toward the left, no. 593.

The “dainty,”¹¹⁸ who relate to the outer skins, before they have been reformed, feel repulsion at any good work, no. 1746, see *Skin (Cutis)*.

That under the sole of the foot live, in filth, which they carry off, very many who were indulgent women, and most famous, because they were sirens, nos. 2772, 2773, see *Excrement (Excrementum)*.

Delights (*Delitiae*), [I:201]

see *Pleasure (Jucunditas)*. A delightful element of understanding [coming] from insanity was portrayed, like lace, that touches the innocent; so that from such [souls] what is useful and delightful

¹¹⁸ Latin *delicati*, meaning, addicted to pleasure; self-indulgent/comfortable; pampered, foppish, effeminate.

[can be produced], no. 231. Certain acquaintances and people unknown to me were raised up into the forecourt of heaven and spoke with me from there, saying that they saw and felt ineffable delights, no. 288, see also *Pleasure (Jucunditas)*, *Joy (Gaudium)*, *Happiness (Felicitas)*, *Heaven (Coelum)*. The delicious feeling of the body in accord with the connection of its parts, which is the body's health, can be said to be inward, or bodily peace, no. 370. The kinds of pleasures and delights are many. Those which are genuine have happiness in themselves, this has peace, and this has innocence. They are from the Lord. They can also be shared, no. 428. Counterfeit pleasures are from those who were evil, no. 429. There are pleasures, external enjoyments and delight produced by evil spirits, but they are like artificial objects in the world, made of waxes and colorings, nos. 755, 756, [see] *Pleasure (Jucunditas)*. About spiritual delights, and heavenly joys, and the number of them, nos. 903 to 906, see *Happiness (Felicitas)*. Those who in life reflected much on those things that they heard, saw, read seem to themselves to stand rather deep down. There the place is grassy, lovely. They harass no one, nos. [1230,] 1231, 1232, 1233, see *Reflect (Reflectere)*.

[continuation p. 803 s.v.] **Delights (Delitiae)**.

Spirits of Mercury said that that they did not know what inward matters are, such as that sheep symbolize innocence, nor what is serious. But what is happy, this they said they knew, because they are happy with and boast of a knowledge [of realities], no. 1442. Those who take such pleasure in revenge that it is their "delights," which revenge is their most severe punishment; and they are kept for centuries below Gehenna, until the life of those delights has as it were been blotted out, nos. 1488 to 1497, see *Revenge (Vindicta)*.

About those who in the life of the body think badly about everyone but nonetheless slip into their pleasures and delights, even into their good feelings, indulging by a look, a gesture and words. In the other life, however thoughts are evident, therefore they then destroy the enjoyments of another, turning them from pleasures into unpleasantness, nos. 2075 to 2082, see *Deceit (Dolus)* and *Envy (Invidia)*. The states of delights and pleasantness in the other life are unlimited, inexpressible and most unknown to mankind, and every mental image has its own state of affection, thus of happiness, nos. 2585 to 2588, see *Happiness (Felicitas)*. At a certain distance behind are those who live delightfully performing services for each other in a pretense of friendship on account of pleasurable associations. They are inward magicians, for when examined by angels they were seen as thin intestines, bloody, no. 3137.

Tooth (Dens).

[I:202

The face of the robbers of the desert is a very black something. Only a gaping maw of a mouth appears, with a row of teeth, like a dog's jaws, no. 763. About those robbers see *Jews (Judaei)*.

[continued in the unalphabetized manuscript, p. 714 s.v.] **Tooth (Dens)**.

About pirate-robbers—busy, deceitful, for whom the face was only a shaggy beard and rows of teeth, nos. 1151 to 1160, see *Deceit (Dolus)* and *Urine (Urina)*. There are others of this sort, less busy, grating their teeth offensively, at my right side and left, *ibid.* see [no.] 1156. About spirits of Jupiter speaking with me through the lips, and also through the gums of the teeth, nos. 1657, 1658, see *Speak (Loqui)*.

A certain pirate with me, whose face was only rows of teeth, twisted around a scroll in the form of a fish, which symbolized his foul earthly qualities, no. 2953, see *Pirate (Pirata)*. The most deceitful cutthroats, when they cannot [use] knives, bite with their teeth, and are symbolized by dogs, about which, no. 2974, see *Deceit (Dolus)*. The zeal of a preacher was displayed, which was so great that the spirits could not stand it, but [what he was like] was indicated to me by the foul smell of teeth, no. 3200.

Dippel was shown as a large set of teeth, no face, about him and his misdeeds, nos. 3485 to 3487, see *Dippel (Dippel)*. There were invisible spirits rising up at the back, like a cloud, from whom the stench of teeth and of burnt bone was smelled. They were Dutch, because they were earthly. In the spiritual realms, examined by angels they appeared just like rows of upper teeth, their faces pulled back above, nos. 3498, 3502, 3507, see *Dutch, The (Hollandi)*. In a state of mind midway between sleep and wakefulness I perceived something like a tooth, but it was not a tooth, which was turned into milk. This was perceived by the angels, expressing their desire that earthly qualities, which are symbolized by a tooth, may become like this. This also showed what kinds of mental images also there are: that it was not a tooth, but it was perceived as a tooth, to which other qualities are joined, no. 3791. *What uses comedians serve. They represent the teeth, no. 4315. A toothache came from hypocrites, nos. 4348, 4351. About hypocrites, that they hurt the dental gums, no. 4419.*

Desert (*Desertum*). [I:203]

About the desert and its description, where Jews rove about and with women lie in wait, and those whom they come across they most cruelly maltreat, torment, burn up, boil, nos. 723 to 732, 749 to 754, 745 to 748 see *Jews (Judaei)*, and also [nos.] 761, 762, 763, see *Jews (Judaei)*.

That deceitful murderers are kept in the desert and in forests, no. 1865, see *Kill (Interficere)*.

Desire (*Desiderium*). [I:204]

Plain and longtime experience that all desires are poured in by spirits and that all longings are instilled by angels, no. 215.

About a spirit recently from the life of the body who was immediately received among angels, who gave him whatever he desired in thought, no. 2037, see *Angel (Angelus)*. Angels change societies depending upon their desires, and societies are their delights and joys, nos. 2091 to 2096, see *Society (Societas)*.

Despair (*Desperatio*). [I:205]

That temptations are continued to the limit [of a person's endurance], even until it seems there is no hope left, IV Vol. pg. 34 [379a].

How pride is cast down by temptation even to the point of despair, and what this state of mind is then, no. 170.

About the heavy attack of those who were in captivity, by evil spirits, the whole night, and finally to the point that those wanted to take away mercy, which remained their only comfort, and thus they were reduced to despair, and were freed, and raised into heaven among the happy, no. 220. The punishment of the worst spirits among the Jovians is in a tub where they are left to their fantasies, with a desire of freeing themselves. From this comes anxieties and torment. When they are without hope, they are set free, no. 589. Those who are let into heaven. They are first brought to despair about being let in, nos. 699, 701, 702 see *Heaven (Coelum)*.

Purgings are led to despair, no. 1042. Those who were from this side of the planet Venus were heard saying, because they were in a purging process and despair, that they were wild animals, abominations and hatreds, together with expressions of desperation against heaven and salvation when they suffered the extremes, yet they are saved, no. 1449, see *Venus (Venus)*.

Direction (*Determinatio*). [I:206]

About an indeterminate state of mind, or one without reflection on oneself or on objects, and a person on earth appears to him or herself as nothing, nos. 1706, 1707, see *Reflection (Reflectio)*. About the focus of spirits' searching look into me, nos. 2914 to 2916, see *Looking (Intuitio)*.

There are spirits who have a general mental image, bound to no principle confirmed in themselves, their aura dissolves as it were the determined mental images of others, but yet they are

fixed and determined in societies, about which n 3497, see *Idea (Idea)*, see also *General (Commune)*. About spirits who vanished as it were into a general sad aura, who imagined there was no arrangement or determination into societies in the other life, spoken of no. 3540, see *Society (Societas)*. There were spirits as it were flowing in the universe. They seemed to themselves as if they were in no society, invisible, the result of the fantasy that spirits were like that. I realized that love alone arranges spirits into societies, thus the Lord Alone, nos. 3685 to 3687, see *Society (Societas)*. It is love that gives direction to societies, because it is mercy towards the whole human race that gives direction to all things, and most directly to the heavens, to societies, nos. 3906, 3907, see *Love (Amor)*.

[continuation p. 714 s.v.] **Direction (Determinatio)**.

There are spirits who want to have everything and who do not concentrate on having anything definite; and who want to know everything but not anything definite. They ran through cities and similar things from my memory, but not remaining anywhere, thus running across all things with undisciplined covetousness. Those like this were portrayed by a large black, noble horse, which as to all its frontal parts was lifeless, as if made of ebony and marble: but its hind parts were wide, which were living but were full of dung, nos. 3970, 3971. About the aura of those who convince themselves that faith alone without good works is saving, that [now] there is nothing definite, but it was thought by itself, no. 3980, see *Faith (Fides)*.

God (Deus).

[I:207

That spirits play the part of anyone a human holds in great respect, and say they are that person, because they want to be adored under the guise of such, no. 4. Those from Jupiter did not want me to write That the Lord is Man and at the same time God, not knowing what God is, but that [I write] the Supreme One. They rejoice much that it is said that He is the Only Lord, and that He Alone is a Human Being, and that all the rest derive it from Him that they are human beings, no. 3049. The inhabitants of a certain earth in the starry heaven who progress even to the ninth use. They adore a certain bearded old man as their God. He was above my head when he spoke with them, and he is acknowledged by them by the fact that he pours his life into them, which was communicated to me. But he was then compelled to admit that he was controlled by another higher [than himself], besides other things. But there are many of this sort. It was said to them that they adore his life, thus they adore all who can inspire such a life in them, so there are innumerable [spirits] like this. Their God is held bound in their sight above [my] head. It was said to them that their God is such that he cannot free himself. They admitted their god they were looking at was uglier than a devil, who was silent, nos. 3281, [3282,] 3284, 3286, see *Star (Stella)*. Their god, because he had been exposed and thus seen, was angry, he therefore tried to harm me by means of certain arts, but I fell asleep and was awakened. There were spirits [around me] in a turbulent state, and with fury they were maiming someone very harshly, with fury, who was their god who had lain in wait for me the whole night. They were thinking they were maiming me thus. For they treat those in this way who despise their god. About this maiming, nos. 3296, 3297, 3298, 3299, see *Star (Stella)*. The mother of their god had been carried [from in front]. She had a bright face. He had called her to his aid; she is worshiped among them as a goddess. Their god was also shown [to me] such as a he had been in his life. He was an old man, with a brown face, or rather human clay-colored, quite ugly, sitting on some stool, head trembling, no. 3302, see *Star (Stella)*.

The Dutch do not acknowledge the Lord, but some supreme Being, and this resulting from the varied fortune of their business experience, from which they derived such an idea, which is also the reason they pray, and worship as others do, no. 3505, see *Dutch, The (Hollandi)*. David, when he climbed on high declared himself a God, subduing others; when a pontiff was approaching, who likewise was of the conviction that he was god, spoken of, nos. 3657, 3658, see *David (David)* and *Pontiff (Pontifex)*. The pleasure was felt of one who wants to be worshiped as god. It occupied the left side of my chest, passed

by way of the left nipple toward the genital member, no. 3661, see *Pontiff (Pontifex)*. What pontiffs are like when they sit in consistory imagining themselves to be gods and what they utter to be Divine. What kind of breathing they have then, and many more things, no. 3662, see *Pontiff (Pontifex)*. The world of spirits is such today that almost everyone is a fanatic and wants to be worshiped as the holy spirit and a god, no. 3815, see *Quakers (Quaqueriani)*. The mental image that Aristotle had had of God was shown by a human being up above at the left whose head was girded with a radiant circle, in this way it was shown that he had had some idea of the Lord, Whom he now confesses, no. 3951, see *Aristotle (Aristoteles)*.

Right (Dextra).

[I:208

Who and what is meant by sitting at the right and at the left of the Lord, II Vol. nos. 53, 54 [35a–36a].

There are many at the right who say they have the Lord with them, no. 430, see *Faith (Fides)*. In general those who are on the left side of the face are evil, those at the right are upright, no. 439, mid. Those who are at the left are in general evil, those at the right good, those at the back believe themselves to be the person, no. 445. The right eye [looks] obliquely downward under the left, no. 472, see *Eye (Oculus)*. In general those who are toward the right in the plane of the face are good, those who are toward the left in the plane of the face, evil, no. 636, see *Man (Homo)*. At the right side in the plane of the face, those who are there, nos. 811, 813, see *Faith (Fides)*.

Those who relate to the hepatic Bile, at the right and left of the head, nos. 1017, 1018. At the left side of the Brain [all things] regard desires, at the right falsities, no. 1023. In turn the right eye portrays the understanding of goodness, and the left eye the understanding of truth, no. 1027. It was said that the antediluvians worked into the right part of the head and the left side of the thorax, never into the left side of the head. Then I would have been lost. The reason, nos. 3362, 3375, see *Church (Ecclesia)*. The Lord guards lest the knowledge of faith enter into the heavenly qualities of faith, that is, into the right side of the face, about which things, no. 3863, see *Brain (Cerebrum)*.

Devil (Diabolus).

[I:209

What the kingdom of the devil is, that the looking is focused upon oneself; then when upon what is outside of self, it is reflected back on oneself. From this there is death, no. 53. Symbolic displays by evil spirits concern the kingdom of the devil, nos. 79, ff. Many spirits collectively who are being led along by love of self and of the world, not having been withdrawn [from these loves] by the Lord, are called the devil. Of these there is a very great multitude, no. 143. The worst kind of devil comes from the well-educated, thus from the apostate of the most ancient Church, no. 202. About idolaters, who seem to themselves to be turned into small animals and to build little houses, which are destroyed by those whom they call devils, and who bite, nos. 392, 393, see *Gentiles (Gentes)*. There are evil spirits who deceitfully slip into heaven, but are thrown out into a swamp, nos. 408, 409, see *Heaven (Coelum)*. It is granted to speak with hellish spirits, and no harm whatever comes to him who is with the Lord, however many he is surrounded by, nos. 406, ff. About gentiles who love to be punished so that they may come into heaven. They are even treated harshly by some whose bodies are dirty, yellowish and gnarled, whom they later shun, and call devils, no. 453, see *Gentiles (Gentes)*.

The devil's gang is the cause of all misfortunes and evils, both the direct and the remote causes of either foreseen or unforeseen misfortunes and evils, from experience, no. 1043. A certain one dressed in whitish blue clothing, on his knees holding a half devil, by which was symbolized that he was upright, but that he cherished such a love. Therefore, crying out fled away, nos. [1080,] 1081, 1082. It is permitted [to me] to speak with devils for various reasons, no. 1246. Devils spoke truth, as it were from faith, nos. [1255,] 1256, see *Faith (Fides)*. A certain murderer was punished and became as black as a mummy, and raised up, was shown to the angels, as the devil that he was; he also became cold, no. 1262, see *Kill (Interficere)*. About a certain devil who when he lived in the world had been among the respected,

thought of as wise [by some], by others as cunning, no. 1299, about him, nos. 1257ff., see *Kill (Interficere)* nos. 1267ff., see *Hatred (Odium)*, nos. 1292ff., see *Swine (Sus)*. Angels spoke through spirits with those in the lowest hell, no. 1315, see *Hell (Infernum)*. The devil is said to have been cast down to earth, what [this means] nos. 2550 to 2556, see *Heaven (Coelum)*.

[continuation p. 277 s.v.] **Devil (Diabolus)**.

Evil spirits have tried to destroy me with intense effort by open insults, by deceptions, secret [arts] by magic, by dreadful curses for several years, but in vain. From this it is clear that the Only Lord guards those who have faith, and that it is false to believe that anyone guards himself, no. 2592. To someone asking me why I speak with those who are evil I said because they are endowed the faculty of understanding and this faculty is the Lord's, no. 3094. The inhabitants of a certain earth in the starry heaven worship a certain God who inspires the kind of life in them with which they are delighted. He [was held] above my head. He is seen by them uglier than a devil, no. 3286. There were spirits who by means of phantasies entered into the mental images of others and attracted them to themselves. I heard that the devil was continually called on, perhaps for the reason that those are attracted who so frequently call upon the devil, no. 3407, see *Mental image (Idea)*.

Certain spirits asked why I spoke with devils. I said when that the devils with whom I speak had been people on earth, even of high position, about whom nothing such then could have been thought, and that they would not remain devils to eternity, but that all punishment is for the sake of a purpose, because nothing comes from the Lord except good, nothing except for a [good] end; and, because they confessed that with themselves is nothing but defilement, and also, that as to what is their own they are devils, nos. 3489, [3491], see *Church (Ecclesia)*. Black clouds were seen, in which was the form of a very black devil, no. 3996, see *Knowledge (Scientia)*. An upright spirit, who out of habit often named the devil, was let into a veil, as if into a sack. When he was set free from it, I felt his anxiety and trembling. He said that when he was in the veil that he lost hope, whether he would ever be able to get free, no. 4056. A certain one who was a devil more than others, only turned over [in his mind] motives for destroying others, no. 4323. Extremely malignant [spirits] torment the innocent [spirits] without any cause, no. 4370. The evil care nothing about friendship, but always [want to] torment in every way, no. 4375. Evil spirits are insane, wanting to draw all to hell, to themselves for tormenting, no. 4334. A [certain] unnatural devil, whose inward parts were turned outwards, no. 4367. There were many evil spirits around me, and I was protected, no. 4379. Evil spirits must not be dispelled, no. 4600 [a].

Day (Dies). [I:210]

That "day" In the Word means time in general, no. 1973, see *Regeneration (Regeneratio)*. States of mind are passed through in the other life, like the times of the day and the times of the year, no. 2294, see *Regeneration (Regeneratio)*, no. 2680.

Finger (Digitus), [I:211]
see *Hand (Manus)*.

Gods (Dii). [I:212]

There are very many among spirits who want to be worshiped as gods, and they seduce people on earth, I Vol. no. 1656 [32a]. What their gods are like who strive to possess the kingdom of the Lord from their own righteousness, a few words, III Vol. nos. 4632, 4700 [, 4701] [280a, 285a]. What they are like and the nature of their stubbornness, *ibid.* no. 4684 [284a].

[continuation p. 23 s.v.] **Gods (Dii)**.

That the leaders of the evil spirits are attempting to occupy the Kingdom of the Lord, III Vol. no. 5620 [319a]. Certain ones desire to become Righteousness, thus lords of the universe, III Vol. nos. 6465, 6466 [326a, 327a]. Hellish spirits and demons have their own leaders. They call themselves lords of the universe, even Jehovah. They hold those in hatred who worship the Lord, IV Vol. pg. 16 [370a]. Their chiefs are they whom they for the most part worshiped in life. But in the other life the end for those who love to be worshiped as gods is sad, IV Vol. pg. 34 [378a].

Spirits play the part of anyone a human holds in great respect, and say they are that person, because they want to be revered under the guise of such, no. 4. Every evil spirit has the urge to be lord over others, some, to be lords of the universe; so they are stupid, and one is easily controlled by another. Every one of them wants to subject someone on earth to himself as a most lowly slave. Consequently, if the Lord were not in complete control, people [on earth], possessed [by spirits], would instantly perish, no. 133. Evil spirits believe that they are the holy spirit, but they were asked from whom they go forth, whether it was not from some god of the heathens, baal or some other, no. 148½. All who say they acknowledge One Creator of the universe and not the Lord acknowledge nature, and in the other life some demon or spirit as a creator of the universe, whom he also claims himself to be. Experiences about them, for such cannot penetrate beyond nature in their thinking, no. 169, see also *Idol (Idol)*.

A certain evil spirit lifting himself toward the higher regions, imagining himself to be carried in this way into the heavens, claiming the Lord's power to himself, but wrapped around with truth by symbolic displays, having been cast down he was tormented, no. 260. About certain gentiles who worshiped the greatest God, magnifying themselves when they worship, and straightway changing themselves into the little worms, and that [they visualize that] the universe whirls, and that their greatest God following [it] watched what they were doing. They bring a kind of symbolic display upon him [who is their chief], no. 402 see *Gentiles (Gentes)*. The leaders of the ungodly on earth whom they worship as idols appeared like stars and suns on high and were cast down with their large crowd, no. 417. The gods of the ancients are also seen, like Venus in a beautiful garment, Phoebus with a body having shining yellow skin, Jupiter with lightning. Some believe they are these deities, no. 440. About Saints worshiped in the world, that there are three kinds, no. 443, see *Saint (Sanctus)*. Certain [spirits] under their leaders were plotting against me, and they took away my breathing, for the reason that they were trying to introduce all into heaven, [which could be done], if I were first killed, nos. 458, 459, see *Breathing (Respiratio)* see also *Idols (Idola)*.

I spoke about those who were idolaters and worshipers of men, that in the other life they all look for and adore them, Christians almost never do so for the Lord, and do not do so in the life of the body; that this is an indication that the Lord Alone rules the universe, and that He is the Divine Itself, which the devils turn away from and flee, no. 1558.

I spoke with Abram, who cast blame back on the Lord for the fact that the Jews were born, when they are such as they are and he together with them is as he is. But he received the reply that it was foreseen not only that the Jews but also Christians, who are as they are, even the worst were born; but it was foreseen also, and thus provided that thus evil would resist evil, and one would be remedy to the other, nos. 2873, 2874. Abram when apart from the Jews said that he did not know where the Jews go after they have been with him and that they disappear afterwards; and that there are many in filthy Jerusalem, whom he certainly could call together, but that this is [only] done with the permission [of the Lord]. no. 2875. [A conversation] with a spirit sent from Abram about the Jewish Church, how superficial things could symbolize inward things, no. 2877, see *Displays (Representatio)*. I spoke with the Jews¹¹⁹

Acquaintances find each other in the other life, and they also find those whom they have worshiped,

¹¹⁹ This unfinished paragraph is struck out marginally by a wavy vertical line; J.F.I. Tafel adds at the end [concerning the Messiah etc., no. 2878, see JUDA EI.]

such as Abraham, Jacob and others; so let people beware of hatred, revenge, lies, adoration for they miserably annoy them, [no.] 2909. In place of those who are being worshiped in the other life others can come up and impersonate him, which was demonstrated, no. 2921.

Flood (*Diluvium*). [I:213]

About the antediluvians, nos. 286, 286½, and also nos. 3358 to 3379, see *Church (Ecclesia)*; and also no. 3415, see *Net (Rete)*. About the Antediluvians, nos. 3579 to 3589, see *Church (Ecclesia)*; their persuasion, that it suffocates, for which reason some said that a flood was symbolized, that in this way they were suffocated one after the other, because such persuasion suffocates, about them no. 3583, see *Church (Ecclesia)* and *Conviction (Persuasio)*. Further about the antediluvians, nos. 3911 to 3914, see *Mouth (Os)*.

Dippel (*Dippel*). [I:214]

[continuation p. 767 s.v.] **Dippel** (*Dippelius*).

There was someone at my left side, later within me, and also in front above my head, attempting to do wicked things. He brought along a general aura of mental imagery, from which he nevertheless could speak, which amazed me, refuting everything, yet not knowing what is true and good. Looking black in the face, offering me a carafe of wine to drink, he said that he was Dippel, about whom it was said that the person to whom he gave wine who accepted it lost all understanding. Such also had been the effect that they had sympathized with him although they did not know what he said, the understanding of what is true and good having been taken from them in this way. He was seen as a large set of teeth, with no face, nos. 3485 to 3487. Dippel said that in bodily life he had believed that the spirit was something obscurely living. This he deduced from the fact that if the life of the body were withdrawn, nothing other than something obscure would remain, thus that the spirit was only like a specter. He supported this from the fact that wild animals also lived, thus he believed that something was supplemented to man. But he was told that the angels live in the highest light, wisdom, intelligence, happiness, no. 3890. He wanted to reason concerning the inflow of the grand human being into every single aspect of a human being. But he was told that spiritual things move the physical, like thought moves the face, and produces the motion of the tongue, of the lips, thus words; and that the will moves all the muscles. And about effort, but because he did not understand how it is with effort, he was asked, when he does not know the rules, how is it that he wishes to reason. For then reasonings are like scattered dust that does not stick together, no. 3891.

Dismemberment (*Discerptio*), [I:215]
see *Rending (Laceratio)*.

Disharmony (*Disharmonia*), [I:216]
see *Harmony (Harmonia)*.

Dissent (*Dissensus*), [I:217]
see *Consent (Consensus)*.

Distance (*Distantia*), [I:218]
see *Place (Locus)*.

[continuation p. 151 s.v.] **Riches, Wealth, Money** (*Divitiae, Opes, Pecunia*).

Riches should be valued according to the use to which they are put; similarly sciences, philosophy, and gifts of talent, no. 112, likewise also [wealth of] the higher knowledges about spiritual things from the Word, no. 113.

About those eye the wealth of others under the guise of friendship, that they wander about and ask to be received, and they are repeatedly and frequently with punishments cast out. Thus they wander about in a miserable state, no. 404. Those who because they pretend, harboring something different in the mouth from what is in the heart, undergo the punishment of being pulled apart and torn pieces by some who excel at this, more miserable punishment as feeling is induced, and there is resistance, so with an increase of pain, nos. 404, 865. The inhabitants of Jupiter do not know what it is become rich, no. 558. In the other life there is no distinction between the powerful and the lowly, between the rich and the poor, that kings can be in happiness when beggars are in misery. All things are regarded from the end in view, thus from the motive of their productiveness which they have, from experience no. 766. The things in the memory are like riches, for which there is no concern in the other life, but only for ends, toward which through them, as through means, [people] strive. Consequently they are regarded as of no value when one has a love for the end, no. 773. Rich people not having not been born rich, but having become such, living in luxury, go around in the other life in tattered Clothing, begging, experience, no. 777. There are many kinds of greed, depending on their goals and intermediate goals: those who acquire wealth deceitfully are in a room at the left, at the level of the shoulder blade. Those were seen who seek to take away the goods of others on some plausible pretext, nos. 908, 909. A rumbling was heard from those in dark rooms who lay on strongboxes where there was wealth, and were there because they were molested by robbers. As if in sleep, like miserable poor people, they spoke saying that they were nothing and also that they ought to be pitied, due to the fact that they were often molested and plundered by robbers, no. 910. Those who have not acquired their wealth through unlawful means, at the end, when their purging is complete, hold the same thoughts in mind as to spiritual wealth. Lest, of course, they be molested and carried off by robbers, they retain the same sayings, that they are nothing, and that the Lord ought to pity them. Thus they are perfected, no. 911.

¹²⁰ There are many kinds of greed, depending on their goals and intermediate goals. Those who acquire wealth for themselves deceitfully are in Rooms at the left, at the level of the shoulder blade, those were seen who on some plausible pretexts strive to take away the goods of others, no. 909. The rumbling was heard of those in dark Rooms, lying upon strong boxes where there was wealth. They were there because they were molested by thieves, and as it were asleep, although they spoke like miserable poor people, saying that they are nothing, and also that they are to be pitied, due to the fact that they are often molested and plundered by robbers, no. 910. Those who do not acquire wealth through unlawful means, when purging finally has been completed, they hold the same thing in mind as regards spiritual matters, lest they be molested and taken away by robbers. They retain the sayings that they are nothing, and in order that the Lord may have pity on them. Thus they are perfected, no. 911.

About spirits who search out people's thoughts and what people's passions are with the purpose of keeping them chained for the sake of some profit, and, for similar reasons, they allure thoughtless utterances, nos. 1134, 1135, see *Pulling (Attractio)*. Spirits seem to themselves to dwell in houses and bedrooms furnished with useful objects, which they put to use accordingly. In this way states of innocence are also implanted in them. Certain spirits said such things are fantasies, but they wanted money, which they said was real. But I said to them, what is money in the other life when they have no

¹²⁰ Our [author] himself repeated, as you will see, with few changes the words from "There are many ...," marked in the margin with a wavy vertical line.

need of homes, clothing or food. They are responsible for such things, because it is granted them to manage those things which are real and remain, in calmness and innocence, nos. 2447 to 2449. Certain spirits desiring to possess money not for the sake of any use but on account of money and delight of this, no. 2450, see *Greed (Avaritia)*. About the deceit of those who give attention to the least [desires and aims of others] so that they can turn [them] to themselves to their profit and advantage, without conscience. And about the deceits of flatteries, for the sake of their own profit or their own pleasure, or like things, that flow from the love of self and the love of the world, nos. 2495, 2503, see *Deceit (Dolus)*. From the realm of inward spirits it is evident what human nature is like today, for there intentions and motives [are out in the open], namely that they do not have anything other than power over all and possession of everything as their goal, nos. 2760, 2761, see *Purpose (Finis)*. About the outcome for those who are deceitful and sirens, who do everything for the sake of themselves and profit, that they are let down beneath the foot-sole by excremental passages, and dwell there in filth, which they carry off, nos. 2772, 2773, see *Excrement (Excrementum)*. Those sirens attend church, and the holy rites, but what their notion is about pious meditation true piety, nos. 2777 to 2779, see *Piety (Pietas)*. Certain continually strive to entrap and enchant the minds of others for the purpose of commanding them and getting hold of their goods, about them, nos. 2811 to 2820, see *Siren (Siren)*.

About Dutch spirits, that they are of the mind set to want to seize from all their own goods without conscience, and that they do not esteem any except the wealthy, not what is honorable, devout, learned, friendly. They judge about anyone they see, as to whether there is lucre from him, nos. 3500, 3503, 3508, 3511, see *Dutch, The (Hollandi)*. Dutch spirits were told, even by those from their nation who are in heaven, that they had been much richer than they were, but that they had looked to the common good as their end, and love toward the neighbor, and engaged in trade for the sake of performing a use in the world, and had not placed their heart in those things, adding that in the other life there is no respect of persons, whether it be a poor person or a rich one, nos. 3503, 3523, see *Dutch, The (Hollandi)*. Those today who come from the world think about nothing else than becoming the greatest and possessing all things, and do not care whatever about the common good. The Dutch likewise, they desire to be the greatest on account of riches, and to possess everything, no. 3711. Quakers, like Jews, love riches without any other purpose than on account of [having] riches, no. 3773. A certain one who had been more powerful than others in bodily life retained in the other life the disposition of wanting to be in charge. But he was told that he is in a different kingdom that is eternal, in which no one is esteemed other than according to goodness and truth, thus according to the mercy of the Lord. On earth they are esteemed on account of wealth and favor with the leading person, here likewise, but riches are goodness and truth, and favor with the leader is the mercy of the Lord. If he wished to command differently, he would be a rebel, no. 3872. There are power and riches in heaven, nos. 4158, 4160. Riches in the other life are a fantasy that the greedy rich bring with them, nos. 4427, 4428, 4429. Riches are such as the use to which they are put, no. 4429.

Doctrine (Doctrina), [I:220
see *Faith (Fides)*, [see also *Learned (Doctus)*].

Learned (Doctus). [I:221

[continuation p. 55 s.v.] **Learned (Doctus)**, Scholarly/Learned (Eruditus), **Doctrine (Doctrina)**.

That evil spirits with a person of a corrupt life distort all and the least things pertaining to belief to the point that nothing of belief remains, in the learned world still more so, IV Vol. pg. 82, 83 [391a], see also *Philosophy (Philosophia)*. Cunning and evilly disposed spirits more easily lead astray learned people and sharp philosophers than they do others, because with them, they are able to slip in more falsities, no. 77. The worst kind of devil came from those who were well instructed, thus from the

apostates of the most ancient Church, no. 202. The informed are worse than the gentiles, and that the gentiles are persecuted, no. 204, see *Gentiles (Gentes)*. Angels were amazed that those learned in the world did not know things which are essentials, no. 205, see *Heaven (Coelum)*, *Life (Vita)*, *Faith (Fides)*, *Senses (Sensus)*, see also *Knowledge (Cognitio)* and *Faith (Fides)*.

That certain are held in captivity by the informed, and that there are evil, informed [spirits] in the world of spirits in great abundance, in a free state, but that they are being cast down, no. 214. A conversation with angels, that Philosophy is nothing in comparison to what everyone's mind possesses, no. 226. There are not given today any natural truths that are bases or recipients of spiritual truths, consequently the learned cannot otherwise then distort spiritual matters and worship nature because there is nothing that receives and connects; wherefore the learned become stupid from philosophy and blind themselves, nos. 249, 250. For the most part those who have been taught think worse than the untaught, for in regard to particular matters [of belief] about which the earthly mind is consulted there is a denial of the truths of faith, thus there are continuous offenses, no. 338. The unbelievable wickedness of those entering the other life today, practicing their intrigues against those things which pertain to belief in the Lord; and that those are much worse who seem to themselves to possess some light of reason than those who do not do so, no. 439. Those instructed in regard to faith are the worst of all, and, terribly cunning, are persistently against all things of faith; while Mohammedans receive faith easily, as do also gentiles, no. 480. The doctrine of faith with the Jovians, no. 523:3, see *Jovians (Joviales)*. There are spirits of Jupiter also dark, and dressed in sackcloth, who frighten a little when they come up, but bring no evil, for they instruct, no. 545. Spirits of Jupiter can beautifully portray heavenly and spiritual matters because they withdraw the mind from material things, which was also shown before the angels by a portrayal of the bending of evil into good by the Lord. But the learned of our earth did not grasp this at all, no. 585. The spirits of Jupiter called the trivia about material and immaterial things and the like of the learned of our earth insanity, and that they love filthy scum, however they themselves love real things, no. 585. I spoke with the spirits of Jupiter about the philosophy of our earth, that they take away from spirits all words by which they can be expressed, and then present ideas of them through terms which no one knows, thus they wrapped them in hidden qualities. As result the learned end up believing nothing, and they do not know how to distinguish their life from the life of animals, consequently that just as these die, they are going to die, besides other things, which are the matters of their Philosophical wisdom, which the spirits of Jupiter called insane and manure, no. 591. Preachers of the Word are among the worst seducers after [earthly] life and plot against faith more deceitfully than others, which was proved to spirits of Jupiter; and that those who preached the Lord in this way could be such that they would wring tears from the common people. The Jovian's were amazed that their outward parts could so disagree with their inward ones, when they could not speak otherwise than from the heart, no. 594. One among the most learned of the world, who said that he surpassed others, admitted that he knew nothing that others not learned know about spiritual and heavenly things, no. 595. About a Learned Person, he surpassed others of his time, that he was now disturbed when he saw that his fantasies in life now take light away from him, therefore he calls his thoughts manure, no. 609, see also *Higher knowledge (Cognitio)* and *Faith (Fides)*. About a spirit of Jupiter who threatens and teaches, desiring heaven. He is among those who relate to the seminal vesicle and to the little seed there, nos. 872 to 877, 884, see *Semen (Semen)*, see also *Philosophy (Philosophia)*, *Science (Scientia)*, *Preach (Praedicare)*, *Wisdom (Sapientia)*.

How the speech of spirits and angels takes place the uneducated can see better than the learned, no. 1052. Uneducated men were chosen to be disciples, but not educated people, because they were [learned] in a lot of nonsense so that they never were able to grasp matters of belief, nos. 1216, 1217, see *Apostles (Apostoli)*¹²¹. Those who suppose they understand truth and good from themselves are sent

¹²¹ ms. *Apostolus* (Apostle) but that heading is not found.

into darkness, and they speak foolishly. Their back is turned upwards in their head downwards, [leaving the question,] where are they. Also, those there and more remote declared they were then in clearer light. Those who are learned trust in themselves, supposing they are in the greatest light but they are in the thickest darkness, while those who suppose they are in the thickest [darkness] are in the light, nos. 1402, 1403, 1404. Certain who had been teachers during life, who had taught many, were raised on high as if into heaven. If they had taught for the sake of themselves, of honor, of profit, of [satisfying their] nature, they obtain nothing; it is different if they attribute their zeal to the Lord, no. 1643, see *Merit (Meritum)*. The learned can know that a spirit sees, hears, feels, not however the body and its sensory faculties, which are only organs, and draw sensual life from the spirit, no. 1719, see *Sense (Sensus)*. Those who were learned critics and translators of the Word held my thoughts in a prison, [directing it] to words, away from the understanding of things, to the point of tiredness and indignation. It was different with those who were from the lower class, boys and little children. Therefore those who are the most skilled grammarians in the Hebrew Language make more mistakes in translation of the Word than others. Their thoughts and mental images are portrayed as closed mental images. Those who work much in disputes similarly close the way to inner things. The more one attends to the words, the less one attends to the meaning, and the other way around. Those who work hard at refuting arguments also finally become obscured. For example, if there is a dispute about the fact that the Lord governs the Universe, and that nothing of evil is done by the Lord, thousands of truths flow from this, but at the same time thousands of objections that cannot be refuted, because some are very far-fetched, some obvious, which the human mind cannot disentangle, nos. 1950 and 1955. The learned today greatly love experiences, and hypotheses are attractive to them; truths themselves, however, they reject as hypotheses, nos. 1967 to 1973, see *Truths (Veritas)*. About those who have sight or feeling like those of the early Church, that the learned do not care [for them], but they think in simple terms, no. 1987, see *Perception (Perceptio)*. Critics, and grammarians, translators of the Word understand nothing except the letter, on which they dwell and thereby twist meaning out of the text in many ways. As a result material ideas are variously mixed with spiritual ideas. From this come falsities, which are harmful to them in the other life, nos. 2040, 2041. The uneducated were able to grasp what a spirit is, that it is not thought alone. The learned, however, were scarcely able to do so, for due to their mockeries definitions close their mental images, nos. 2366 to 2369, see *Organ (Organum)*. The habitations of those who study the Word of the Lord without the purpose of understanding anything other than scholarly notes and words: there are brick ceilings like those under bridges, clouds boiling out and brightness at the back part; for all things are determined by [their] purpose, nos. 2380, 2381. A certain [spirit] being annoyed by spirits on account of his simplicity, he was lifted up by them, he said with a simple heart that he had wanted to speak with the Lord, which had also been granted to him, making them, the learned and clever, indignant, that the simple were admitted, not they, but the reason is that there is much doubt and negativity against faith present in their thoughts, no. 2663. The aura of authority, which is a trouble to others, the aura of those who bring along this earthly character, that they seem to themselves to stand out above others in dignity or wisdom, about them, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority (Auctoritas)*. While the learned imagine themselves to be lights [to the world], it was seen and confirmed that they were they who darkened enlightened minds, no. 2682. The sciences contribute nothing to salvation, but there is only need of the higher knowledge of faith, no. 2736, see *Science (Scientia)*. Those who used to educate or educate others stand on the head, no. 3199. Certain learned men who were led into the state of their thinking which they had in the life of the body about spirits, could not believe that spirits could have the sense of feeling, still less the sense of pain, fear, terror, from which it is evident that the uneducated can believe, not the learned, no. 3417. The learned know many things that confirm their falsities and that they twist to their false principles, therefore they are more insane than the uneducated. Thus those who were learned in the Word can confirm their fantasies with many more things from the literal sense than the uneducated, no. 3421: that the learned do not

even know that there is anything within an idea, this is the way they arrive at their ideas, and for the most part do not know what an idea is, no. 3422, see *Idea (Idea)*. [A conversation] with learned men, about tissues, that there is a living active fluid in them and that without this fluid they can do nothing, which they do not believe unless they see, and that they dispute in many cases only about whether they exist. Spiritual matters can be corroborated by the sciences; but the learned reason from the sciences about spiritual and heavenly matters, each one from his own science—philosophers from theirs, logicians, metaphysicists, engineers, geometrists, anatomists, historians, politicians from theirs, Jews from their trivia, thus everyone heaps up fantasies in divers ways nos. 3459, 3460. Spirits who want to know everything, but not any specific thing, were portrayed by a large black horse that as to all its frontal parts was devoid of life, as made of ebony or marble, but its hind parts were enlarged, which were animate, but full of dung, nos. 3970, 3971, see *Determination (Determinatio)*.

Pain (*Dolor*).

[I:222

Spirits are able to inflict illness and pain on the body, III Vol. no. 5558 [318a].

That evil spirits when allowed brought various pains on parts of my body, and that they are very obstinate and do not abstain, no. 153 see also *Torment (Cruciatu)*.

Deceit (*Dolus*).

[I:223

That the tricks of evil spirits, although they wanted to hide them, were visible to me I Vol. no. 1269 [14a]. That the cunning and rage of evil spirits against me could effect nothing, which they also admitted, II Vol. no. 1558 [74a]. There are spirits and deceitful demons who in a moment seize thoughts and feelings, and in a moment turn them into evil, III Vol. no. 7289 [349a]. The tricks and intrigues of spirits, of the evil, are so wicked that they can never be believed, III Vol. no. 7529 [360a], see also *Hypocrite (Hypocrita)*.

That the deceitful were cast out of heaven, no. 33. The cunning and malice of some spirits, when they are allowed to pour in their desires and persuasions, is beyond description. They can be recognized for what they are from their motive alone, no. 77.

[continuation p.¹²² 159 s.v.] **Deceit (*Dolus*).**

Spirits who say there is one creator of the universe, and do not want to acknowledge the Lord, are evil and deceitful to the same degree that they depart from acknowledgment of the Lord, and do not allow themselves to be led to [Him], no. 126¹²³. Certain spirits are most deceitful. They are sirens. The kinds and species and differences among them are countless, no. 132. In the other life it is not possible to pretend, to say one thing while thinking another. [Spirits] who are deceptive, and such a thing is in their nature, are removed, no. 191.

An experience—that the hellish gang’s malice and deceit can never be described, and is so hostile that it even struck terror into evil spirits in the world of spirits, when [the reins of those furies] were slackened for a little time. But the gang is held bound, and [the bond] is seldom loosened, no. 225. There are evil spirits who put on a perception of goodness and holiness, and then they scarcely know otherwise [than that they are such]. Thus they persuade and deceive, which is plastering with untempered mortar, no. 245. Certain ones from hell who were searching for innocents to torment. Coming to me they were very deceitful, but their efforts to corrupt my thoughts were in vain, acting with such art as is beyond description, although they did not know what is true and good, nos. 284, 286½. The lowest hell consists of those who act most cunningly; they are opposite to mercy and

¹²² ms. n.

¹²³ ms. 127.

innocence, no. 287. About those who eye the wealth of others under the guise of friendship, that they wander about and ask to be received, and are rejected with a punishment. They, because they pretend, carrying something other in the heart than in the mouth, undergo the miserable punishment of being torn apart, with the induction of feeling, and resistance, thus with increases of pain, no. 404. Those instructed in faith are the worst of all and the most cunning, persistently against everything having to do with faith, while the Mohammedans easily receive faith, as well as the gentiles, no. 480. [The inhabitants of] Jupiter, because they signal their thoughts through the face and muscles of the lips, cannot put on pretenses. It is different on this earth, whose faces are drawn together to whatever kind of pretense and deceit, nos. 529, 530. Jovian angelic spirits are separate from spirits of our earth because they say they are cunning and deceitful, no. 535. The case of the speech of [the inhabitants] Jupiter is that they cannot dissemble, no. 574:1. Sometimes preachers of the Word are among the worst who lead people astray after life, and plot against faith more deceitfully than others, which was proved to the spirits of Jupiter, and that such had been able to preach the Lord in a manner that wrung tears from the common people. The spirits of Jupiter were amazed that there could be such disagreement of outward things from inward ones when they themselves could not speak otherwise than from the heart, no. 594. The most deceitful are held bound in Gahanna. They are seldom let out. Those let out are restrained by other spirits, and they are compelled to speak which they are reluctant to do because they want to ambush in secret through a malicious inflow into desires. They appear high toward the front, no. 639. The most deceitful of them are those who strive to have power over heaven and earth. They are numbered among the stars of the dragon and [should be referred to] as the beast of Babylon, no. 640. There are deceitful spirits high up in the Zenith, who desire to hide completely and to inspire deceptions through others, pretending they are angels, also by a gentle streaming in. They think they are safe. They are also delighted by magical arts, no. 641. They seem to themselves to be in the more subtle [parts of] nature, thus safe, but still they were sent under the veil, as well as glued together, and the more they wanted to free themselves, the more tightly they were bound,¹²⁴ no. 642. These are they who persecuted *the Lord* on earth, under angelic guise, and indeed with dreadful practices, which lie open in the other life, no. 643. From such desire and delight they acquired a nature that they can never desist, which they admitted. But this did not suffice as an excuse, because evil spirits often confessed in this way, they confessed for the sake of deceit, no. 644. ¹²⁵The most deceitful are held in Gehenna. They are seldom let out. Those let out are restrained by other spirits, and they are compelled to speak which they are reluctant to do because they want to ambush in secret through a malicious inflow into desires. They appear high toward the front, no. 639, the most deceitful of them are those who strive to have power over heaven and earth. They are numbered among the stars of the dragon and [should be referred to] as the beast of Babylon, no. 640. There are deceitful spirits high up in the Zenith, who desire to hide completely and to inspire deceptions through others, pretending they are angels, also by a gentle streaming in. They think they are safe. A little below are those who are also delighted by magical arts, no. 641.¹²⁵ At the left is a dark Room for those who think maliciously about the life after death, the soul and the like, as well as the deceitful were there in the dark. There is a poisonous exhalation from them, experience, no. 775. These are the kind who are with people in the world who corrupt [others] no. 776. Calluses with those who have been as it were deceitful in life for the sake of profit undergo the grave punishments of being pulled apart, no. 865. Those who deceitfully acquire wealth and seek to carry off the goods of others on some plausible pretext are in a room at the left on the level of the shoulder blade, no. 909. How the deceitful turn the aura [to the aura] of another and slip themselves in, nos. 927, 930, 933, see *Aura (Sphaera)*. When they make a pretense of goodness it is immediately perceived by the angels, no. 932.

¹²⁴ ms. they bound (*ligarent*).

¹²⁵ These things from no. 639 [to this point] have been repeated. On account of a few differences we have inserted them as in the manuscript.

Spirits who punish revenge out of hatred are like werewolves, for they take the guise of others and of many [different persons] so that it may not be known who they are, no. 937, see *Revenge (Vindicta)*. Pretense and deceit, as when one says one thing [and] thinks another, is clearly evident, and it was shown [to me] as vapor, to those more inward as a cloud; and it is like smelly smoke, thus man's very hidden things cannot be noticed by the angels due to their grossness, only those things which are still more inward, no. 953. Swindlers and thieves excel others in sharp thinking in the life of the body and still more in the other life, so that it is wonderful that such cleverness can exist in a moment, nos. 956, 957.

About the deceitful practice of slipping into [groups] of those who entice wives to whoredom, and virgins, and about their severe punishment of dismemberment, nos. 1070 to 1074,¹²⁶ see *Adultery (Adulterium)*. Those who think of evil while they speak of good are ejected like foam. It is preferable that an evil person speaks evilly when he thinks evilly, than to be self-contradictory, n. 1124½¹²⁷, see *Speak (Loqui)*.

About spirits who search out a person on earth's thoughts and desires and keep them chained for the sake of some profit; and they allure thoughtless utterances, and do not care however much he explains his words, nos. 1127 to 1135, see *Pulling (Attractio)*. About those who speak quietly into the left ear, no. 1149, see *Pretense (Simulatio)*. About pirate-robbers. I felt a spirit within myself, from there at my right, then my left side, later under my cap, not readily visible, not speaking at all; at that time others were at [my] head. He was very fearful in dangers, very daring otherwise, therefore he was not easy to examine, for he spoke whatever the spirits told him to say. He also appeared dressed in sky blue, but later very ugly, nos. 1151 to 1160, see *Urine (Urina)*. Those who in the dark Chamber at the side are arrogant and along with this deceitful. When they are let out, they fall back there again, for they want to be in the darkness where their delights are. They are told that they are rejected by societies, for they are recognized by a mark as was Cain, and that they appear in the face a grayish lime color, thus like statues in which there is nothing of life. They appear large to themselves, and others appear small to them. Among those whom they were sent, they appeared small, and the others large. Angered by this, they went back into the Chamber, nos. 1246, 1247, 1248, 1249. Those who were in the dark Chamber at the side, there just as in the world, plot tricks. Someone from there, from whose field it could certainly be told that he was deceitful, prayed imploringly to come into different societies; about his punishment, nos. 1257 to 1266, see *Kill (Interficere)*. A certain one who had killed many little children with poison revealing himself to me as a little child holding in one hand a container and in the other a dagger. Such when let out appear above toward the front toward the left, nos. 1283, 1284. There are those speak true things for the sake of mixing into companies of good [spirits] but they conceal cunning, which appears openly, about their punishment, nos. 1485, 1486, <1487>, see *Gyre (Gyrus)*. Those who inwardly mull over revenge and hatreds think more deceitfully than others; and the worst of them appear like angels, even in their yielding manner; and they work gently. About their most severe punishment, nos. 1488 to 1497, see *Revenge (Vindicta)*.

¹²⁶There are deceitful spirits who intend nothing but evils, substituting innocent people, through whom they convince, and behave secretly and by such means so that no one may find out that this came from them and that the goals are such. They are those who relate to defects and growths, which break out on the pleura, and other membranes, which are sometimes deadly. They are spun around first into a flat form, then into a concave hollow, afterwards into a lump-like form, the speed having been increased even to hardness; this [takes place] higher up toward the front, and when they persist, from the head toward the back. They finally lie as if dead, and are cast down out of the world of spirits into the lower parts of the earth, to lead a life of death there. I was shown how much of what is human is in them by the divestment of their bodies, and what remained was an extremely little remnant. They lead [a life] under the right foot,

¹²⁶ ms. 1075.

¹²⁷ ms. 1125½.

in the deep. People like these in the life of the body should beware. There are deadly abscesses in the Chamber of the chest. When they were being spun around they also tried to draw blameless spirits into the field of spinning around. Spirits like these are sharper than others. In an instant they catch sight of and seize such means in order to obtain their goal, and they are lives of the loves of self, nos. 1761 to 1768.¹²⁸ Those who seek to control through secret and deceitful arts, and relate to subtle poisons, infecting the more subtle [parts of the] blood and so on, nos. 1808 to 1824, see *Arrogance (Superbia)*. They work from lower things, but anything cunning, deceitful, and lifeless is clearly evident to angels, no. 1824, see *Arrogance (Superbia)*. About a stealthy murderer and his punishment, nos. 1863 to 1867, see *Kill (Interficere)*. Good is turned into evil, and truth into falsity in the world of spirits, to deceive, to be clever, or due to [an acquired] nature, nos. 1992 to 1994, see *Evil (Malum)*. It is noticeable from their speech whether there is deceit, and what kind of deceit or malice it is, without exploration, nos. 2046, 2047, 2048, see *Perception, (Perceptio)*. There was a subtle spirit who is entering into good feelings and thus deceiving. But having been found out, he supposed that wicked spirits can do everything, but it was shown that he was one among so many myriads, and could do nothing. Such subtle poison was instilled in that spirit that it was very sweet to him to behave deceptively under the guise of another person's pleasantness. Spirits like this enter swiftly into another's enjoyments. They are those who in the life of the body think ill of everyone, but still slip into their enjoyments and delights, indulging with a look, with a gesture, with words. However in the other life thoughts are evident, therefore they then destroy the enjoyments of the other person, and they turn them from pleasures into unpleasantness. Such spirits think themselves alone to be wise and put themselves before others because they think ill of all. Therefore they cannot be present in angelic societies, in which everyone at heart favors the other, and they put others before themselves, and envy no one, nos. 2075 to 2082, see *Envy (Invidia)*. Those who have profaned holy things and at the same time are forms of hatred joined with deceit, they are almost entirely purged in the other life so that they retain scarcely anything of themselves, for however much of their own life remains cannot be present in any society of the good, no. 2346, see *Rainbow (Iris)*. Some spirits do not think and speak not from themselves, but under the guise of others, whom they portray. They are those who are constantly presenting others as feeling and speaking [as they do]. They are troublesome and sometimes deceitful, no. 2408. ¹Deceitful spirits examined by angels appear as snakes, therefore to themselves and before spirits they are seen turned into snakes, in whom there is venom, which are [their] there deceits. There were certain spirits who had a womanly and childlike speech, but they were deceitful, but their kind of deceit was such that they paid attention to details so that for themselves pro[fit]....¹²⁹ Those who are deceitful appear to the angels like snakes, therefore when examined they seem to themselves before spirits to be turned into snakes, which have poison, which are deceits. There were certain spirits who had a womanly and childlike speech but who were deceitful. However the nature of their deceit was such that they were paying attention to every detail, so that they could turn [something] to their profit and advantage without conscience. But there are many kinds of this deceit, so that they of course appear as outwardly upright, and in this way they slip into any group whatever so that they may enjoy its bounty. When they were inspected by angelic spirits, a snake appeared, which crept up to the right shin, and besides this they were human in appearance, because outwardly they pretend uprightness. They do not have the audacity to destroy a person. However they would continue to be snakes if examined by angels. The outcome for them is that finally having been exposed they are cast out of the societies and sit lonely with an extremely wide face, with a wide shiny cap on their head, thus no longer in any active life. When such spirits have been in societies [of spirits], and exposed many times, there is always some mark sticking to them, just as with Cain, so

¹²⁸ Found at *Memoria* (Memory) in ms. but was intended for *Dolus* (Deceit), as all parallel entries so refer to it.

¹²⁹ Found at *Memoria* (Memory) in ms. but was discontinued and marked with a wavy line in the margin, and largely copied to *Dolus* (Deceit) as follows in translation.

they are at length cast down into loneliness. They are especially in palaces, and with flatteries attract the attention of the Master and many in the palace, looking out for themselves alone, otherwise useless in society. They have those who are upright and hard-working as servants, they revile them, and if they are not given favor by them, they reject them. From their aura for several days I felt troubled and sluggish in thinking and acting usefully. From this it was evident how they are in societies of those who are good: they indulge only idleness, by whose sweet pleasure they, like beggars, are captivated. Thus they bring similar feelings on all who strive for what is good and useful. They deprive those who are working of all enjoyment of life, thinking them born to servitude, themselves born to rule. Thus they destroy the state, nevertheless ascribing everything to themselves. Experience about them. It was portrayed that they are like filthy insects which are harmful. They have no care whatever for what is spiritual and Divine, experience. They are those who deceive by flattery, either for the sake of their own profit, or their own pleasure, or such things which originate from the love of self and from the love of the world, nos. 2492 to 2507. There are such as wherever they notice anything enjoyable and happy strive with the greatest eagerness to claim it for themselves and snatch it away from others: it was said to them, if they were admitted into any heavenly society that they also would desire to take away all joy, no. 2509¹³⁰. Especially the deceitful come into the realm of inward spirits after death. From this it is evident how unhappy the deceitful are, for deceits occupy the inward elements of the thoughts, and therefore cannot be rooted out except over a long period of time, and until little of them remains, nos. 2525, 2532, see *Thought (Cogitatio)*. About the same, no. 2565 to 2574, see *Thought (Cogitatio)*. When restraints on inward evil spirits are loosened, they have filthy, profane, horrible inventions and schemes against the good, nos. 2577 to 2580, see *Thought (Cogitatio)*. How they end up was seen, their faces were worse than the dead, with horrible cavities, of a bluish brown, cadaverous, unable to think anything, tormented by anxiety, no. 2580, see *Thought (Cogitatio)*. The deceitful in the other life are prone to arts which are unknown in the world, and to sorcery and magic, which they practice. How they were punished, nos. 2740 to 2750, see *Magic (Magia)*. In the case of the deceitful in the state of the beginning of Reformation physical and material elements do indeed appear like snakes, but as bony, or wooden ones, nos. 2762, 2763, see *Regeneration (Regeneratio)*. Those who are sirens: what kind of effective power of persuasion they have, nos. 2764, 2765, see *Persuasion (Persuasio)*. About how it ends up for the deceitful and the sirens who have as their goal themselves and profit, that they are brought down beneath the right foot-sole through the body's excremental ways, where they pass time among filth that they carry off: nos. 2772, 2773, see *Excrement (Excrementum)*. Some have acquired for themselves a nature for captivating the minds of others, and enchanting [them], for various purposes, about which, nos. 2811 to 2820, see *Siren (Siren)*. Those who are premeditatively deceitful are not tolerated in the world of spirits, but are kept [elsewhere]. But those who are deceitful by nature are in the world of spirits. There are also some such who in the life of the body plan deceptions beforehand and keep them in mind for a long time, wearing a friendly expression but pondering opportunities and means and when these present themselves or they procure them, they hurt [others]. They are vipers. Some are not this way, but still act deceitfully, nos. 2848, 2849. Spirits who are premeditatively deceitful worked their deceptions with me so secretly: that other spirits could not notice, intending to entrap and destroy by sweet talk, collecting those things in me which I had thought earlier that were dirty and nothing whatever of good. When they were undertaking the act, the other spirits were removed. Their hell is toward the front near the boundaries, more grave than the hell of those who murder from hatred. They live there among the more poisonous snakes, and among many who torment [them]. Those who are deceitful by nature are distinguished immediately, by both [their] whispering into the ear and [their] tone of voice, and by other signs. Those who are premeditatively deceitful also can deceive inward spirits, nos. 2855 to 2859. Deceitful inward spirit pour in more subtle poisons into the thoughts of an

¹³⁰ ms. 2501.

earthly human than one could ever believe. They slip themselves in through enjoyments, nos. 2888 to 2893, see *Thought (Cogitatio)*. From them good spirits were beginning to lose the power of seeing and feeling, for so poisonous was their influence, therefore they were cast down, when a horse was seen and a flaming image around the shoulders, n. 2895, see *Horse (Equus)*. I spoke about their ideas of thought, which they imagine is to be the finest of all, that if they were to see them as it were with a microscope, that one idea of theirs would be greater than the whole universe, but theirs only would be the crust of the earth in which there were worms—which thoughts tickled and gave enjoyment. In these displays he said he felt greater enjoyment than ever before, but soon after something hurtful, nos. 2896 to 2898, see *Thought (Cogitatio)*. What deceitful spirits are like was also shown by this that through acquaintances they breathe contempt for those things which I have written which are nevertheless of great value, no. 2936. Sirens are those who slip into the passions and feelings of others, at the time without the purpose of doing harm, but still when given the chance do harm; but those who then meditate deceptions when they slip in are not sirens, no. 2963. Cutthroats will attack me in my sleep. A certain known friend was seen near me in a dream, so I was safe. Then the cutthroat flung himself upon my head in such a way that his mouth was at my back, trying to suck out blood in this way, as tigers do. Having awakened, a knife was seen in my hand which I threw away. Then a sheep was seen turned into a dog. It stretched his mouth toward me, disappeared. Consequently, when cutthroats cannot use knives they bite with the teeth, and they are symbolized by dogs. In fact, when he disappeared he cast the blame on another, no. 2974. The wicked and deceitful acts of inward evil spirits cannot be described, they not only turn the least bit of thought into evil but also so to speak smell what is good and corrupt it. But the evil spirits have been entirely separated from the good ones, as well as with people on earth, with whom they cannot flow in except in so far as is allowed, nos. 3047, 3048.

A certain [spirit] known to me in the life of the body, having acquired a very subtle way of thinking from keeping to himself, was able to speak with spirits, good inward spirits, not in his own person, but that of someone else. He was raised up among spirits still more subtle, for he imagined himself to be the most subtle. [He was raised] overhead. They entered into his ideas and tormented him greatly. He was raised higher among those still more subtle, by whom he was already being led, wherever they want, for they are there who flatteringly creep into a person's desires favoring, and thus enticing them, but they do not dare [to slip in their deceptions] except in so far as they deem themselves safe. Such spirits are not allowed to act on those on earth, for they perform their acts of deception so occultly that the person would never know but that it is all right. For this reason they are held bound near Gehenna, nos. 3088 to 3091. Those who are high above the head are hypocrites, outwardly angels, inwardly wolves. They flatteringly lie in wait, and as often as they see a person slip, they work hard [to cause the person to fall headlong]. Their group acts as one person, but dissociated they act as many individually. When there is a troublesome uproar among them, they then complain and acknowledge that they are unable to do anything, when otherwise they imagine they can do everything. They are at the buttocks, blowing separation in on them, and thus they punish. They were invisible, and at the time were insane. And it was said that they should not be insane, but it was said that this would not be other than to say to a sick person, do not be sick or to a crazy person, do not be crazy. They were then brought together and asked whether they rule themselves. They said that they did know this, that they did not [rule themselves], but that they did not want [to be ruled] by the Lord, which was nevertheless shown to them, for a purpose, about which nos. 3109 to 3112. A deceitful murderer was cast away to Gehenna and appeared to roll there like a black corpse, from whom so much poison breathed out that it aroused deceitful sirens. When I spoke saying that spirits are only implements, and that heavenly love alone has life, but desires possess no life then the murderer unrolled himself like in an animate mass and sprayed his poisons roundabout, from which when the spirits became angry, little of life was left to him, in which [condition] he was tormented. Then he begged to be liberated, but as soon as he was liberated proceeded to recount his hatreds, saying that he would never pardon them,

nos. [3215 to] 3216. There were those who were performing a piercing undulation, a kind of threshing, piercing the head toward the sole of the left foot. I spoke with them, they said that they were looking for food in this way, and it was said that they are the kind who [assiduously] search through the thoughts of others, professing otherwise with the mouth, for the purpose of extinguishing the souls of others, no. 3218. The murderer was sent to Gehenna, but not into the middle of it where there are adulterous women. He was submerged at the side of Gehenna under the earth, where his acts of crawling were seen in diverse snake-like bendings, where he was heard to speak. He was put back in the state when he killed an innocent person with poison. He bore his head in front of him like a snake on earth, going on toward Gehenna. It was said if he emerged there, that he would be deadly, but he went on [again] under the earth toward the right. When he had thus made these twistings, after having been wrapped in a cloth, so that he said he was suffocating, and so on, nos. 3219 to 3222, see *Outward (Externa)*.

[continuation p. 1071 s.v.] **Deceit (Dolus)**.

There were spirits who only watched for a chance to do harm when I spoke to them about other things. They are the kind who in the world only think how they may harm when they speak about other things. They are separated from others, no. 3290. Those who are deceitful overhead continually breathe in adulteries; and that they brought on a weakness to the eyes, nos. 3384, <3385>, see *Church (Ecclesia)*. A preacher who believed that life consists in being nothing and who desired shared marriages. He was also such that he substituted many innocent [spirits], casting the blame on them, in a way in which they are accustomed to in the other life. From this it was also evident that he was without conscience, nos. 3449, [3450,] 3465, see *Adultery (Adulterium)*. About a kind of deceit, like that of the Dutch, even though they do not tell lies, and cover up with falsities, nos. 3499, ff., see *Dutch, The (Hollandi)*. Higher up at the left toward the front are those who act treacherously against marriage love, against spiritual and heavenly qualities more than others, sending out mediums who return and report. They did not dare [send them] to me. They pour in their persuasion in an instant, n. 3534, 3536, see *Persuasion (Persuasio)*. Sirens or cunning [spirits] overhead, [while I was writing] about the people before the flood, when they were thrust down, induced [a mental image of] the Lord weeping, and thus aroused inappropriate mercy, even with those who were upright, about them. They are adulterers and cruel, and they speak devoutly and compassionately with people, but they think wickedly and cunningly between themselves and among themselves; and they live wickedly, nos. 3593 to 3601, see *Mercy (Misericordia)*. Among the deceitful overhead came one who was still more deceitful. He followed the mental images of my thoughts, to which he was trying to join himself. He was discovered. He was a pontiff who had boasted himself as the Lord, about him, no. 3647, see *Pontiff (Pontifex)*. Although he was so deceitful he had the crudest idea of the keys of Peter, and also about heaven, about the Lord, and other things, *ibid.*, nos. 3648 to 3650, see *Pontiff (Pontifex)*. It was shown by whom pontiffs are ruled, especially when in consistory, namely by the cunning, or sirens, overhead who slip into the minds of others through feelings so as to destroy, and given the opportunity are more cruel than others. A most severe hell awaits them. Those cunning are ruled by the very cunning, who are still higher, who do not want to be detected and are adulterers to an extreme degree. David is struggling up to them when he climbs into heaven, for then he is a refined spirit because spirits spoke through him. They were causing some pain in the left eye: and although they appear so refined to themselves, they are nevertheless duller than the rest, for in the angelic auras they become more excremental, even more cadaverous, than others. This was said to them and to David, nos. 3662 to 3665, see *Pontiff (Pontifex)*. Cunning [schemers] overhead, while I slept, plotted against me, wanting to fall upon me, but they were miserably punished, nos. 3680, 3681, see *Sleep (Somnus)*. Because David's nature was such, the deceitful overhead poured in their wicked actions through him as medium so the blame would redound upon David. David was then rolled up in the veil, wrestling back with his convictions and fantasies for a long time, about which, no. 3682, see *David*

(David). After this, placed over my head by them, he acted the oracle, thinking that he could call forth whomsoever he desired. Whether he possessed this quality in life was not given me to know. But those whom he called forth were dogs and snakes, who would have torn him to pieces if he had not fled. It was said and confirmed by those overhead that they had him as their medium. He was also called a dog by them, which made him indignant. Because he wanted to rule over others he was wound in a veil of authority, so to speak cloudy, and let down. The deceitful overhead are those who claim themselves to be the holy spirit, nos. [3683,] 3684, 3688. The deceitful overhead, and the most deceitful who are still higher up. When they have a medium like David they show their own criminal acts, otherwise they act in secret and do not want to be detected, fearing for themselves. So, only if they can cast the blame on someone else who is a medium for them, like David, do they then reveal themselves as being the most wicked, more than others, beyond others adulterers, and beyond others cruel. These are the [spirits] who rule popes and inspire that [special] type of breathing, and persuade them that they are the holy spirit, for they more than others claim to be the holy spirit. The aura of their mental imagery was shown to me as monstrous snakes. They are the ones who had stationed mediums with me while I was sleeping, and plotted, and were dispersed by a wind. Their poisons are such that they have power to trap by means of holy and good things, intending nothing other than to destroy whatever belongs to the Lord and faith in the Lord, by any wicked means. And they are popes and those who aspire to such things, nos. 3688 to 3692. About deceitful sirens who are magicians, no. 3710, see *Magic (Magia)*. About sirens' cunning [actions], many things, and how they endeavor to obsess a person's inward regions and thoughts, their deceits, and their exit; that they dwell in the vilest excrement of the skin, where there are lice, nos. 3712 to 3723.¹³¹ Quakers have a kind of deceitfulness such that [they disclose their thoughts] in secret, begging to be left alone. Thus there are many things to be said, nos. 3780, 3793, see *Quakers (Quaqueriani)*. There are deceitful and very deceitful ones overhead, they desire to be worshiped as the holy spirit, and what they are like; that they are without conscience, regard adulteries as nothing, despise spiritual matters and find them sickening, nos. 3838 to 3841, see *Holy (Sanctus)*. The deceitful overhead, what they are like, and how they stream in imperceptibly, so that a person could scarcely be conscious other than that it is himself who is thinking, and that they are especially the ones who want to be worshiped as the holy spirit, nos. 3842¹³² to 3845, see *Holy (Sanctum)*¹³³. Deceitful spirits have no conscience, and do not know what conscience is, nos. 3847, 3848, see *Conscience (Conscientia)*. The deceitful called forth hell to destroy me but in vain, n. 3851, see *Kill (Interficere)*. A husband and wife whose purpose is lewdness, and thus each commits whoredom; that they are also deceitful, many things about them, nos. 3922 to 3924, see *Lewdness (Lascivia)*. The extremely deceitful spirits overhead are ruled by the noble offspring of the most ancient Church, who are also very high overhead, no. 3925, see *Church (Ecclesia)*. The most deceitful ones very high overhead induced innocence through a medium, so that whatever I thought they poured something of innocence into, but it was their trick, which was discovered. Those also who are high up, but below them, were sent to me so that they would be on hand lest any harm should befall them on account of the deception. Having awakened after a dream I heard that they were severely punished by folding and twistings, together with resistance, from the chest down to the feet, not however as to the head, because it was hard and bony. They were driven back from the subtlety of their mistaken idea to a bodily grossness, the punishments proceeding [one after another] from the state of grossness to one of subtlety. Those who were punished call themselves chiefs and popes, and holy spirit. It was said to them that when they are deceitful they are among such as are most vile, whom in the life of the body they would have cast out as disgraceful, and that in the other life there is no respect of persons when they are such. They spoke crudely at my right ear. When

¹³¹ ms. 3724.

¹³² ms. 3843.

¹³³ ms. *Sanctus* but no such heading exists.

they said that such [accusations] were against their dignity it was said by others outside of me that such a crime is all the worse when done by them, that they are punished for the sake of their amendment. Their operation was painfully into the left pubic bones. Their dwellings were shown, that they were like the ruins of temples, constructed of common gray stone, without a roof. I saw that when their malice reaches its peak that then they plunge themselves into punishments, with the balance perishing, and after this they are cast down into hell to be purged. The most deceitful entrap through innocent, heavenly, and holy things, having as their goal dominion over all on earth and in the heavens, arousing adulteries and wicked things. I spoke with them, saying that in public they display innocent, heavenly and holy qualities, when nevertheless they are nothing but falsities; as is also [the custom of] kings, who are not ashamed to write the most false and deceitful things, which everyone knows are lies, [if] there are only some things confirming the falsities. Such is the Christian world. Experience that they entrapped through innocent qualities, which when they were taken away from them then they lost those things through which they were deceitfully entrapping, and then they were not seen as others, that [not] their feet but their genital members were drawn in; from which it was evident that they were the worst adulterers. They took counsel in their ruin-like dwellings to destroy me by these innocent qualities, nos. 3926 to 3936. There were spirits who were unable to speak with sound, but were like those who have rheumatism. They arouse delights which when they are told, they pay attention to the details, for the purpose of harming and finishing off [a person]. So they draw out a person's secrets, and when these are told, they flatter, as I have noticed. They are more depraved than others was also evident from the fact that they very much infested those spirits who represent the right ear, who are upright. From this something like coal smoke appeared that flowed down from a fireplace, by which is also was also symbolized that they deceitfully allure a person's thought in this way. They were the most deceitful was evident from this: when they wanted to steal away from the company of others it did not happen through circumflexions of the body but through spiral drilling motions. It has been said about them, that this kind are the worst, but because they act from fantasy not from conviction they can be tolerated in the world of spirits. Their attitude was that they regarded others as nothing, however themselves able to do all things. Such in the world think in the same way, nos. 3966 to 3969. The most deceitful [spirits] attacked me with such refined deceit that it cannot be described, so that angelic spirits could scarcely be aware of it. I was told spirits of this character by permission slip themselves in among angelic spirits. They were those who regard adulteries as nothing and know how to hide them so that they are scarcely detected, no. 3978. Extremely deceitful spirits overhead, distressed that I was writing about them. The distress was painfully felt in the region of the abdomen. They also then poured in affection and compassion as if they were upright, and they complained about their state. But it was said that in this way they could also lead the upright astray, when nevertheless they have as their intention cruelties, control, adultery, and such affection and compassion only in the mouth, no. 3997. The most deceitful are overhead. They are adulterers to an extreme degree. They have been pontiffs. They have forgiven the sins of others and taken away all conscience of truth and good from them, no. 3999, see *Adultery (Adulterium)*. Sirens, when it is permitted so obsess the inward regions of a person that scarcely anything can flow in from angelic spirits, for they immediately take it away. They have eyes like those of serpents, they are so close at hand and swift, experience; the most deceitful overhead flowed into them saying they could not desist, nos. 4019, 4020. Those who are deceitful become more deceitful in the other life, but how, no. 4039, see *Evil (Malum)*. There are two lives, the life of convictions and the life of passions. Those who imagine a man is saved through faith alone separate these lives, [separate] thought from the will, which is pretense, which is produced by this, nos. 4050 to 4054, see *Faith (Fides)*. Those who are deceitful are more deceitful in the other life, and sirens practice magic arts which were nevertheless quite unknown to them in the life of the body. The reason is that they are [immersed] in the life of their passions, thus in the instinct of their nature, which has with it and produces knowledge, about which, nos. 4057, 4059, see *Knowledge (Scientia)*. The noble offspring of the Most Ancient Church

overhead spoke with me, then the most deceitful, whom they control, fell down onto my head, and gravitated like a weight weighing down, to such an extent that unless [they had fallen] on my head] they would have been sunk in the depths. They said that they control the most deceitful, and that when they take away their haughty spirit, which holds them in this high place that they slip down in this way, nos. 4068, 4069, see *Church (Ecclesia)*. Adulterers who ensnare in secret are in hell under the buttocks in the most vile excrement and are purged even to the bones because they are the most deceitful, no. 4085, see *Adultery (Adulterium)*. The deceitful and most deceitful, although they appear high above the head, yet are deep down in hell under the buttocks. They who are in the deep also admit that they are with them, for when pride is taken out of them they are immediately in the deep, because [the other] place for them is a fantasy, no. 4086. The deceitful [spirits] overhead see and take to themselves mediums from those whom they notice, but they do not know what they are like. They took a certain one but she closed herself and refused from the outset, and then wrapped herself. They also took another for a medium. She was more deceitful than they. She was silent and did not entertain [anything from them]. Sinking down a little she was seen as a long solid coil. They are the kind who under various pretexts rush from their husbands and commit adultery; and they dwell between the sutures and endeavor to sink themselves into the brain, and they are more deceitful than others. She even changed deceitful ones overhead into monsters and into monkeys, nos. 4097, 4098. The most deceitful [spirits] overhead, because they had been pontiffs, were wicked, for whenever anything of innocence and mercy appears, they seize upon it and deceitfully ensnare through it. Thus when there was something blameless, they took a medium. They wanted to cut everyone's throat with a knife. But yet they are fearful for themselves, because as often as they did this they have been punished, no. 4101. Those who [fraudulently] counterfeit the persons of others, that they are dismembered, no. 4277. Where it comes from that the evil can also speak what is good, no. 4279. Those who speak well when their outer qualities prevail and inwardly they are evil, no. 4308. Those who speak otherwise than they think, nos. 4309, 4310, see also *Hypocrite (Hypocrita)*.

Dwelling (Domicilium), [I:224
 see *Habitation (Mansio)* and *Room (Camera)*.

Lord (Dominus). [I:225
 That the human race would have perished unless the Lord controlled the Universe, Vol. I, no. 1396 [18a]. How absurd that Judaism is, to want to approach Jehovah apart from the Lord, Vol. II, nos. 1425, 1426 [65a–66a]. Good spirits consulted the Lord and brought back answers Vol. III no. 337 [113a]. The presence of the Lord was manifested in various ways, in my case, about which in general, Vol. III, nos. 1262, 1263 [144a–145a]. Everyone's nature is drawn from the body's life, and if they were to act from that nature in the other life, they could never be in any society, least of all in a heavenly one, unless the Lord controlled the universe, Vol. III, n. 2492 [184a]. Abram said that I should write that in heaven nothing is done except through God the Messiah, Whom they worship, Vol. III, no. 3149 [198a]. There is nothing but evil in mankind. Therefore, if the Lord were to leave for a moment, whatever evil would break out, Vol. III, no. 5446 [315a]. If the Lord relaxes¹³⁴ even a little while, evil spirits rush at once to the destruction of everyone, even little children, Vol. III, nos. 6392, 6393 [324a–325a]. The arrangements of spirits are according to each effect [produced by them]. Therefore, if the Lord were to leave off for a moment, the Universe would perish, Vol. III, no. 7195 [347a]. The Lord Alone is Wisdom, Alone has Power in heaven and on the earth. He Alone is the life of faith, Vol. IV, page 48 [382 a].

Permission takes place through many intermediaries, nos. 15, 16. Truths, however, flow in from the Lord directly, even if through angels, no. 16. Wisdom is to look and strive toward purposes

¹³⁴ “were to relax” changed to “relaxes” in the ms.

pertaining to the Kingdom of the Lord: so the Lord Alone is Wisdom, no. 25. All things and all people in the world and in heaven are instrumental means, with unlimited variety, [leading] toward the prime and final goal, that is, to the Kingdom of the Lord, thus [they are] for the sake of the Lord, no. 62. The fact that the Lord controls the universe can be evident from the government of all things in the body by the hierarchy of minds; also, from the development of a tree and of a plant from the seed, no. 67. A person on earth cannot live without being governed by means of spirits: for which reason the Lord, Who rules spirits, rules the whole human race, no. 82:5. If the Lord were to slacken His control for a moment, immediately mankind would be cast headlong into insanities and a most hideous death, no. 82:6. About the heightening of happiness from many through heavenly forms by the Lord, no. 86, see *Form (Forma)*. Without humankind, order is not complete, no. 93; the Lord Alone is most perfect order, that is, Order, no. 93. Spirits said that the Lord governs the universe, no. 118. Spirits who say there is one creator of the universe, and will not acknowledge the Lord, when yet they are Christians, are evil and deceitful to the same degree that they depart from the acknowledgment of the Lord, no. 126. How miserable the state of [evil] spirits would be if all [in the universe] were not ruled by the Lord, can be clear from the fact that they get their life's pleasure from torturing others, whomsoever [they can], no. 128. The human race is ruled by the Lord through spirits; indeed, [it is led] toward the final goal by way of intermediate ones, no. 145¹³⁵.

[continuation p. 165 s.v.] **Lord (Dominus)**.

Every evil spirit has the urge to be lord over others, and some to be lords of the universe, so they are stupid, one is easily controlled by another. Every one of them wants to subject someone on earth to himself as a most lowly slave. Consequently, if the Lord were not in complete control, people [on earth], possessed [by spirits], would instantly perish, no. 133. The revelation of the Jews, that they were awaiting the Messiah, Who would unite them, no. 147, see *Jews (Judaei)*. The world of spirits takes away thoughts by an irresistible force, therefore the power of the Lord needs to overcome, no. 152:1, 3, 4.¹³⁶ All who say they acknowledge one Creator of the Universe and not the Lord, they acknowledge nature and in the other life some demon or spirit as a creator of the universe which he also boastfully claims himself to be, experiences about them; for those like this cannot think beyond nature, no. 169. All [mankind] are going to perish with inward torment by evil spirits, unless the Lord governed the universe; and that such can be the end of the world if they do not repent, no. 179.

Each spirit and each angel has a realm, but they form a collective realm according to the arrangement of their societies by the Lord, no. 212. I spoke with a certain intelligent spirit about the atmospheres of the world, which govern hearing, sight, the outward and inward [reasonings] of the earthly mind; also about the spiritual and heavenly realms, in which there is nothing natural, which are of the Lord Alone, no. 222. I was let down to those who are being purged, a column of the Lord surrounding me, which is called the brazen wall, who's lamentations I heard, [asking] that they might receive comfort from the Lord, yea, that the Lord embrace them, no. 228. There is nothing so irrational that it cannot be turned into something rational by the Infinite Power, that is, by the Lord, no. 241 in the margin. Belief flows in solely from the Lord, but self-procured faith is illusion, no. 257. A certain one ascribing the Lord's power to himself was cast down, with torment, no. 260, see *Gods (Dii)*. The Heavens and the world of spirits interact with the individual parts of the body is because the Lord governs the universe as one body, [nos.] 270, 279. No human being can rise again except by the Lord's agency. The force of resurrection was shown to me by a process of attraction, which is that of mercy, no. 300. The only cause of resurrection is the Lord's Love, in willing to draw all from hell to Itself, and thus is in a heavenly

¹³⁵ ms. 146.

¹³⁶ ms. 152:4, 5.

connection, arrangement and form, which is expressed by an attraction,¹³⁷ no. 322. The Lord gives the angels to think that they live as it were of themselves, because from mercy He wants what is His own to be felt in this way by others, no. 337. Certain ones sought for another Lord who rules the universe, no. 339, beginning. Mohammedans, that they acknowledged Mohammed, but they worshiped the One Lord of the Universe, and that Mohammed then testified that he had no power, and he worshiped the Lord, no. 344. There were very many patterns of spirits and angelic ones around me, earthly, spiritual, and heavenly, that were celebrating the Lord in happiness, no. 356, see *Form (Forma)*. Mohammedans are easily turned to receive faith, and when the Glory of the Lord was shown to them, they bent forward upon their faces, Mohammed likewise, nos. 339, 340. The life and working power of Word penetrated to those who were around me, to their innermost parts, with variety according to their character; that the life of the Word from the Lord filled and fills Universal Heaven, nos. [382,] 383. A voice from heaven, that the Lord is the Son of God, no. 417¹³⁸. Some from simplicity and innocence worship the Lord as an Infant. They are welcomed. But those who do not worship out of simplicity and innocence, as idolaters, are rejected, no. 420. The kinds of pleasures and delights are many; those which are genuine have within them happiness, and happiness has peace, and peace innocence, and innocence the Lord, because they are from the Lord, therefore they also can be shared, no. 428. There are many at the right who say they have the Lord with them, also below opposite to them are those who say the same, no. 430, see *Faith (Fides)*. Mohammed drove off a crowd worshipping him, saying that they should go to the Lord because He rules the whole heaven, wanting that I should say this, no. 447. **An awareness of heaven's glorifying the Lord, by a beam and a sparkling, its nature** no. 448. I spoke with Mohammed about the fantasies of those who [newly] arrive from the world, and that they were only freed by the Lord, no. 478. Both Mohammeds confessed that the Lord is the source of all goodness and truths, no. 477, ff. The whole Heaven and the world of angelic spirits are a Greatest human being, to which the single parts in a human being correspond, and that outward things were dominating over the inward ones, and thus that the human race on this earth would have perished if the Lord had not come into the world, no. 488. All feelings [derive] from the one and only love, Who is the Lord, and from Him they compose a heavenly and spiritual form. From this comes the life of all things and from this the order of all things, thus the Greatest human being, no. 486. Mohammed was put to sleep so that he would speak in agreement with his disposition, and was asked about the Lord, whom he also confessed in this state, no. 511. Spirits who are with Mohammed also perform angelic choirs like angelic spirits, and through them [they enact] beautiful displays about the Lord the Savior of the world, on which account they are also among angelic choirs, no. 512. The inhabitants of the planet Jupiter and their spirits acknowledge the Lord, Whom they call the one only Lord, nos. 519, 517, see *Jovians (Joviales)*. Those from Jupiter look for the one and only Lord, and they look for Him in life and after death and they know that he is Human, because He appeared to many as a Human Being, no. 523:1. They do not know that the Lord as a consequence had been anywhere so that He suffered, no. 523:4, see *Jovians (Joviales)*. When spirits are raised up into heaven shining horses appear as if on fire, which were seen, and then together with the angels they worship the one and only Lord, no. 525. When they were asked about the Lord, whether they know that he is Human, they said they know that He is Human, and that He Himself is the Supreme One, Human and God, keeper of all, no. 531. About the Dragon. He was cast down to a place of punishment, toward a lowest one, and tried how he might worship Jehovah, as he says, and not the Son, the Mediator, then not only did he raise himself above Jehovah, but he also blasphemed and poured out blasphemies through the whole night. Such are those who do not acknowledge the Lord as the Mediator, no. 526. The saints of those from Jupiter who make themselves to be worshiped as lords by their servants, saying they will bring their prayers to the Highest Lord, no. 549. The saints from Jupiter

¹³⁷ meaning "a drawing toward."

¹³⁸ *ms.* 418.

do not say the one only Lord, but the highest Lord because they also want to be called lords; they are worshipers of nature and do not want to call the Sun by name, thinking the dwelling of the Highest Lord to be there, no. 555, more about them, nos. 519, 520, 523, 534, 536, 563, see *Holy (Sanctus)*. The Dragon has admitted he knows that the Lord governs the universe, and [that he knows this] better than others, no. 538. I spoke with angelic spirits of Jupiter through spirits, saying that all Good is from the Lord. They replied that they thought [they could do] Good from themselves, but after that, that it was simpler to speak in this manner; and [to say], that all Good is from the Lord is to speak in a heavenly manner, no. 550. Through the angelic spirits of Jupiter, because they only think, I was able to see that the Light of Truths [comes] from the Lord Alone, and many other things, no. 564. I spoke with spirits of Jupiter about the inhabitants of this earth that for the most part they do not believe that spirits exist, and that there is a life after death and that the Lord governs the universe, because they are so corporeal and material, no. 572:2. I read in the Word to those from Jupiter about the Lord being born a Human Being and His passion, and what was evil was interjected by evil spirits, upon hearing which they said nothing. Later they declared that those spirits are like their devils, whom they reject, consider as dung and waste, because they take nothing out of the Word than what is worldly and the like, and that in them there is nothing heavenly, no. 581. I spoke to the spirits of Jupiter saying that with the Lord all things are present, and that what is said and what is done is the same, no. 590. I was drawn up into a realm of light as to the head, but not as to the body, where there was a glorification of the Lord. That the glorification was perpetual I knew from [my] breathing, which followed the sounds of the choirs in their intervals. A collective breathing was also observed there, that it related to my own breathing as three to one, likewise that there was a collective pulsation, which was the heart's. That breathing was communicated to me, from which my own was easy and spontaneous. From it comes the breathing of all and the pulse of all, nos. 600 to 608 incl., see *Heaven (Coelum)*. I was raised up into a realm of light like that of diamonds, as to the head but not as to the body, where there was a glorification of the Lord, where the angels said that they learned and know nothing but what the Lord gives them to learn and know; and that they have no communication with the lower world of spirits, except when and insofar as it is given to them by the Lord, and that from there they can control nothing, and cannot influence them on their own; only by the Lord in a manner imperceptible to them, nos. 600 to 608 incl., see *Heaven (Coelum)*. Cunning evil spirits distort good feelings and true thoughts into what is evil and false and inspire these things in a person, and persuade the person that they are person's own so that he or she cannot but be corrupted unless the Lord guards, more fully described, no. 617. Evil [spirits] think they govern themselves, and that they are mighty and strong, and they despise those who are [governed] by the Lord, whom they think are weak, miserable and poor, no. 620. The spirits of Jupiter were convinced by their angels, who do not punish or do evil, but temper and diminish the punishments that chastising spirits desire to inflict, that the Lord punishes no one, and does not do evil to any, no. 627. In the case of [the inhabitants of] Jupiter it is evident from the angel moderators that there is a kind of judgment [upon a person], but that it only appears so, since the Lord Alone is the judge of all, no. 628. The angels can never be perfected to a point where they can be called perfect and holy, to eternity, and the Lord Alone is perfect and holy, no. 630. Those who have faith [in the Lord] and believe they are governed by the Lord and do not live from themselves but from the Lord have peace and freedom, and evil is not imputed to them; but those who do not believe these things, but think that they are governed by themselves and that they have life from themselves are restless and in servitude, and evil clings to them. And although they know that they do not live from themselves and that they do not govern themselves, that still, without faith in the Lord evil clings to them. Experience, nos. 635, 638. About those who deceitfully strive for power over heaven and earth, nos. 639, 640, 641, 643, see *Deceit (Dolus)*. About the state of people on earth and of the world of spirits before the coming of the Lord, that inward things could not have been grasped other than through earthly and bodily things, thus through symbolic portrayals, no. 672. The light in heaven surpasses the greatest light of the world by many times, which was seen, and

the angels said that there cannot be a more vivid Light, because the Lord is Light, no. 712. The Jews who are in the second city, to the right, said they were in the city on account of the robbers in the desert, but who their Lord was they did not know, no. 751½. On account of robbers they withdraw themselves into a city, which they call their own, but they call the land the Lord's, no. 728. The Universe is a complex of goals looking to the Lord, and the arrangement of the goals is order, no. 798. The inward qualities of a person no one other than the Lord Alone knows, no. 799. Those who come into the other life are examined by spirits both openly and secretly, and are associated depending on their common feeling, which spirits think is done by themselves, but all are arranged by the Lord, no. 885. Truths and goods are instilled by the Lord into the inward memory, or character, no otherwise than those things which belong to the intellectual mind and its faculties are instilled into a person from early childhood, no. 888, see *Character (Indoles)*. The inward sight or inward sensation of those who have faith is solely from the Lord, because it is His, no. 902, about this inward sight nos. 897 to 902, see *Perception (Perceptio)*. A human being exists by means of tiny fields joined together in accordance with order and harmonizing, in a harmony proceeding from the Lord's Love; just like societies in the other life, nos. 979, 980, see *Aura (Sphaera)*.

Those who claim and believe themselves to be Christ. Their mouth and cheek is fiery and as it were flaming, face black with a wound cap of black. Spirits shun them, no. 1083. Those who recognize such spirits as Christ have square black caps, a muscular body, naked to the waist, black as it were mingled with sweat. They make circles above the head, as if they were sprinkling something watery, no. 1084. Many acquaintances confess that they had never believed the things that exist in the other life, and that the doctrine of faith is such, as that there is nothing in themselves other than evil, and that there is nothing of good and truth other than from the Lord, and that the Lord governs the universe, besides countless other things, no. 1111. Those from Jupiter are heavenly, they reflect quietly and sharply on the faithlessness of the spirits of this earth. When [asked] about the Lord, [they said] that they know more than others that the Lord governs the universe, no. 1113. Good spirits are indeed generally led to agreeing with plans in which good intentions are felt, but that still they may be mistaken; therefore it must be left to the Lord, who alone knows what is good and true, and what is to come, nos. 1164, 1165. About those who do not admit inward qualities, for example that the Lord governs the universe, that all good is the Lord's, that all evil is man's, and that they take credit for themselves, no. 1178, see *Inward Elements (Interiora)*. It was shown to them [that in the very least earthly mental imagery there are countless indescribable elements] through a portrayal: by the closing of one mental image, which appeared like a black something, then by its opening, at which point the universe and leading to the Lord became clear, and it was said to them that in a single mental image there is an image of the entire heaven because it is from the Lord, Who is Heaven, no. 1188, see *Inward Elements (Interiora)*. About a Rabbi seeking Abraham, Isaac and Jacob, to whom I replied that they can be of no help at all, but that the Lord Alone, who is the Messiah governs the universe, nos. [1196½,] 1197, see *Jews (Judaeus)*. A voice was sent out from the heavens saying that no spirit is holy from his own power, but that the Lord Alone is Holy and is their Holiness; and that all angels and spirits in themselves are filthy, nos. 1198, 1199. It was demonstrated to spirits by various things that they are only instruments of life, and that the Lord alone lives, and although they were angered, still they could not deny, nos. 1313, 1314, see *Life (Vita)*. It was shown that angelic societies seem to themselves to have judgment in that they take in or do not take in those of the faith, although the Lord Alone is the Judge. That the Lord Alone is the Judge was realized, and they confessed it, nos. 1323, 1324, see *Judgment (Judicium)*. Spirits of the Lord or angels do not say they are holy, but the goods and truths that they speak are not theirs. The fact that it is called the Holy Spirit is because what is holy is the Lord's Alone. The angels confess that everything holy is the Lord's, because they go forth from the Lord what is holy is the Lord's. The holiness that is accredited through faith is the Lord's for faith is not proper to a Human Being, but is the Lord's, nos. 1366 to 1370,

see *Human (Homo)*. What spirits of Mercury [think] about the Lord, no. 1428,¹³⁹ see *Mercury (Mercurius)*. Spirits of Mercury were asked whether they knew that a spiritual knowledge was promised to them. They said that they knew it was promised, and soon a likeness of a Sun was shown to them. They said that this was not the Lord, because they did not see a face. Inward sensation goes no further, no. 1446. They are narrow-minded who imagine there is [just] this one earth, for if there were myriads of myriads, still they would be as nothing for the Lord, and for the reason that [only] our planet knew Him, because there He became an earthly human, no. 1447. It was said of the inhabitants, that is to say, spirits who were seen from this side of the planet Venus, that they do not acknowledge the Lord the Mediator, but some supreme creator, therefore they had been in the deepest despair, no. 1449, see *Venus (Venus)*. Those from the other side of the planet Venus came to me. They said they acknowledge the Lord, and that He walks among them, which was also shown to me, no. 1453. Spirits of Mercury acknowledge the Lord, but as inner sensation. Before they come become spiritual, they are brought to faith with more difficulty [than others], because they take no pleasure in judgment which they say upsets them, no. 1458. Spirits know from the Lord what those are like whom they meet, but not if they think from themselves, no. 1487. The Lord Alone fills the mental image of spirits, so that they see more or less, because the Lord Alone sees, no. 1498. Without the Lord's Coming no one could have believed that the Lord rules the universe, for the prophecies had become so obscured that the Messiah was believed to be only the king of the earth. And also, that they would not have believed the inward parts of the Word and that there is an inward person. Consequently no remains [of goodness] could have existed in the people [of this earth]: thus no seeds of good and truths could have been implanted in them in the other life. Thus they would have been damned to eternity, consequently the whole human race would have perished on this planet. Therefore the Lord Alone fulfilled all the law, nos. 1502 to 1508. The Lord inspires many things directly, but the Lord wills that they happen according to order, because He is Order, no. 1509. Spirits from the planet Saturn say that many come from this planet who ask them what God they worship, to whom they reply that they are insane, because they do not know that the Lord is the only one, Who rules the universe, saying further that they do not know otherwise than that the Lord is with them, no. 1514. Spirits of Saturn sometimes seem to want to kill themselves with knives, for whom it symbolizes, as they said, that they would rather die than be drawn away from [their] belief which happens when they are attacked by spirits from our earth, no. 1517. Spirits of Saturn around a [certain] age speak with spirits about uprightness, humility and the Lord, no. 1525. Where I perceived, it to be as it were flooded about by an aura of faith, and once even as it were by the Lord, which aura, as that the Lord governs the universe, was perceived by angelic spirits, by angels, and spirits, nos. 1534 to 1538, see *Aura (Sphaera)*. Spirits of Mars are called holy, not that they are holy, but that their Lord is holiness and Good, no. 1539. The inhabitants of the planet Mars worship the Lord, because He is Goodness, no. 1542. I spoke about idolaters and worshipers of men, that all in the other life seek and worship them. Christians almost never [seek] the Lord, and do not do so in the life of the body, which is a clear sign that the Lord Alone rules the universe; and that diabolical [spirits] turn away from and flee from the Divine Itself, no. 1558. A spiritual mental image embraces the idea that there is nothing good in us, but that all good is of the Lord, nos. 1559 to 1561, see *Evil (Malum)*. There are spirits who say they know the most secret mysteries of faith, and they portray [those whom they have led astray]. It was said to them that it is enough to know what the Lord said, that He Alone is the Mediator, the Intercessor, the Door, the Way, the Father Himself, because He said, He who sees me sees the Father, nos. 1595 to 1601. From the ideas of the heavenly [angels] it is clear that the Lord Alone is belief. They know nothing in charity and works, than affection or belief, thus the Lord. The heavenly [angels] also perceive what is heaven, the world, the earth to be nothing than only the life of the Lord, from which are each and every thing, no. 1608. Spirits speaking with man lie and make up almost whatever they say,

¹³⁹ ms. 1429.

indeed, with the persuasion that it is from the Lord, so that unless the person has true faith, he would not believe otherwise, no. 1622. The angels would never know the anatomical facts of the body if the Lord were not the life of all, and the all in all things of heaven, and heaven of itself an instrument, no. 1625, see *Person on earth (Homo)*. How it was that John the Baptist was sent ahead to announce the Coming of the Lord, nos. 1648 to 1656, see *Speak (Loqui)*. With respect to the spirits of Jupiter, because they speak about the Lord, they are angelic spirits, or they constitute the heaven of spirits, not the world of spirits, no. 1660, see *Speak (Loqui)*. The spirits of a satellite of Jupiter acknowledge the Lord just as do the spirits of Jupiter. They held, because they completely scorn [their] bodies, and virtually reject them, that they had been spirits from eternity, but were instructed that they had been born on earth. They were sorry, saying that the Lord Alone is from eternity. Their upright penitence was felt. They have their temples on the trees. When they climb up, they worship the Lord on their knees, nos. 1672½, 1673, 1681, see *Jovians (Joviales)*. *Marriage love and love of children come from the Lord's Love toward the whole human race in the universe, no. 1683, see Love (Amor)*. Spirits, not angelic, think those who have faith have no life because whatever evil is evil spirits', and whatever good is the Lord's, thus because it is not from what is their own, it is nothing. The Lord's life flowing into the evil is as the Light of the Sun flowing into objects, which are colored and grow warm according to the forms. The life from the Lord of the greatest human is as the life the soul in the body, in all its parts and all its members, which perform a use according to [their] forms. So it is in the greatest human, in whom all and the very least things are bent by the Lord to uses and purposes, and these to Him. The evil are like those things in the body which are drawn to it but are purged in various ways, and still serve a use, and the harmful parts are continually rejected. Whatever is from the Lord flows into the whole greatest human, in different ways according to the various functions. But whatever is from people on earth, spirits and angels because it is devoid of life, falls toward the outside. The soul could not inflow into the parts and members of its own body if not for the greatest human, whose life is the Lord, with whom all and every single part interact; from it come all the varieties, forms, functions, uses and purposes in the body of man. Therefore the maintenance of all things is a perpetual coming into existence, both of humans and animals, even the tiniest, as well as plants, which therefore are interacting with their spiritual and heavenly counterparts, nos. 1708 to 1714. *Spirits have passions, terrors horrors, shames, much more exquisite than when they were in the life of the body, which unless the Lord should diminish them, calm them down, take them away, they would be struck with more dreadful torments than anyone could ever believe, no. 1720, see Senses (Sensus)*. The soul of a person perceives and feels from the organic tissues whatever happens in the body, both within and without, and by them suitably arranges [the least details]. Since such capability exists in a human being, how much more is this true of the Grand human being, from the Lord, Who is the life of all! The world of spirits, reasoning from bodily and earthly things, thus from the lowest things, they pose mere impossibilities, but when I portrayed to them about the government of the soul and of the will over the tens of thousands of muscular tissues, they were quite unable to reply, nos. 1758 to 1760. *The Lord Alone lives, and all are instruments, nos. 1769, 1770, see Life (Vita)*.

All and the least things of a human being interact with the Grand human being, whose life is the Lord, therefore all things are ruled by the Lord, for the grand human being is only an organic instrument. One gives life to each and all, which are *His* organic instrumentalities, nos. 1831, 1834, see *Person on earth (Homo)*. The Field of the Lord protects against all evils and restrains them against entering into angelic congregations—shown. The field of the Lord, Who is Goodness and Truth Itself, stretches out into the universe, containing, encouraging, enlivening, arranging all and the very least things, nos. 1844, 1847, see *Aura (Sphaera)*. *The faith of the heavens is that all good and truth is ascribed to a person, spirit and angel from the mercy of the Lord. It is mercy is evident, because the Lord has need of no one, and can create whole heavens, of unlimited number. It is also the faith the heavens: That the Lord rules the universe; That the Lord is the life of the universe; and that all salvation is out of mercy. And also that what is their own of a person, spirit and angel is mere evil, and that all good is of the Lord Alone, also that the only life of the Greatest human being is the Lord. Also, that the Lord never causes evil, and that He does not drive away evil by means of evil, but He wipes away evil by means of goodness, nos. 1869,*

1871, 1872, 1873, 1874, 1875, 1878, see *Faith (Fides)*. The love of little children is from the Lord, no. 1906, see *Little Children (Infans)*. Evil spirits taking possession of my whole body with a trembling and great shivering of all my tissues, inspiring dreadful visions, but yet I was kept safe by the Lord, fearing nothing, no. 1934. Because evil spirits are allowed to attack, they think the Lord is the cause of evil, no. 1946, see *Permission (Permissio)*. One who thinks and does nothing from his or her own power, thinks and does a great deal of good, but one who thinks and does everything from self, thinks and does nothing good, but much evil. The former is free, the latter is a slave. Confirmed, no. 1948. Spirits are tortured from a little presence of the Lord. This makes it clear that the person, or the spirit, is the cause of [their own] evil, and the torture and death, because with the Lord there is nothing but good and the greatest gentleness, nos. 1959, 1961.¹⁴⁰ Pleasures and happiness must come from the one and only source; which, it is clear, is from the Lord. All who are angels are kept in the perception and conviction of these things, by whom it has been confirmed, by communication to me, too, no. 1965. About those who are similar to those of the earliest Church. They have a sight or feeling; they acknowledge only [the operation of] the Lord's spirit in themselves, no. 1987, see *Perception (Perceptio)*. Not the least motion of man takes place but in consequence of the good pleasure or permission of the Lord, confirmed, that nothing is represented in the vision, and no voice is heard unless in a way according to a law, so that there could not be the least of the least deviation. Thus all and singular things [are ordered with reference] to ends, and the ends of ends, no. 2000. The fields of true persuasions and good feelings are solely from the Lord. Those belonging to spirits and angels are not mingled with the Lord's field, but are tempered [by it]. The field of the thoughts of a person, in the amount of goodness and truth it contains, is of the Lord; the rest are from the angels' and spirits' own [fields], nos. 2004 to 2007, see *Aura (Sphaera)*. We read in the Word that the Lord does evil is because the [writers] were held in the very general idea that the Lord rules all and the least things. But the continuation [of this thinking] with evil spirits was that they ascribed evil to the Lord, some out of deceit and wickedness. Some do so from the very general idea remaining, which they do not know any better because they do not know what the case is with permissions, nos. 2012[a], 2013. Experience that the Lord governs all and the least things: that very many spirits, each one of whom wanted to rule all and the least things, who flowed into the mental images of my thought and still were distinct, which could not have happened unless the Lord, in Whom is our faith, governed all and the least of them, otherwise nothingness or confused chaos would have existed from so many opposites, which spirits could not but acknowledge, having been given the sight of truth, no. 2020.

A certain spirit recently from the life of the body, when he knew that he was in the other life, became anxious about where he should live and about similar things; who was told that the Lord now provides all things, no. 2033, see *Angel (Angelus)*. To be nothing is to lose one's desires and one's evils, which is what is their own, and then become something from the Lord, no. 2044, see *Selfhood (Proprium)*.

[continuation p. 965 s.v.] **Lord (Dominus)**.

Some raised up into heaven, from there they were seeing my thoughts, as well as what thing I was about to think and to do, and the reasons, and that from this it is clear that there is nothing that is not foreseen and provided for by the Lord, no. 2057, see *Thought (Cogitatio)*¹⁴¹ and *Word (Verbum)*. I spoke with spirits, [saying] that one who knows nothing by one's own power, is growing wise, because then [are we growing wise] from the Lord, for the less there is of one's own, the more there is from the Lord, no. 2060. Unless the Lord controlled the universe, nothing would ever be able to continue. Therefore, the more those who were in harmony are arranged by the Lord, the better: that He could have attended [to all and the least details] without intermediary spirits and angels, but because He pities all, each one

¹⁴⁰ ms. 1959 *ad* (to) 1961.

¹⁴¹ ms. *Cogitationes* but the plural heading does not exist.

from His mercy enjoys heavenly gifts, no. 2065, see *Idea (Idea)* 2066. The Lord keeps a balance between the efforts of all, without even the slightest mistake. The least error would produce great confusion, [proven by] experiments, no. 2071. The ideas are never the same in one as in another and that their varieties are arranged by the Lord in harmonious patterns so that everything harmonizes in a unanimous body, nos. 2085, 2086, see *Idea (Idea)*. The Lord saves mankind out of mercy alone, and that he does not demand any praise or acts of thanks [in return] for His Divine benefits is clear from the state of spirits and angels, and this was clear to me, no. 2098. If the Lord did not control all and the very least things there would be a confused chaos and nothingness, no. 2101, see *Speak (Loqui)*. The life of peace is from the Lord, and because [it streams in] through the innermost and inward regions, from there comes a keen perception of joys, no. 2102, see *Peace (Pax)*. The angels distinctly perceive at once what harmonious good and truth there is, although there are countless elements in a mental image. That it comes from the Lord was corroborated from heaven, otherwise a harmony of so many elements, beyond number, or any selection from them, could not exist. He doubted whether anyone would realize that in the world. An angel said that unless [what comes] from the Lord be most perfect and the best, there would be confusion and the ruin of everything in everything derived from them. Hence came awareness that not anything of evil comes from the Lord but from [man or] spirit, nos. 2115 to 2117. Speaking with someone about the saints on earth, that no one is holy except the Lord alone, Who is Holiness, from Whom they are called holy spirits. It was said to one asking about Peter that he symbolizes belief, to which the keys are given because no one is admitted to the Lord except by means of faith, and because no one gives belief other than the Lord, the Lord Alone has the keys, no. 2136, see *Faith (Fides)* and *Holy (Sanctum)*. From this it is also clear that the Lord Alone is Speech and the Word, no. 2141, see *Speak (Loqui)*. The Lord imparts to everyone an awareness of and affection for immortality, with the purpose that it should be hidden to no one, just as marriage love and love towards children. But such as are the objects, natures, forms into which this reminder constantly streams in, such is the affection, nos. 2148, 2149, see *Immortality (Immortalitas)*. A field as it were limits spirits, whose limits they cannot not go beyond. From this it is also clear that nothing is permitted that is not bent into good by the Lord, for there is a field of permission, nos. 2150 to 2153, see *Permit (Permittere)*. The world and heaven in the sight of the Lord are like the image of a person or virgin in an optical cylinder, where the things roundabout appear in the greatest disorder, not such as heaven is, but such as the Lord wishes it should be, namely an image of Him, nos. 2163 to 2165, see *Providence (Providentia)*. Certain were raised up into heaven and from there spoke with me, saying that they saw there that belief comes from the Lord Alone, and that those things which pertain to a conviction of what is true and to an insight of what is good are lifted up into heaven by the Lord Alone, no. 2184, *Faith (Fides)*. That the Lord does not lead into temptation and do evil was shown in the Lord's prayer by the fact that temptation and evil was rejected to the back, no. 2207, see *Temptation (Tentatio)*. Since the mental imagery and portrayals of angels compare with the mental imagery of an earthly human, as the forms of the internal organs to the outer form of man, how the inflowing life of the Lord can be compared, nos. 2211 to 2220, see *Angel (Angelus)*. Very many things in the Word are spoken according to fallacies of the senses, lest their convictions and passions be broken up. It was spoken therefore so they might believe the Lord governs all things down to the very least, no. 2230, see *Word (Verbum)*. It was granted for the sake of experience to govern almost a thousand spirits with the imagery of my thought, as if by a nod, and to impart happiness to them and to vary these things. From this it became known how the universe is governed easily and with no trouble by the Lord, Who [governs] from centers. Since this is the case, [they are ruled] so easily who are in the peripheries. I even perceived in a most general way how individual [spirits] among thousands were arranged at the nod of the Lord, nos. 2234, 2235. Unless the Lord were controlling the universe, the whole world of spirits, one [stirring up] another, it would be defiled, n. 2237 to 2239, *Communication (Communicatio)*. States of peace, innocence and the like, which are imparted by the Lord, without conscious reflection, affect the inward elements which are gifts of the Lord, no. 2249, see *Reflect (Reflectere)*. What is their own in people appears black, hard and bony, because it is the Lord's life from which it becomes soft; and

the softer and more flowing one is, the more perfect one is, as is known from the primitive fibers, and also from the organic elements of little children, no. 2250. Because in the other life a person's inward qualities show themselves, both passions and thoughts, which are nothing but insanities and hatreds and the pleasures from them into which they are continually endeavoring to break out, therefore unless the Lord controlled the universe in the very least details, people's state after death would be most deplorable, consequently [it would be likewise] for the human race, which is ruled through spirits, nos. 2254, 2255, see *Think (Cogitare)*. The Church is like a human being, the symbolic [church] is as its body, which therefore is going to die so that the inward Church may come forth, which likewise will die so that the still more inward one will come; and that the Lord Alone is Human Being, and that He saw fit to fulfill the whole law, including the outer law, because everything was symbolic of Him, and He was heaven and the Church. These things were written by the angels, no. 2259. Some carried up into heaven were there able to clearly see which societies so agreed, which disagreed and from this to conclude that the Lord knew the very least details, and also that the Lord governs the universe, which was also grasped by me, no. 2267, see *Inflow (Influxus)*. For the most part, when spirits are prompted to know that they are spirits, they complain, Where should they live? to whom it is replied that the Lord now takes care of them, nos. [2287,] 2288, see *Spirit (Spiritus)*. Permissions are predicated of evil spirits, acts of grace of good spirits, acts of good pleasure of angels, thus when several are thinking, speaking, doing the same thing, one by permission, a second by grace, a third by good pleasure, for all things happen for a purpose, no. 2296. Spirits who constantly insist on wanting to command and be feared, were told that they should not be venerated for many reasons, spoken of, but only the Lord; nor should angels, but they should be honored to the extent that they are the Lord's, no. 2302. In the whole world of spirits hatred against truth and goodness reigns because [there is hatred] against the Lord; that hatred would corrupt all truth and goodness unless the Lord took it away. This was shown to those who did not want to believe that the Lord governs the universe, no. 2311, see *Hatred (Odium)*. Since there are so many myriads of spirits in the other life, and everyone hates the other, and endeavors to destroy whatever savors of society, of truth and goodness, and nevertheless no one can open his mouth against another except by permission, and nevertheless everyone seems to themselves to act freely, it is evident what order and what restraint there is from the Lord. For a long time there was a perception of how several thousand were endeavoring and acting and how the minutest details were proceeding rightly in order, just as pleased the Lord, which was more clearly evident than ever to others. When it is, however, such a condition that if one spirit thinks out of turn, at once his neighbors and those beyond are upset. When the bond on spirits is loosened, they at once suppose they can direct and disturb the whole world of spirits and heaven, but [their field] extends scarcely to the nearest [spirits]. Such is the equilibrium, nos. 2321 to 2323[a]¹⁴². How all things even to the very least are held in a most strict order by the Lord, nos. 2315 to 2318, see *Heaven (Coelum)*. Each Group is a human entity, depending on the presence of the Lord, and thus they constitute a grand human being, no. 2324. No person on earth, spirit, or angel thinks, wills, or acts on his or her own power because they are instrumental substances. The Lord's life streams into them, but that it is received according to their forms or natures. From this it is clear that the Lord is not the cause of evil. [This proposition was] supported by the angels, who confessed that they are nothing. Those who preached in the life of the body that the Lord gives power, gives strength, gives faith, confessed from this that it is the truth, nos. 2325 to 2328. The objects of all thoughts come from the Lord; that the Lord has compassion on all in general and plans for their salvation. But they are received in various ways according to the forms [of every individual], wherefore they are held in the most perfect order, no. 2329. The Lord is in the faith, and the Lord is faith, no. 2385, see *Faith (Fides)*. Unless the Lord had come into the world, the human race would have perished, by communication having been broken off between people of this earth and heaven, nos. 2387 to 2390, see *Jews (Judei)*.

¹⁴² ms. 2324.

Good spirits think and act as if of themselves, but they know very well that the Lord gifts them with rationality, intelligence and wisdom, no. 2399, see *Spirit (Spiritus)*. A oneness can never exist without a group of many, in fact without a group of groups, even of a more inward order which flow in, and that happiness comes from this, which is not possible unless one loves the neighbor more than oneself, and that such love is not possible except from the Lord, Who alone is love, no. 2405. About someone who had worshiped a carved image in bodily life, that he easily received faith, the adoration of the Lord in his case was felt to be deeper and more holy; and that he worshiped the Lord, and was received among the angels, as soon as a carved image was removed from his memory, nos. 2411 to 2413, see *Gentiles (Gentes)*. Spirits have an inner sensation that all goodness and truth is from the Lord, no. 2415, see *General (Commune)*. Spirits, in order that they might know that the Lord Alone is Life and governs all things from the inward regions, all appeared like the crudest little vessels having no life, thus admitting that of themselves they are dead, and that life is from the Lord Alone, no. 2423. The purpose of purposes is the Lord, no. 2450, see *Purpose (Finis)*. What is lower does not flow into what is higher, that is to say, the thoughts of people on earth into angelic thoughts, but it only appears so, when the Lord flows in either Alone or through heaven, no. 2554, see *Heaven (Coelum)*. It was inwardly clearly seen that the Lord, for one who has faith in Him, takes care in all things, when he does not know, and the more one trusts in oneself, the more one is removed from the Lord, thus from happiness, no. 2563. There is nothing but hatred and mercilessness, in which there is the love of self and of the world, both in their greatest and in the least of all their parts. From this it is clear that mercy and innocence [must come from and flow] from a different source, which is from the Lord, seen, no. 2589. The first created human being was led by the Lord Alone. When human beings multiplied, that [they were led] by angels and spirits, through whom the Lord Alone still leads the human race. Thus the human race has been His from the beginning of creation, no. 2591. Evil spirits by whom I have been entirely surrounded, for several years have endeavored with intense effort to destroy me with insults and by flagrant tricks, by magic, by deceptions, by secret [arts], by curses, but in vain. From this it is clear that the Lord Alone guards those who have faith; and that it is false to believe that anyone guards oneself, no. 2592. Nothing is easier than to entice and urge spirits to adore the Lord through honors, desires, joys, as well as through fears and through countless other restraints, no. 2601, 2602, see *Faith (Fides)*. Myriads come into the other life from earths [in the universe] every hour, and that nevertheless it is nothing compared to the Lord, Who is Infinite, no. 2610. From the Lord is all marriage love and love toward little children, thus all the rest, no. 2619, see *Marriage (Conjugium)*. In sleep and on into wakefulness it was seen through a continual spiritual mental image that it is pure necessities by which a person and a spirit is led by the Lord, and they are bent to their best relative to their nature, nos. 2628, 2629, see *Necessity (Necessitas)*. Natural truths are not translucent except from spiritual ones, these from heavenly ones, and these from the Lord, nos. 2634 to 2636, see *Truths (Veritates)*. Certain good [spirits] around the left foot were very zealously fashioning a candlestick with lamps and flowers in honor of the Lord, for several hours, and finally they perfected it. I could plainly see that they could do nothing from themselves, but that the Lord had fashioned it, which I then told them. They could not believe, because they were imagining they had done so on their own, but then they believed. This is the case with the good things that they do, supposing that they do so on their own power, when nothing is from them. Nevertheless afterwards they are instructed. Good [spirits], who delight in such portrayals of the Lord, have the region of the left heel because it has been restored, and by steps they are lifted up from there higher, nos. 2646 to 2649. It was said to spirits who came into the other life that it is important to know who the Lord of the Kingdom is and what the form of government is; that the Lord is Ruler of the universe, and that all the laws of the Kingdom are based on this law, that they should love the Lord above themselves, and the neighbor more than themselves, no. 2664. The Lord holds all and the very least things in order because He is Order, no. 2688, 2689, see *Order (Ordo)*. Why the Lord does not turn [people] away from wicked deeds and evils, as for example the adultery and cruelty of David and the idolatry of Solomon, and the

like, no. 2713 to 2717, see *Providence (Providentia)*. Unless in the universe the Lord Alone is the one acting and dominant and all are passive or obedient there can never be anything of truth and goodness; this is called the heavenly marriage, no. 2724, see *Marriage (Conjugium)*. All life is from one, thus from the Lord Alone, otherwise there would be no order, no pattern, no law, and nothing whatever living, and thus not anything earthly in which there was life and there was not life, nos. 2728 to 2731, see *Life (Vita)*. There are some who, when they hear that the Lord Alone is life, and that He gives faith, think that they should let their hands hang down, about them no. 2732 to 2734, see *Life (Vita)*. Unless life came from the Lord Alone, there would be a confusion of everything, and consequently nothing, no. 2735. Spiritual restraints cannot be so well described. By the goodness of the Lord they are kept as it were suspended from the evil, nos. 2737 to 2739, see *Bond (Vinculum)*. They ought to love the good that is with a person, thus love the neighbor from goodness. When they do so, then they love the Lord, because all good is from Him, no. 2783. The Lord speaks in person with very many at once and indeed according to the mind of each. This is true, although it is not perceptible to earthly humans. From this His Omnipresence and Divine Auspice with everyone is evident, no. 2786. When a son comes into his own rights, the Lord becomes His (sic) Father, nos. 2821, 2822, see *Father (Pater)*. There was a conversation about hell, some thinking that they are to remain there to eternity, but because there is no punishment without a purpose, and the Lord, because He is Wisdom Itself is the purpose, therefore nothing happens except for the purpose of good. Thus that humanity is damned to hell, because it is nothing but evil, but the Lord frees it, no. 2826, see *Heaven (Coelum)*. Only in purpose is there life, because the Lord is the purpose, no. 2831, see *Heaven (Coelum)*. The innermost mind and the very inward one, or the heavenly and the spiritual, is not mankind's but the Lord's, but that the earthly and bodily mind is mankind's, nos. 2828, 2829, nos. 2835, 2836, see *Life (Vita)*. A human being does not live from itself, but that life belongs to the Lord, nos. 2835, 2836, see *Life (Vita)*. The contemplation of purposes distinguishes the human being from brute animals; it is from this that they are human beings. Therefore unless they contemplate true purposes, thus eternal life, consequently the Lord, they are not human beings, no. 2854. I spoke with Abraham, who cast blame on the Lord for the fact that the Jews were born, when they were as they were, and he was as he was, nos. 2873, 2874, see *Evil (Malum)*. I spoke with Jews about the Messiah, about sacrifices and about the land of Canaan, into which the Messiah was going to introduce them, no. 2878, see *Jews (Judaei)*. Abram said to the Jews that he knows better than others that the Lord rules heaven and can do all things in heaven, no. 2879. Evil spirits are continually attempting to lead the good astray, not knowing that those who are being held in a conviction of what is true and good by the Lord can never be led astray, experience, no. 2882. The Lord is the only one love, the only one life, that flows into the universe, from it is the life of all things and of each individual, according to each individual's personally acquired form and nature; from it in this way comes the order of all things, no. 2884. Certain angels let into the world of spirits have the Lord's presence with them, as if it were the Lord. An experience: Certain ones were with me, and then evil spirits were unable to attack me in the least; with them there is a presence of angels, with whom the Lord is felt to be present, no. 2886. It is from the understanding of truth, and the will for good, which belong to the Lord that human beings are human beings; and that the ability to reason in the case of those who are evil is from the Lord's life, otherwise they could not think, but would be scattered like wild animals. But thinking falsities and doing evils belongs to them, no. 2904. No one except the Lord Alone knows the inward qualities of a person, nos. 2906, 2907, see *Hatred (Odium)*. No spirit is Holy except the Lord Alone, Who is holiness Itself, and that the Lord Alone is from eternity, nos. 2938, 2940, 2941, see *Holy (Sanctus)*. To those who have faith evil is not accounted because it belongs to evil spirits; nor is good ascribed to them, because it is the Lord's. Thus they receive mercy not out of merit but out of pure mercy, because the Lord is mercy Itself, nos. 2944 to 2946, see *Faith (Fides)*. How difficult it is to lead people to believe that the Lord governs people on earth through spirits. Proven to me by much experience, many things about this, no. 2951, see *Human (Homo)*. A person on earth does not flow in

through his or her own thoughts into heaven and to the Lord, but the Lord's life flows in; and where there is a vessel fit to receive or corresponding, that heaven is moved. It is different when the vessel is not fit, no. 2960. The Lord speaks through a spirit, and he then does not know otherwise than that he is the Lord, so that there is nothing of himself, but his form still remains, which I perceived, no. 2990. When I was praying, evil spirits dragged all thinking down from me so that I sensed nothing. They were thinking of me as their tool. But when there were good spirits and angels, then the prayer was as it were lifted up to the Lord, nos. 3000, 3001, see *Prayer (Oratio)*. Evil spirits speaking uproariously, wanting to cast blame for evil in act on the Lord, were instructed that all evil comes from people, and all good from the Lord, and that the former was foreseen, but the latter provided, and that even if a thousand volumes were written against it, still this truth would be the conclusion, no. 3008. A certain evil spirit, from an habitually and adopted conviction, assumed that he was as it were the Lord. He was found out. He admitted that he had been able to fool many good spirits in this way. Spirits like this, also, usually assume the same personage in the case of fanatics, as in the case of Quakers, that they are a Holy Spirit, but the truth of faith is the only sign of the presence of the Lord. The same spirit when he was found out wanted to extricate himself from their company through various thrusts of the body, saying that he usually does this when found out, and then fools other spirits, whom he could convince. He was not surprised that I have spoken with spirits, saying that he also had spoken with people on earth, nos. 3010 to 3013. The Lord streams into the whole heaven, and therefore into the world of spirits, thus into the human race, thus indirectly and that he also streams in directly; and that the inflow is received according to the natures and the characters [of the spirits], nos. 3020, 3021. There was heard a general glorification of the Lord with so much joy of happiness that some said that they could not endure it. It was about the liberation of people from hell by the coming of the Lord into the world. It was so general some in a certain hell even desired to glorify. The next morning there was a tranquil silence, no. 3029. Those who grieved to lose their own [family] in the world, it was said to them that, they would receive thousands whom they would love more happily, and that the Lord is the Father of all, and that those who are in the Lord's place are especially [parents] of those who are innocent, nos. 3031, 3032, see *Love (Amor)*. Those from Jupiter did not want me to write that the Lord is Human Being and at the same time God, not knowing what God is, but that there is a Supreme One. They rejoiced greatly that it was said there is one only Lord, and that He Alone is a Human Being, and that all the rest derive it from Him that they are human beings, no. 3049. I saw that the Lord rules the universe and that in so far as anyone places merit in himself, so far he grows cold and slips into fantasies; and also that the realm of faith is the realm of divine goodness and truth, consequently it is the Lord's Universal [presence], no. 3054. Some Chinese with me, possessed of charity, when I spoke about Christ the Lord it was repugnant to them because in the life the body they found that Christians were devoid of charity, but when they realized the goodness of those who were the Lord's, then at once they were moved, but still it was repugnant that they were Christians, no. 3068, see *Gentiles (Gentes)*. The Lord wants all things good and true to be communicable, no. 3083, see *Communication (Communicatio)*. Mankind is guarded by the Lord lest evil touch them, especially when they have thoughts of faith, no. 3008, see *Evil (Malum)*. Preachers, who preached with zeal and then prayed that the Lord through His spirit rule them, put in their mouth what they should say, and lead everyone; that everything is from Him, that human strength is nothing, and that man is as a stump in regeneration. When these things are shown to them in the other life, they like others are amazed, and at heart deny, no. 3105, see *Preacher (Praedicator)*. Mankind is led by the Lord by means of necessities in all the moments of its life; and that all things down to the least details could not be arranged in this way by the Lord unless He were omnipotent, and that it is foreseen and provided that all and the least things tend to the best purpose, nos. 3114, 3115, see *Evil (Malum)*. It was said to a good spirit, what more could one want than to seem to oneself to live, so that one does not know otherwise? Therefore what more ought one want than to live the life of the Lord? On hearing this, he was stupefied, saying that he has never heard such a thing, no. 3156, see *Life (Vita)*.

Mankind is led by the Lord in the very least things, experiences, no. 3177. The Lord is protecting person at every moment when the person is asleep, no. 3185, see *Sleep (Somnium)*. The Lord's goodness and life flowing into the perverse becomes evil, then death, nos. 3192, 3193. The Lord Alone watches over those who sleep, thus doing good even to His enemies, no. 3231. The spirits of Mercury in their humbled state worshiped the Lord, no. 3239, see *Mercury (Mercurius)*. There was someone rising through the region of the loins to the chest, convinced that he was the Lord, wanted to take away what was dearest to me. But because it was realized that he was not the Lord he stole away what spirits said was most dear, namely a bird, which flew around me, but soon he let the bird go free out of his hand. It appeared from this that they are those who can bring on a moving conviction: that one cannot tell otherwise [than that they are whom they say they are] except from the Lord, nos. 3249, 3250, see *Bird (Avis)*. A spirit of Mars could scarcely bear it when the Lord was named. He says the Lord leads him. Humbling himself he let himself down into the deep and remains there in a humble state with a joyful heart, no. 3252, see *Mars (Mars)*. I realized that those who were from the most ancient Church had the Law passed on from their parents written on them, because they were led by the Lord, no. 3253. It is a fallacy that a person's prayers and thoughts flow into heaven, just as it is that coarser things flow into finer things, bodily things into spiritual things, but [all life comes] from the Lord through heaven and the world of spirits indirectly, then also directly, no. 3254, see *Thought (Cogitatio)*. Spirits of our earth asked the spirits of Mercury in whom they believed. They, because it is their character not to want to answer questions, said they know in whom they believe. They in turn asked the spirits of our earth in whom they believe. They said in the Lord God. The spirits of Mercury—because they exquisitely perceive thoughts—said they felt they believed in nothing. So they were unable to make any reply, no. 3255. It was said to spirits of some earth in the starry heaven, who worship a false God who inspires a life into them of a nature they are delighted by, that they adore their own life, thus they adore all who can inspire such life in them. So there are innumerable such [false gods], when nevertheless there is one, from Whom is all the life of all, Who is the Lord, no. 3284, see *Star (Stella)*. I spoke with them about the Lord, that He rules the universe, and that He knows all things from their infancy, no. 3301, see *Star (Stella)*. The Lord revealed himself to spirits of Mercury because higher knowledge had been promised to them. The spirits humble themselves profoundly. The Lord was seen by those with whom He had been when He was in the world, and He was acknowledged by them, saying that it was He. Then he was revealed to the spirits of Jupiter, who declared in a clear voice that it was He Himself whom they had seen on their earth, no. 3292. There was seen by the spirits of Mercury as it were a Sun in whose midst was the Lord, *ibid*. After they had seen the Lord certain were let down toward the front. They saw a purer Light than ever, no. 3293. The finite, multiplied into [ever] so many countless quantities is still nothing in comparison to the Infinite, Who is the Lord; and one who wants to think about the infinite, that to him or her it appears so obscured that it is nothing, no. 3287. The sons of the most ancient Church, who had been alive when the Church began to decline said they had awaited the Lord, Who was to come, Who would save the universal human race, knowing, which was known at that time, what it means, that the woman's seed would trample the head of the serpent, because they spoke in this way: saying that from that time they thought mainly about offspring, which were their continuous delights, because in this way the advent of the Lord was flowing in. They then preferred love toward children above marriage love, nos. [3314½,]¹⁴³ 3315, 3316, see *Church (Ecclesia)*. Mental imagery is nothing but respirations, whose life is the Lord Alone, nos. 3322, 3323, 3326, see *Breathing (Respiratio)*. I saw spirits of Mars far off so humbling themselves before the Lord that good spirits said they would not have believed such humbling ever could exist, no. 3331 see *Mars (Mars)*. The worship of the Lord by the spirits of Mars was so deep and stunning, and at the same time delightful, that it cannot be described. It is unknown to spirits of our earth that there is such worship, no. 3352. The posterity of the most ancient Church, who were evil,

¹⁴³ Tafel and Odhner's reading of the paragraph numbering at ES 3314-3316.

spoke about the Lord, that they had awaited Him. They said they could worship him, albeit from their own power, for they had thought they could do all things from their own power. Therefore an angel[, thinking,] only approached them, which was portrayed as a puff of wind, which when noticed, they said they could not endure, wanting to flee away. It was shown that they portrayed the Lord to themselves, as an old man with a grey beard, a holy one, from whom they would become holy, hence their such great esteem for a beard, nos. 3354, 3355. *The antediluvians dwell under the earth, midway in the rocks, beneath the buttocks, where they carry on in their dreadful fantasies wicked acts against the Lord. They were not allowed to pour convictions into me, which are such as to immediately drive away what is good and true, like the most intense cold, which drives away heat from feet and toes, which as a result as it were die. Such had been those against which the Lord fought by His own powers and conquered. I saw their operations against the Lord, using fantasies, which were dreadful and most cruel. Such were their [operations] under the rock, nos. 3358, 3363, 3366, see Church (Ecclesia). Mankind before the flood was composed of almost continuous offenses, so that it was almost nothing but offense. With descendants is made by the Lord that mankind is not continuous but a [, so to speak,] disconnected offense, which never could have happened unless offenses remained, therefore also the Lord became an offense, therefore He suffered and was crucified, otherwise a continuous offense could never be rendered disconnected and mankind saved by the implanting of knowledge and understanding of faith so that offense would not appear, no. 3377, see Church (Ecclesia). The whole grand human being is organic and a dead force, the Life of which is the Lord Alone, no. 3419, see Instrument (Organum).*

A certain preacher with his like, who believed life consists in this that they are nothing, not allowing, not even the word faith, nor the higher knowledges of faith,

[continuation p. 1103 s.v.] Lord (Dominus).

thus thinking themselves to be pure, he did not want to say holy. They said that there is nothing of evil in humanity, because the Lord took away all evil, and that the Lord bore all evil, thus that the Lord, even when He is going to come in His glory, will have drawn all uncleanness onto Himself, thus that therefore He is such. Because just the opposite is [true], that the Lord Alone is Life, He Alone is holy, and all both angels, spirits and people on earth are dead in themselves, and profane, therefore upright spirits were seen upside down when he was standing erect, and vice versa, nos. 3435, 3436, see *Life (Vita)*. Certain [spirits] wish to claim they have their own life based on the fact that they have an innermost mind and then a very inward one. But they were informed that the innermost and very inward mind is not theirs but the Lord's, and that the earthly mind, its bodily things, lower and inward, are a person's own, which are arranged for service by the Lord through the very inward and innermost in a way like a rainbow, besides many things about these subjects, nos. 3474, 3475. Those who speculate from time about eternity and from space about the Infinite Divine, that they cast themselves into dreadful fantasies from which they can never be freed unless they allow themselves to be led by the Lord, nos. 3476 to 3484, see *Eternity (Aeternum)*. Certain spirits who spoke through blowing a breath through the lips and Eustachian tube, and spoke with me thus. They confessed the one only Lord, about them, nos. 3488, 3489, see *Church (Ecclesia)*. The Dutch do not acknowledge the Lord but some supreme being, and this resulting from varied fortune of their business experience, which is also the reason they pray, and worship as others do, no. 3505, see *Dutch, The (Hollandi)*. To evil spirits, who wanted to infuse [their] poisons about the Lord it was said that I was convinced that the Lord is the Father, that all Innocence, Peace, Mercy, mutual Love, Good and Truth, which are all Divine, are from Him, that Moses and the Prophets treat of Him, that all the rites [of the figurative Church] portrayed Him. Then they were unable to give anything whatever in reply, no. 3535. Spirits, when they wanted [to act] from their own power, were unable to name the Lord, nor [could one name] faith. They tried, but were unable. It is otherwise when they do not reflect that it is from their own power, no. 3568. Certain spirits wondered why, when they come into the other life, when they hear, see, and thus know that the

Lord rules the universe they do not come into a state of faith, but it was said and shown, that faith is not implanted in this way, nos. 3569, 3570, see *Faith (Fides)*. All things which have been created are from Purpose, and that from Purpose are uses, and from Use are effects, which are also uses. From this it is clear that it is Purpose Which arranges all things, from Which and to Which all and the least things tend; and that Purpose is Life, consequently that the Lord Alone is Purpose and Life. And that all things have been so created that they may look Him, and they could not look [to Him] except from Him. And because uses and purposes cannot come forth except by instrumental substances, it is clear that uses and purposes are the living elements of instrumental substances, and that the Lord Alone is Life. In this way the Universe is filled with the Lord, nos. 3574 to 3578, see *Use (Usus)* and *Organs (Organa)*. Genuine and human love toward little children is to love them for the sake of the common good and heaven, thus for the sake of the Lord, no. 3589, see *Church (Ecclesia)*. Angels receive their highest happiness from the Lord on account of the uses that they perform, and according to uses, spoken of, and that thus they are images of the Lord, no. 3617, see *Angel (Angelus)*¹⁴⁴. Mankind cannot live unless in company with spirits and angels, therefore not without mediums, otherwise there would not be a connection between them and the world of spirits, nor between them and heaven, through which the Lord imparts truth and goodness, no. 3639. A certain deceitful one, he was discovered to have been a pontiff. He portrayed himself encircled with rays, as images in churches are. This showed that he was a kind to boast himself to be the Lord. I spoke with him about the keys of Peter, that they mean faith, because the Lord Alone gives faith, that no one can let anyone into heaven other than the Lord, because the Lord Alone gives faith. But he said, with conviction, that no one on earth would ever come into heaven unless the Lord would give this power to someone, and if He would not give it, I realized, that He would not be worshiped by him. But he worshiped on account of power, nos. 3647, 3649, see *Pontiff (Pontifex)*. I noticed that the pontiff and David, consequently those of that character, were not permitted to name the Lord, but Christ, no. 3657.¹⁴⁵ The pontiff denied the Lord before David, who said that he has the Lord bound. But afterwards he thought, if he did not acknowledge the Lord, that he would not be acknowledged as God, nos. 3657, 3658, see *Pontiff (Pontifex)*. David openly admitted that he had known that a Certain One was to come into the world, but he had not had information about Him, and that he had applied all things to himself and the Jews according to the meaning of the letter: thus that he had not known the Lord nor the higher knowledges of faith, no. 3674, see *David (David)*. The Word contains vessels into which the Lord's life can inflow, no. 3676, see *Word (Verbum)*. I realized that love alone arranges spirits into societies, thus the Lord Alone, Who is mercy Itself, Who Alone according to the differences of love arranges them into societies, no. 3687, see *Society (Societas)*. The deceitful [spirits] overhead. They entrap through holy and good things, prompted by no other intention than to destroy everything belonging to the Lord and faith in the Lord by any wicked means. They are those who claim to be the holy spirit, spoken of, no. 3692, see *Deceit (Dolus)*. Those who have true faith, have this from the Lord, because this is a tenet of faith; and because mercy is from the Lord, and charity then also that is given by the Lord. Thus there is a conjunction of the life of faith based in the intellect and the life of love, for whatever is of the Lord is conjoined to Him, even though their nature is nothing but evil, which it is also a matter of faith to acknowledge, consequently they are saved out of mercy, [nos.] 3693 to 3696, see *Love (Amor)*. The symbolic church was compared to an apple. A quality appears outwardly, but within it contains not only elements relating to taste and smell, but also fibers like those of the tree, then seed compartments enclosing the seeds, in which lies the power of raising up again a tree, and entire gardens, even to fill a whole planet, and this to a kind of eternity. So in the innermost of the apple is portrayed as it were the Infinite and eternal, thus the Lord, no. 3738. It was seen that there is a general aura from the Lord that brings out all good and truth from the memory, and unless there were an inflow from the Lord there would be no response of truth and good. Did this come through heaven, the angels

¹⁴⁴ ms. *Angeli* but that heading does not exist.

¹⁴⁵ ms. 3658.

were asked. They replied it was so, no. 3740. Quakers said they were the holy spirit (sic) from eternity, but I said to them that they had been people on earth, and that they had always adopted new [spirits] so that they also may be the holy spirit with them, and that the Lord Alone is from eternity, and He Alone is Holy, from Him are all Good and Truth, all Innocence, all Peace, and all mercy. Then they withdrew and were struck with acrophobia, no. 3762, see *Quakers (Quaqueriani)*. These Quaker spirits, who are called holy, pour out diabolical blasphemies against the Lord; although Quakers also preach the Lord, about which, nos. 3772, 3774, 3775, see *Quakers (Quaqueriani)*. Marriage love comes from the Lord's Mercy towards the Church and the whole human race in heaven and on earth, therefore it is also compared to a marriage, nos. 3778, 3794, 3795, see *Marriage (Conjugium)*. Spirits in the world of spirits have a constant urge to destroy mankind. [My] experience. And unless the Lord also were preserving mankind at every moment, even the least, we would immediately perish, for such is spirits' constant effort, no. 3821. Who he was and what his nature was who rose up through the loins to the chest and pretended to be the Lord and picked up the bird which he was compelled to let go, nos. 3874, 3875, see *Mars (Mars)*. A certain angelic spirit of the planet Mars was surprised that so many evils streamed in from spirits. It was then granted him to see their constant efforts to bring in evil and that there was an aura of efforts towards evil around me continually; and that they were taken by the Lord, wherefore unless the Lord protected mankind every least moment that we would perish, no. 3893¹⁴⁶. The bonds of conscience are like debts, and there are bonds of conscience pertaining to goodness and truth, in accordance with loves and their degrees, and all look to the Lord, Who Alone is the Bond, and gives inner sight, no. 3937, see *Conscience (Conscientia)*. The mental image that Aristotle had had of God was shown by a human being up above at the left, whose head was girded with a radiant circle; in this way it was shown that he had had some idea of the Lord, Whom he now confesses, saying that He governs the universe, for he who governs heaven, rules the universe—the one cannot be separated from the other, no. 3951. No idea of the Lord can be had, nor can be predicated of Him than the Infinite, the Eternal, the Is; and because He Alone is the Is, which is the Infinite and the Eternal, everything finite has its Being from Him; and because He Is, only He is Life, everything finite lives from Him: and it was said—which they could not grasp—that the Present is Eternal [to Him], no. 3958, plus no. 3973, see *Infinite (Infinitum)*. Nothing can come forth or continue to exist except by another, and that nothing can be held together in a form, except by another, just as a body cannot without atmospheres. Thus neither can whatever in a human being except by the grand human being to which they correspond, nor the grand human being, except by the Lord, no. 3972. To evil spirits, who continually pour in evil about the Lord and about angels it was said that they should show one angel who does not acknowledge the Lord, and that the Lord is the life of all things, and that they have all happiness from the Lord. But they have not been able, not within so much time as I have been with them, no. 3990. One who thinks from outermost qualities is unable to grasp how the Lord can be omnipresent. But it must be known that in the other life there is no space so that one who is at the end of the universe is still present. This can be illustrated by the soul, which is omnipresent in its body, and governs its single things in various ways, even the thoughts, and provides for the least details, because it acts from purpose, which because it is the innermost part of man, is the Lord's, through which the person also is governed. It was evident that distances are fantasies, and that they are mental images—about them; where the mental images of spirits are, there the spirit is seen, for it cannot be separated from its mental image, which is its life. Since there is no distance in the world of spirits, still less is there any in the very inward and least of all any in the very inmost, and entirely none at all in the case of the Lord. Therefore He is omnipresent and sees and arranges the least things, nos. 4016, 4017. I have often noticed that evil spirits were under constraint to speak what I ought to observe. At such a time, when reflection was given by the Lord, I have noticed that they were to be noted, and that evil spirits never thought this, but they were not what they spoke, but what

¹⁴⁶ ms. 3883.

could be concluded from them. It was different with good spirits who clearly said how the matter stands, no. 4034. No spirit is holy, but the Lord Alone, is clearly evident from this that the holy spirit proceeds from the Lord. What proceeds from someone is His, consequently it is holy. From the Lord also proceed the higher knowledges of faith, Goodness and Truth, which are His because they are from Him and directed toward Him, no. 4048. The human being and its organs and internal organs can in no wise come forth and be maintained if they have not been formed in accordance with the inflow of the Lord, and thence of the grand human being, with which they interact, and with which they are connected, otherwise they would at once disintegrate. Because the human being is such that it be must be bent away from passions toward goodness, and from convictions [of falsity] toward truth, therefore the Lord acts indirectly through heaven and the world of spirits, for if the Lord should flow in directly the human race could never be maintained, but still all good and truth flow in from the Lord, which is then tempered by the inflow of angels and spirits, nos. 4063 to 4066, see *Person on earth (Homo)*. One who has taken evil on oneself by actual practice, it is not removed, except by the Lord, after serious repentance, no. 4091, see *Evil (Malum)*. A certain Roman of renown, when it was told that they had prophesied concerning the Lord that He would come into the world, being moved by a holy tremor, which I felt, said that he had known from the Sibylline books also, that a certain one was going to come, but who would rule over the whole world, no. 4094. I realized more clearly than at other times that Life and the Lord's Providence flow into the very least things. Since angelic mental imagery, which is figurative and parabolic, and thus also contains countless things, can present in the world of spirits so many and so diverse things, according to the qualities of those receiving it, that it can scarcely be expressed—concerning which—what can the Lord Who is Infinite not then present, as to simply His mercy, which extends to all and the least things of love, and the least things of faith, and then also to all things opposite and intermediate, depending on the forms and natures of the recipients? Since the mental imagery of one person speaking can be received diversely at the same time by a thousand, what cannot inward mental imagery which comparatively can contain countless things, and more the very inward mental imagery and still more the innermost, then what cannot be said of the Lord, Who is Infinite, in comparison to Whom every one of countless innermost details is as nothing? And so on. And because He is Infinite, to Him all the very least things are in the present from eternity, thus nothing can exist that is not accessible to everyone, nos. 4095, 4095½. Spirits cannot bear to be told they are nothing. But it was said to them that they are always something, for whatever they have from the Lord is something, such as that they can understand, reflect, know, and they are the more something, the more they have goodness and truth, because these are the Lord's, no. 4100. All good is from the Lord, no. 4172. There is such a thing as a withdrawal and being withheld from evils, from the Lord, no. 4197. The source of hatred against the Lord that it is the love of self, no. 4205. About the continual presence of the Lord with the angels, no. 4226. All good is from the Lord, no. 4241. Inflow is a matter of inflow of feelings from the Lord Alone, nos. 4272, 4273, 4274. That evil is from mankind, that the evil of punishment is from order, and that all good is from the Lord, nos. 4275, 4276. Those who are good are moved by the Lord's aura of affection and goodness, others are not, no. 4280. Evil [spirits] when they reflect, [thinking] that they are good, cannot say good, no. 4316. The Lord is Father, Son, and Holy Spirit, n. 4338. What Father, Son, Holy spirit [mean], no. 4340. Why the Lord was born on this earth, no. 4376. Many evil spirits were around me, and I was protected by the Lord, no. 4379. Why the Lord came into the world, many things, no. 4394. Why evil spirits cast blame upon the Lord, no. 4432. About a simple idea of the Lord, that He rules all things, no. 4441. About what a sublime mental image of the Lord is like for angels, no. 4442. The Lord restrains [one who is being regenerated] from hell, nos. 4521 to 4523.

House (*Domus*).

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[continuation p. 361 s.v.] House (*Domus*).

Idol worshipers who were turned into small animals, build small houses which are destroyed by those whom they call Devils; and that afterwards they live in more beautiful homes, nos. 392, 393, see *Gentiles (Gentes)*, also no. 425. The inhabitants of Jupiter have homes stretched out lengthwise, arched, with a blue roof dotted with stars. They are of two kinds: one to preserve their faces from the heat of the sun, the other where they live, no. 548. The inhabitants of Jupiter enjoy tidying up their homes or tents, which are clean, no. 558. The sight of spirits and angels is just as real as in a waking state of life, in which they seem to themselves to be in dwellings, gardens and the like, no. 652, see *also Palaces (Palatia)*. About a great city called the Judgment of Gehenna and its buildings and rooms, where those are who from their own fantasy justify themselves and condemn [all] to Gehenna, nos. 843 to 855. About rooms with pictures on the walls, nos. 878, 879, 880, see *Room (Camera)*, see *also Palace (Palatium)*, and *Habitation (Mansio)*.

That dwellings are portrayed to spirits to every sense, and that in the other life they have dwellings more magnificent and more delightful, with countless variety, that it surpasses all belief. I saw a room with a long hallway; and also a small part of a palace, in respect to which the art of the world is as none, nos. 1343, 1344, 1345, 1346. About those who foretell things to come, and are anxious about the morrow, that they abide in a house without windows, under the roof in darkness, nos. 1579, 1580, see *Future (Futurum)*. Spirits of a satellite of Jupiter said that the inhabitants have small oblong Rooms. There was a table there, and beds at the side. In a rounded area of the Room there were pieces of wood, which were shown to me, shining like flames, nos. 1679, 1680, see *Jovians (Joviales)*. They thought nothing of the fine mansions and palaces of our earth portrayed to them, which they called marble imitations. Therefore their sacred palaces were shown. They were above the earth, fashioned of tree limbs bent and woven into stairways, walkways, arched galleries; they were colored sky blue, orange and shining white here and there. Anything more magnificent than these had not ever been seen. The trees are tall and thick, planted below, 4 and 4 [i.e. in groups of four]. In this manner there is a whole forest there above. I spoke with them, [asking] how they could treasure their own palaces so much when they do not treasure material things. They declared that these things are sacred and heavenly, and that such things were awaited in heaven, and that they treasure the sacred and heavenly things in them, nos. 1681, 1682¹⁴⁷, 1684, see *Jovians (Joviales)*.

The habitations of those who study the Word of the Lord without the purpose of understanding anything other than scholarly notes and words: there are brick ceilings like those under bridges, clouds boiling out and a brightness at the back part. For all things are determined by the purpose, nos. 2380, 2381. Spirits also seem to themselves to dwell in houses and bedrooms with useful objects which they arrange according to a use. In this way states of innocence are imparted to them. Some [souls] said that such things were fantasies but they wanted monies, which they said were real. But it was said, what need is there for money in the other life, when they do not need housing, clothing or food. The reason such things are provided is because it is granted to them to manage these things in calmness and in innocence which are real and lasting, nos. 2447 to 2449. That some have an eager enjoyment of building houses, experience, and also the observation that they wanted to draw others into their company, casting out hooks like fishers, no. 3309.

A house was shown to me where wicked [spirits] engaged in intercourse, no. 3452, see *Adultery (Adulterium)*. The Dutch, upon arriving in the other life, dwell in palaces which are gradually changed into more lowly houses, and then into none, and they go around asking for alms, no. 3502, see *Dutch, The (Hollandi)*. The most deceitful overhead who slip in through innocent, holy and heavenly qualities, and call themselves princes and popes, their dwellings were shown which were like ruins, of common gray stone, without a roof, nos. 3931, [3933,] see *Deceit (Dolus)*.

¹⁴⁷ ms. 1683.

Dragon (*Draco*).

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A few things about the dragon, no. 381. The dragon inspired certain ones who deceitfully slipped into heaven, nos. 410, 411. He was cast down by the dragon and let into short torments and delivered [from them], no. 417. The jaws of a whale were seen, into which spirits were cast, whom it swallowed, no. 441. About Abraham, that he is the Dragon, having from [his] arrogance's illusion a place quite high overhead, and that he only defends the descendants of Jacob, all others he calls gentiles. He continually fights against [all who are] believers, merciful and innocent. When he would have dared to deny the Lord, as Mediator, he was scared off to acknowledge there must be [a mediator], nos. 461ff. The Dragon thrust down from his seat was sent to a swamp that he might look; and then he was sent to wander about for some days, but still he returned to his fantasies and deceits, no. 466, his nature briefly described, nos. 466ff. The Dragon with his gang was cast down into the province of the tail, where they see themselves in ancient Jerusalem, and from there are attempting [to rise up into] the higher regions, but in vain. They pour out blasphemies against the heavenly regions, but they fall to the region of the tail, experience, no. 501. The dragon was sent into a place where there are dragons and serpents. Resorting, as usual to supplication, and removed, he was then also put under the veil, no. 502.

[continuation p. 430 s.v.] Dragon (*Draco*).

It was said that he had persecuted the Lord when He was in the world, no. 503. He admitted that he is persecuting believers according to the things in Revelation about the dragon, n. 504. The dragon when frightened makes a heartfelt promise. It is then scarcely felt otherwise than that he is upright from the heart, but this is not the case, no. 505. On the nature of the dragon, that he sets his heart noticing all things, that he is a liar, blaspheming in anger. When thrust down he keeps on reaching for higher things. From much practice he is skilled in subterfuge. The Jews worship him as God, whose medium he is. He is also the medium of other malevolent spirits, no. 507. This dragon is the head, his gang which is large, form the body, which he is striving [to obtain], no. 508. Mohammed tempted by the dragon, nos. 509, 510, see *Mohammed (Mahumed)*. The Jews worship the dragon as their god. There were Jews present was known by the stench of mice; that they worship [the dragon, I was able to learn] by a wave-like communication between them and the dragon, no. 522. About the dragon, that he was cast down into the place of punishments to the lowest parts, and tempted, how he worshiped Jehovah, as he said, and not the Son as the Mediator. Then he not only raised himself above Jehovah but also blasphemed Him; and he poured out blasphemies throughout the whole night. Such are those who do not acknowledge the Lord is the Mediator, no. 526. The dragon admits that he knows that the Lord governs the universe and that he knows better than others. Spirits can speak with him, no. 538. When I was drawn up into a realm of light as to the head, but not as to the body, a dragon with a crowd tried in vain to bring himself into this heavenly realm. Due to some bodily elements, he seemed to have entered, and this did not cause any anxiety, but the elements were dissipated at once, nos. 602, 603 see *Heaven (Coelum)* from nos. 600 to 608 incl. The nature of the dragon, that he speaks in one way and thinks in a different one, which is not allowed to other evil spirits to do, and he does this at the same time. And then he has ears attentive to things close by, experience, no. 634. The cruelest of the Jews, when in dangers, pray just as devoutly as other devout persons, without difference. An experience. They derive this from both dragons, and nevertheless they are such, no. 732, see *Jews (Judaei)*. Those who from hatred are obstinately revengeful, after grievous punishment are cast into the flaming jaws of a dragon, no. 936, see *Revenge (Vindicta)*.

About the dragon, that he can appear as an angel, weeping, repenting, speaking indifferently with others, and at the same time scheming with others, which nevertheless is perceived. But the reason that he is tolerated in his because they worship him just as gentiles do their idols. [This is allowed] lest they be broken as soon as they come into the other life, where they think they are living just as in the world. He constantly attacks those who have faith. He complains that he was attacked, but

it was shown to him that he himself attacked. He has thought about this, nos. 2017, 2018. A long ovary was seen symbolizing the poisonous substance belonging to dragons, and what happened further, nos. 2240 to 2246, see *Idea (Idea)*. The Dragon, when in fear, is sorry, grieves, acts sad, as is read of the Jews, who derive such behavior from the seed of their father. But soon when he returns [to himself], he continually stirs up evil against everything to do with faith. He is allowed to speak one thing and think another, however others are not, nos. 2363, 2364. About the dragon or great snake into whose belly those are cast who deflower virginities without the purpose of marriage and offspring, nos. 2704 to 2710, see *Virginity (Virginitas)*. The dragon in a [state of] fear was upright, to whom it was said that there is an uprightness from fear, and that uprightness is not his, but the Lord's. Yet he was thinking that uprightness was his, for as soon as he was outside of the state of fear, he returned into a state of malice, no. 2919¹⁴⁸. In place of those who are worshiped in the other life others can come up and impersonate him, which was shown in the case of the Dragon, n. 2921. The dragon took part in the planning with the cutthroats, but they were let loose on him. They treated him miserably, for by such things, with which he was not previously accustomed, he was turned away [from abominable practices] through grievous punishments, no. 2922, see *Knife (Culter)*. The dragon, when he was punished—because he had associated with cutthroats—then so that he might deceive innocent people, turned himself into the form of an inward spirit, and betook himself toward the regions in front and spoke with me from there through spirits. But he was let in among inward spirits and treated miserably, so he was turned back into his own form. When he was turned back into a lower form, which was his, he contrived deceptions just as before, even though when in his inward form he had been sorry, not wanting to remember at all that the Lord had liberated him, nos. 2967, 2968. The dragon, when he calls the Jews together, betakes himself to filthy Jerusalem, and then says one thing with others and thinks another with the Jews, but this is at once known from his speech, no. 3042. When I had the idea about the dragon, that he was less deceitful than others, thus that he was more upright than others, and this idea was communicated to him, he could not stand it, but detested it, for he wanted to be feared and to rule through fear. The dragon is not permitted to add more evils to his evil nature. As often as he does this he is cast down and punished, and thus scared off. For he greatly fears being cast down, nos. 3074, 3075. There were spirits who by means of fantasies were able to enter into the mental images of others and attract them to themselves. They spoke in such a way that they were not thinking at all about those things that they were speaking, but about others, whom they were cheating or destroying. The dragon indeed also is saying one thing, thinking another. But when that spirit wanted to arouse him also, he was¹⁴⁹ hidden together with the Jews in the filthy Jerusalem, in the darkest part. The Jews are also held far removed from the faith so that when such spirits come, they can be hidden away in thickest darkness. The dragon imagined that he had hidden himself away, as at earlier times, about which he claimed. But he experienced that he had been unable from himself, but that he had been able from the Lord. So he has become submissive, nos. 3408, 3409, see *Mental image (Idea)*. About those who ascribe all things to their own wisdom and due to the success of their undertakings convince themselves that they can do anything, desiring to domineer, holding the Lord and worship of Him as worthless, as only a bond of conscience for the common people. They dwell at the side of Gehenna, and it is called the abode dragons. They are flying snakes, but not such as those who belong to the deceivers, many things about them, nos. 3741 to 3749, see *Gehenna (Gehenna)*. The dragon was called forth by evil spirits, together with hell, to destroy me, but it was granted him to free himself, no. 3851, see *Kill (Interficere)*. A portrayal of the dragon who gulped down Sirens, no. 4265.

¹⁴⁸ ms. 2920.

¹⁴⁹ ms. ambiguous. 2nd Latin ed. has present tense, *reconditur*, but ES 3409 has past tense, *reconditus*.

Doubt (*Dubium*). [I:228]

Those things which are of faith ought not to be demonstrated, because demonstration has doubt along with it, and thus it blinds. It is otherwise if they have been blinded, no. 1291.

Twelve (*Duodecim*). [I:229]

In being let into heaven, thus into the [inward] heaven, what twelve symbolizes, and also what eight, nos. 700, 703, 705, 706 see *Heaven (Coelum)*.

Hard (*Durum*). [I:230]

The more as it were fluid ideas are, the more applicable they are, and the less stubborn and hard they are, no. 3024½, see *Idea (Idea)*.

Leader (*Dux*). [I:231]

Leaders of evil spirits, see *Gods (Dii)*. Another bond is that many spirits are not able to think and act differently from each other. Sometimes this happens when they are under some leader. In this way, one is controlled by another, and many by one, no. 144.

Drunkenness (*Ebrietate*). [I:232]

That drunkenness is an enormous [sin] because it makes a person a brute, and hastens death, and yet it is accepted as civil to be drunk, no. 2422.

The drunkenness of spirits was shown [to me], its nature. It is one punishment of hell. For those became drunk, as it were, who reasoned keenly after they had heard many truths, which is spiritual drunkenness no. 3427.

Church (*Ecclesia*). [I:233]

That the spirits in the symbolic Jewish Church were so disposed that they grasped only the outer aspects, III Vol. n. 3535, 3536, 3537, 3539 [225a-227a, 229a], see *Portrayal (Representatio)*. What concerning the symbolic church [was depicted] with Abraham, Jacob and Moses, III Vol. n. 3772 [241a]. If the Jews had been instructed, they would have profaned everything, III Vol. n. 5420 [314a], see *Portrayal (Representatio)*.

[continuation p. 53 s.v.] **Church** (*Ecclesia*).

the Jews do not want to admit that the Lord was prefigured in all the established rites of the Church, IV Vol. pg. 60 [388a].

[I spoke] with the Apostles, saying that by them, just as by the Tribes [of Israel], are symbolized the Essentials of faith, or of the Church, no. 31. The ancient Church people beheld in physical objects spiritual and heavenly things, and therefore they were in company with spirits and angels. Today, when it is not even known that there is any interaction [between earthly and heavenly things], that has completely changed, no. 110. I was distanced from the company of angels when I was absorbed in worldly matters. From this I could conclude about the children the most ancient Church that they had spiritual vision and were with angels because they were not taken up in earthly matters, in beholding [them], and about people of the present day, that they are taken up in earthly matters, no. 185. The worst kind of devil is from the best instructed, thus from the apostates of the most ancient church, no. 202. The people of the most ancient Church were not unlike the inhabitants of Jupiter also in this respect, that they had more mental imagery and thought than speech. When they became perverse and superficial, they had more speech, no. 539, see also *Jovians (Joviales)*. About the state of people on earth and of spirits before the coming of the Lord, that they had been unable to perceive inward matters other than through earthly and bodily things, thus through portrayals, no. 672.

That in the true church on earth societies are not joined out of self-love but for the sake of faith, use and friendship, no. 1167. Into the innermost heaven where the innocent beings are come none today from this planet, but from the most ancient Church and from other planets, no. 1200, see *Innocence (Innocentia)*. True marital love and love of children come from the Lord's Love for the Church, that is to say, for the whole human race in the universe, no. 1683, see *Love (Amor)*.

That the church is like a human being, the symbolic [Church] is like its body, which therefore will die so that a more inward Church may come forth, and this likewise, so that a still more inward one will come, and that the Lord Alone is Human Being; and that He was worthy to fulfill the whole Law, including the outer Law, because everything was symbolic of Him and He is Heaven and Church. These things were written by the angels, no. 2259. The word of the Lord is applicable to the churches of every period, according to their changes, no. 2407. Those who live in externals and have themselves and the world as their end, that they attend church and its sacred rites regularly. But [I asked] how [they felt about] and what notion did they have of mercy, piety and pious meditation, nos. 2777 to 2779, see *Piety (Pietas)*. The outer formalities of the Jewish Church had portrayed holy inward things, nos. 2877, 2878, 2881, see *Portrayal (Representatio) and Jews (Judaei)*. It was seen that the men of the most ancient Church, because they had been in a state of faith, had been in company with spirits and angels, consequently heaven and earth were united, but that they were alienated from that company as much as they were alienated from faith and as they went away to superficialities, no. 2950. The doctrine of faith has been promoted for the most part by means of the evil. Take for example even the apostles, that they wanted to judge all the tribes of Israel; the pontiffs, who desire to possess heaven and earth, and also elsewhere, as in Sweden, England. Thus good things are accomplished by the evil, although not from [a good] motive, no. 3030. The people of Mars appear like people on earth, clothed with a body, because in the life of the body they know that they are spirits clothed with a body, which nevertheless they do not care about. Therefore they appear like this when they are spirits. For they live, when in the body, just as in the other life, as did those who were from the most ancient Church of our earth, no. 3251. It was seen that those who were from the most ancient Church had the law handed down from their parents written on them because they were led by the Lord but that afterwards the law in their inward parts was erased so that they knew nothing of what is true and good, and they were held back from acting against the law only on account of outer restraints. I grasped that in this circumstance, when the inward person is opposed, the law is as it were nothing, no. 3253. I became aware of an inflow from evil ones overhead. It was gentle, but at first more rough, then more subtle, to the point that it might not be felt. The inflow was felt to be more and more subtle, so that it was as if what was more subtle was present in the other. At length I became aware of the most subtle ones so that I could scarcely feel and describe [them]. They were inwardly evil, so much so that if they had been any more deeply so, they would not have been salvable. They were descendants of the most ancient Church, nos. 3311 to 3313. In the highest place were those of the most ancient Church who spoke with me. They wondered that they were at such a height, saying that others seldom come to them, except several times from elsewhere, from the universe. Because their ideas were heavenly, and what is spiritual was mixed in with the idea of the Lord and of Christ, they did not easily allow those names. When he was called Regenerator, then they halfway allowed it, because there was a heavenly idea in it, that gave them inner sight, nos. 3314, 3314½. The sons of the Most Ancient Church when the Church began to decline, then spoke, saying, they had awaited the Lord, Who was to come, Who would save the universal human race—knowing from this, which was known to them at that time, what it means that the woman's seed would trample the head of the serpent, because they spoke in this way, saying that from that time they thought mainly about offspring, which were their continuous delights, because in this way the advent of the Lord was flowing in. Their delights were felt and communicated by an influx into the region of the loins. This love [of offspring] they preferred above marriage love, nos. [3314½,¹⁵⁰ 3315, 3316. I was instructed that their Breathing was changed in time,

¹⁵⁰ Tafel and Odhner's reading of the paragraph numbering at ES 3314-3316.

according to the state of their faith. That there is an outer breathing and a different inner breathing without an outer one is clear to me, for I was instructed in this by the Lord so that in this way I could also be in angelic societies. It was granted me to know that the breathing of the heavenly [angels] is one kind and of the spiritual another, with countless variety, and that each society of the grand human being has its own special breathing; therefore it would have to be divided up into kinds and species. A breathing was shown belonging only to the loins, even to the foot-sole. It was said that the breathing of the foot-sole was not felt spread out from the loins, still it was harmonious. But when it has been separated from the loins it symbolizes that marital love and love toward offspring has been separated from inward things, of the kind that followed from the descendants of the ancient Church, among whom there were adulteries, to which cruelty was joined. They are therefore under the foot-sole, nos. 3317, 3318, 3319. There is a spontaneous and a voluntary breathing, and the one acts with the other, and is regulated not only [as contributes] to each sense, so that it may be wakeful, but also to each thought, as is known with regard to every voluntary action, as well as to every word of speech, with countless variety, besides many more things, nos. 3320, 3321. I spoke with men of the most ancient Church about their Speech, who showed by communicating their breathing to me, that it was effected by communication of breathing, which then was from

[continued in the unalphabetized manuscript, p. 1081 s.v.] Church (Ecclesia).

the navel toward the back region of the chest, and then upward by way of the lips, and when the state of the Church changed, it withdrew from the navel toward the abdominal region, so that little breathing was felt above; thus [it was felt] farther downwards, until finally no [breathing was felt] of the chest. They were changes of inner breathing. When inner breathing descended in this way so that there was almost none above, outer breathing began, and with it sound, from this speech of articulate sound. I realized that types of breathing succeeded one after another according to how people received belief, nos. 3322 to 3324. Varieties of inward breathing were shown, as that of the loins, that of the abdomen, that of the left side and the right, no. 3325. If evil spirits were in the angelic aura, they would suffocate, so they would be unable to have any mental imagery, because breathing responds to the mental process, and the inward aspect of breathing is a mental process, because it is organic, whose life is the Lord, no. 3326. A black spot was seen beneath the left eye, a sign with them that they should stop, no. 3327. Those [spirits] overhead who acted so subtly earlier spoke with me again, and I perceived that they were from the spurious offspring of the most ancient Church, who indeed loved their offspring—which was given me to perceive by an inflow into the region of the genitals—but still they were operating deceitfully against love. When they were told this, then such a cadaverous odor was smelled from them that the spirits were fleeing away, no. 3353. I spoke with them about the Lord that they had awaited Him. They said they could worship Him, albeit from their own power, for they had thought they could do all things from their own power. Therefore an angel[, thinking,] only approached them, which was portrayed as a certain puff of wind, which when noticed, they said they could not endure, wanting to flee away, no. 3354. It was shown me that they portrayed the Lord to themselves as an old man with a grey beard, a holy one, from whom they would become holy, hence their such great esteem for a beard, no. 3355. [The adulterous offspring of the most ancient Church, who are called the antediluvians, dwell under the earth, \[under\] a rock midway \[in the deep\] beneath the buttocks, where they pass time in their dreadful fantasies and wicked things against the Lord. Sometimes an uproar was heard from there, no. 3358. In so far as the rock become thinner, so far they can operate with their fantasies into the higher realm, for rock portrays symbolically how distant their wicked aura is from the auras which are above, namely from the auras of faith, no. 3359. They were seen rising toward me through hollows of the rock, by whom it was portrayed that societies were being arranged by the Lord in this way lest they harm me, no. 3360. They drew near higher up to the left, the good spirits then withdrawing to the right, and from there they spoke with me, no. 3361. Good spirits were saying that \[those spirits\] worked into the right side of the head, and from there into the left side of the thorax, never into the left side of the head; then I would be lost, no. 3362.](#)

By this is meant that they were not permitted to pour in persuasions, which are such that they at once drive away what is good and true, just like intense cold that drives away heat from the fingers, as result of which they virtually die. Those against whom the Lord fought with his own powers, and conquered, were like this, no. 3363. I fell into a sleep in which I was attacked, for I would not have sustained it in wakefulness, in which they attacked to kill me by a blowing, a suffocating one, from which there was a dreadful weight [upon me], but I was protected by the Lord, no. 3364. They withdrew higher up to their own place, and I saw them as it were wrapped in a woolen cloth. But when I thought they were wrapped up, they then wrapped up others whom they imagined they had taken hold of. Even they were wrapped up, for such is the nature of their very frosty persuasion. It is even such that when I thought about them, they then thought about others whom they wrap up. They draw the ones wrapped up down by the slant of the rock but certain people were seen to break out from there, no. 3365. I saw their workings by means of phantasies against the Lord, which were dreadful and extremely cruel. Such is the nature of those under the rock, no. 3366. From that halfway point of the rock while they were working a sound was heard as though there were many drills working. Then the good spirits seem to be removed and the arrangement of the grand man changed as to its situation, no. 3367. Their persuasion was such that upright spirits thought the matter to have been such as it was seen, no. 3368. Having woken up after a sweet sleep I saw human bodies in the sea, some crawling, as if dead, later some limp, lifeless, just as if they were dead spirits. Spirits argued about them in different ways. By them the life very similar to death of those who lived around the time of the Flood was portrayed, which can nevertheless be resuscitated from a few remains [of goodness] and to some extent be tempered by these. Consequently the Rainbow became a sign that the human race would not perish, nos. 3369, 3370. They were then driven back under the rock through the hollows, operating from there into the buttocks and the toes of the left foot, no. 3371. When halfway as much ability to reason was granted them as they were able to receive, but still it accomplished nothing, no. 3372. From this I concluded that around [the time of] the flood the inward person had almost been destroyed, no. 3373. I noted that their deadly persuasions did not consist in reasonings against what is true and good, but was such that whatever they were thinking they infused with a similar persuasion, just as if they should say that a white paper is black, no. 3374. They operated only into the right [part] of the head and the left of the thorax means that they operated through fantasies issuing from desires, not however through persuasions, which are such that they deaden, extinguishing goodness and truth, no. 3375. I realized that mankind after the flood became upside down, namely that dreadful desires and pleasures in tormenting the Lord remained, but the knowledge of religion was separated [from desire], so that hereditary character was gradually lessened in the descendants. Therefore the knowledge of religion could then be stored away in a person, although the dreadful desires remained. So the thinking was separated from the will, which was left to its desires so that there is no will. Thus it is different than with the antediluvians, no. 3376. Mankind before the flood was composed of almost continuous offenses, so that it was almost nothing but offense. With the posterity it was so made by the Lord that mankind is not a continuous offense, but a disconnected one, which never could have been possible unless the offenses remained. So the Lord also became an offense, therefore he suffered and was crucified. Otherwise a continuous offense could never be rendered disconnected and a person be saved by the implanting of knowledge and understanding of religion, so that he or she would not appear as an offense, no. 3377. I had seen earlier, before the antediluvians came up [to me], a beautiful little child dressed in a shining garment who symbolized the most ancient Church, next in a doorway a boy dressed in green, and presently two handmaids in white on the head, who symbolized feelings for truth, and the boy in green such knowledge and understanding. This showed that the most ancient Church's knowledge of religion was portrayed by green, but yet by the boy, and their feelings by these shining handmaids. And it is the opposite with the posterity, no. 3378. Due to their dreadful persuasions the aura was poisoned for a while. How much it [was poisoned] was ascertained symbolically by a blue thread. How it disappeared,

no. 3379. It was imparted to me that the people of the most ancient Church had the most delightful dreams, constantly with a perception of what they meant. From these came their Paradisal portrayals and many similar things. Therefore the most ancient Church was symbolic in regard to all the things, which they had seen. So that they thought at once regarding objects of sight, what they symbolized, because they were seeing these things with innermost delight, no. 3382, see *Dream (Somnium)*. I was shown that Leah portrayed the Jewish church and Rachel the new one, and also that the Jewish [church] regarded the marital obligation as nothing, after sexual pleasure ceases. An example that such women were punished most severely by punishments of dismemberment. There are also such deceitful [spirits] overhead, who continually breathe in such things. They brought on a weakness of the right eye, from which is evident it why Leah is described as being weak in the eyes, nos. 3384, 3385.

I spoke with spirits of the ancient Church, or from the descendants of Noah, who were like a cloud being brought toward the side of the old Jerusalem. They asked the most profound questions. They were told that if things that angelic spirits know are as darkness, and still more so, that angels know, therefore if they tried things most profound, such darkness would happen to them that they would go blind, no. 3385. I spoke with them about fallacies, that there are countless fallacies, and that those things that are fallacies cannot be vessels that can contain truths, and that portrayals with angelic spirits or angels are appearances, that contain higher knowledge of faith that is not appearances but eternal truths, no. 3386. They descended and spoke among themselves, and I did not hear, but I noticed confusion in [my] brain, because they were in an aura of a certain persuasion against the truths of faith. I told them if they wished to speak from such things that they could fill a library with volumes, and yet the higher knowledge of faith remains, no. 3387. I spoke about persuasions, saying that when a person has become convinced that something true is false, and something good is evil, then he or she can confirm it by reasonings, elegant speaking and tone of voice, and yet when it has been heard there is nothing but tone. Hence, those who hear sermons learn nothing but only praise him for preaching well, no. 3388. It was shown what the Preadamites were like. Those who were regenerated were called "Adam." There was a certain one with me guarding me. He was not so evil, but I perceived that he had little life, yet not so little that inner qualities were separated from outer ones, but that he had few inner qualities. It was said that such relate to the hairs of the genital members. He was attacked by evil spirits, who were permitted to maltreat him by [repeatedly] folding [him] back and forth, and meanwhile it was poured into him that he would agree with the things they said. But he was protected by the Lord lest he feel torment. But he resisted. In this way he was freed and inaugurated into the first [state] of reformation so that he could be in the company of good spirits. When he was treated in this manner by evil spirits he was in a state of sleep, nos. 3390, 3391.

Certain spirits blew upon me in a softer language than ever [I had heard before], which was not understood. They blew at my left temple and left ear, reaching to my left eye, also a little to the right one, and then to the lips, where it entered through the Eustachian tube into the thought. In this way a communication of thoughts was granted; then they also moved my lips, and the tissues of my lips, together with the tongue. From this it was evident that they were from another earth, but it was not said from which one. Besides this something very general in their speech was effected by small motions of the lower jaw, which stretched forward beyond the upper. They confessed the one only Lord, saying that what is their own is nothing but filth. They could at once sense what I was like, calling me unclean. They asked me why I spoke with devils. I said that the devils with whom I speak had been people on earth even of high rank, of whom it was not possible to think anything such, and that they would not remain devils to eternity, but that all punishment is for the sake of a purpose, because nothing except what is good comes from the Lord, and nothing except for a purpose. Their breathing was inward, within the region of the navel, upwards and downwards through the chest, nos. 3488, 3489, 3490. [Spirits] came who were from the early Church. They flowed into the region of the cerebrum, from there through the left side of the nose into the inward part of the thorax, which they filled [with breath], which crossed to the navel. The breathing [passed] from there to the back region, scarcely reaching to the mouth. Its

circling was quite pleasing. Their confession of faith was that the Lord rules heaven, that all good is from the Lord, and that with themselves is nothing but defilement. Such are also those who are from the Moravian Church, because the early Church [is] within them, nos. 3490½, 3491. Antediluvians wanting to ascend from their great depth were declaring they were nothing, thinking that in this way they would be able to emerge, but because they could not entertain the word “love,”—which was of too crude an idea for them—it was evident that their life was a wintry one, no. 3579. I spoke with them while they were in the depth, entirely as if they were present, for distance is nothing. I observed that their conviction was not so much from the abundance and force of their reasonings, but was only their conviction about all the things that they were thinking, no. 3580. I discussed with them by thought as if inwardly, saying, if they wished to reason about the truths of faith, that they would not only doubt but even deny everything. Portraying a sparrow, [I said,] if they were to reason, whether it is alive, from [considering] its internal organs, its brain—which appears like porridge—and from other things, they would fall into such darkness that they would deny, because they would not see how it could be living; then also a flower, if they were to reason, whether it exists colored in this way, from the seed, root, fibers and other things they would conclude that it does not exist because nothing is known of how it exists. So thousands and thousands of arguments and just as many contradictions, can be taken against every truth of faith, when yet truth is truth, nos. 3581, 3582. It was obvious that their persuasion did not arise from an abundance and force of arguments against truths, but from self-love. That they had wanted to be as gods upon the earth, and so that thus they would believe whatever they said, was supported by the fact that they said they had desired to choke, and thus to suffocate, any who did not want to believe [them], for which reason some wished to maintain that the flood was symbolized, that in this way they were suffocated one after the other, because such persuasion suffocates, for when such persuasion withdrew more within, spiritual truth resisted. Thus they died, so that something of remains [of goodness and truth] would remain, no. 3583. The evil spirits who constantly endeavored to kill me poured into them [the idea] to say they are nothing, and thus emerge from the depth. A tumultuous uproar was therefore heard and sensed below the buttocks, at the left side, toward the left ear, and some of them were permitted to emerge, no. 3584. That their persuasiveness is deadly was shown from this, that asleep, I seemed to myself to be suffocated. But a person appeared with me in the bed, and at once I was freed. Through their persuasive faculty they also so strongly brought on that a little person was lying next to me that I heard him speaking, when nevertheless it was a fallacy. In wakefulness their persuasive faculty was portrayed by a breast-plate, spoken of no. 3585. Those above began to tremble and sink down under. A little spirit was seen who was pushing them down, whose presence caused them to stagger, and they said that they were in anguish. Those submerged told their companions that they were overcome and had hardly been able to breathe, and thus they no longer chose to come into the world of spirits, no. 3586. The spirits had fled away, thinking that they would have taken their breathing away from them, it being their own persuasion that they think that all others are nothing in comparison to themselves, and thus they would suffocate them with their persuasion. But the ones whom they had as mediums lamented, each of them in that state of anxiety; they felt themselves to be nothing. They were also seen vomiting out what was in them, which was the effect, that they were coming back out of that death into their own life, no. 3587. The evil spirits above the head who poured into them [the idea] so that they might emerge, although they might have thought they were refined, still they were merged together, and in a state of anxiety, and suffered a punishment, no. 3588. I was shown that their women had been dressed with a long, round black cap. They were small and had a small face. The men, as they grew up, became ugly, with hair hanging around the face. It was said that they showed off a great deal about little children, who walked before them in a curved line. It was said that love toward little children is also common to wild animals, and those are like them who love the little ones for the sake of self. But genuine and human love toward little children is for the sake of the common good, for the sake of heaven, thus for the sake of the Lord, no. 3589. *It was said to David the Jews were worse than the gentiles, wherefore the Church was [transferred] to the gentiles, and that it is also now being transferred to the gentiles because the Christians are worse than they, no. 3675.* The symbolic church was compared to an apple. A quality appears outwardly, but it has qualities inward and innermost, spoken

of, no. 3738, see *Tree (Arbor)*. The general involuntary sense in most ancient time directed the whole face, so that the person could be seen, what the person was as to feelings, but that later it was changed, just as faith changed, many things about this, nos. 3860 to 3868, see *Cerebellum (Cerebellum)*. Very high overhead are the noble offspring of the most ancient Church, through whom the Lord rules the extremely deceitful spirits, who are also very high overhead. Their aura appeared as if consisting of pearls varied in color, beautiful. And [their] dwellings, which were magnificent of a purple color variegated from sky-blue, stretching out to a distance from opposite sides [of the street], no. 3925. There are today two lives, the life of convictions and the life of passions. Those who imagine that a person can be saved by faith alone separate the lives, thus thought from the will, which is pretense, which results from this, about which, nos. 4050 to 4054¹⁵¹, and elsewhere, see *Faith (Fides)*. The most ancient Church's noble offspring overhead spoke with me. Then the most deceitful, whom they rule, fell down onto my head, and gravitated like a weight was pressing down, to such extent that unless [they had fallen] on my head, they would have been plunged into the deep. They said that they control the most deceitful, and that when they removed their haughty spirit from them, which keeps them in that high place that they fell down in this way. About themselves [they said] that they are in a high place, but that they did not have a haughty spirit [nos. 4068, 4069].

[continuation p. 1233 s.v. **Church (Ecclesia)**, but the fifth part of the autograph is lost, containing continuations of the words **Love (Amor)**, **Cerebrum (Cerebrum)**, **Church (Ecclesia)**, **Faith (Fides)**, **Hypocrite (Hypocrita)**, **Word (Verbum)**; see Editor's Supplement by J.F.I Tafel in the appendix.]

Eat (Edere),

[I:234

Worms emerging from [my] body were seen. They were gathered together into one mass, and by a fire, which I saw, exploded with a noise, meaning the luxury of eating, *WE* 3557 [93a], and also no. 397.

What the spiritual and heavenly food is by which they are nourished that it is the longing to know truths and to do good things, no. 178. Those from Jupiter do not indulge the sense of taste, but what is more useful is more savory to them. This is different from on our earth, where taste is in command, causing the body to become sick and the mind unsound, no. 596. Among the punishments of the inhabitants of Jupiter is also this, that they are not allowed to eat any other food than bread, and then an appetite is aroused for eating other things, no. 631. They take pleasure in eating for a long time, on account of the enjoyment of companionship, not on account of the luxury [of foods]. They sit on leaves, but did not say what kind, but at length they affirmed they were fig leaves, no. 633. Certain wander around seeking food and warmth. They are penalized now and again until their pride and desire to take the goods of others ceases, no. 692, see *Society (Societas)*. In the other life in place of the appetite for eating there is the pleasure of knowing, for spirits whatever is happening for angels whatever is good and true, no. 741.

Agitations in the other life are also like those of foods in the stomach and intestines, no. 1035, see *Chyle (Chylus)*. The food of spirits, that is to say, their spiritual food, is to want to know whatever is happening. From the foods that they enjoy, it is also known what they are like, nos. [1055,] 1056. A rabbi from Jerusalem near Gehenna, [said] that there was only mud there, and that mud was offered him to eat, no. 1196, see *Jew (Judaeus)*. At the [left] side of the swamp were those who eat the flesh of others, sinking their teeth into other's shoulders, no. 1381, see *Swamp (Stagnum)*. The entrance of spirits into the other life is like that of food, some of which is taken up by the lips, the tongue, the palate, the pharynx, some by the stomach, and then by the intestines. In the beginning they are treated

¹⁵¹ ms. 4055.

gently, even those who are in the stomach and [going] towards the intestines. They are touched [by the lips], tasted, moistened with saliva, and so on, no. 1742.

[continuation p. 470 s.v. **Eat** (*Edere*),

In sleep I saw a woman at a table, and a dish, which was miraculously turned into another in which was pisi¹⁵² with fish, which I tasted when it was carried off. I perceived that it symbolically portrayed the Quakers, to whom food is miraculously given, namely a certain goodness of life, no. 3016. Heaven was so often compared by the Lord to a feast, because they considered the greatest joy to consist in feasting, nos. 3357, 3916, see *Parable (Parabola)*, see also *Feast (Convivium)*.

That higher knowledge of truth and feelings of goodness are heavenly foods, and that they correspond, and that such are the correspondences of bodily and spiritual things, is not known. But still that they are is known from the government of the will into the muscles, and from many things in the world of spirits which come forth from the angelic heaven. This also makes it clear that when people eat and while eating converse, that then the foods nourish better, because while eating the mind enjoys its own food. Therefore it is preferable that they speak about spiritual things, by which their angels are delighted. So also spirits possess every sense except the sense of taste, so that they may enjoy spiritual food together with people on earth, that is, higher knowledge of what is true and good, nos. 3564¹⁵³ to 3567. Spirits could not bear many things that I ate, like butter, milk the like, because they corresponded to heavenly and spiritual [auras], from which it is evident how spirits are affected by correspondences, no. 3894. Knowledge is the food of spirits, that it also corresponds [food], nos. 4295, 4296.

Elevation (*Elevatio*),

[I:235]

see also *Attraction (Attractio)*.

Eloquence (*Eloquentia*),

[I:236]

see *Knowledge (Scientia)*.

Amorites (*Emorraei*).

[I:237]

That the mountain of the Amorites symbolizes the world of spirits, and the river Eshkol,¹⁵⁴ where there were grape clusters, the inward heaven, was declared from heaven, no. 2054, see *Word (Verbum)*.

Fanaticism (*Enthusiasmus*).

[I:238]

Enthusiastic spirits who worship a cloud, believing they are ruled by the holy spirit, and to have a white line around the head, no. 423, see *Holy (Sanctus)*.

There are seers who when they see some object, spirits induce many things on them depending on their fantasies, because such is the nature of spirits. They are only illusions. For spirits want to portray many things, and even false ones, so that unless it is granted by the Lord to know that they are false, they are led to believe, experiences, nos. 1752, 1753, see also *Quakers (Quakeriani)*. An evil spirit from an habitually assumed conviction put on as it were [the personality of] the Lord. Such, as in the case of fanatics, are similarly accustomed to putting on [the personality of another], as with the Quakers, that the Holy Spirit [has spoken with them], but the truth of faith is only a sign of the presence of the Lord, nos. 3010, 3011, see *Lord (Dominus)*.

¹⁵² Unclear in ms.

¹⁵³ ms. 3565. See Latin Index II, *Cibus, Edere* and *Scientifica et Cognitiones*.

¹⁵⁴ ms. *Esel*; see 2054, note 1.

About Fanatical spirits and about Fanaticism see many things [under] *Quakers* [*Quaqueriani*]. Nearly the whole world of spirits at this day is wicked and fanatical, and eager to obsess mankind, but the Lord is guarding, nos. 3781, 3815, see *Quakers* (*Quaqueriani*).

Horse (*Equus*).

[I:239]

A habitation where there are chariots and horses, and where [they seem] to be riding in chariots or walking. I spoke with them. They are highly educated but of sound reason, nos. 302, 308, see *Chariot* (*Currus*). When the spirits of Jupiter are raised up to heaven, horses appear shining as if on fire. They were seen and lifted up, when together with the angels they worship the one and only Lord, no. 525. The inhabitants of Jupiter have wild horses which they fear greatly although they know they do no harm. The reason is that misleading knowledge is portrayed by horses, which is derived from spirits into people on earth, no. 560, they said that on this account horses did not abound with them, no. 561. The horses of the inhabitants of Jupiter are larger than our largest, which was shown to me, no. 632. By horses matters of understanding are signified, depending on their position and many other things. But by the back parts of a horse turned [toward the face] fantasies and insanities brought in by philosophy are signified. And when as result there is no faith, but they believe they are going to die like wild animals, they seem to themselves to be cast into the back parts of the horse, no. 688. It is otherwise when one directs one's attention to the side of the horse; and when the head faces the head, it symbolizes spiritual truths supported by means of the sciences, no. 689.

When a person is resuscitated from the dead, he is first received into the society of good spirits. This is pictured to him by a young person sitting on a horse, directing him toward hell, but the horse cannot move a step. The next phase of the person's life is depicted by this young person dismounting the horse and going by foot, and then it was depicted by his being instructed in the knowledge of what is true and good, nos. 1118, 1119. There was disarray in the world of spirits, like a mental image of the last judgment. First there was a murmur of many all talking and thinking, like waters making a sound; then the clash between reasoned arguments and truths, as an army of chariots and horses, or [of very many] on the streets, at the region of the left temple; then a rasping sound turned back and forth, nos. 1316 to 1320 see *Harmony* (*Harmonia*). This sounds of the horse's hoof speaking, and others, from which it is evident that one imagines one lives from oneself, no. 1770, see *Life* (*Vita*).

In my sleep a ship was seen to which horses were hitched. It was driven in spirals by the helmsman at will and submerged, what these things symbolize, no. 2240 to 2246, see *Idea* (*Idea*). I saw a carriage with a man in it, which had two horses, and there was a thoroughbred horse kicking back, on which was a Man. The carriage with the horse, and the rider having been thrown off, on which another sat, symbolized such a prophetic function which was thrown off backwards, and that another sat astride, nos. [2275,] 2276, see *Prophet* (*Propheta*). The very heavy punishment of those who deflower virginites without the purpose of marriage and offspring, that they are mounted on a mad horse, which they are stretched out under, and then are sent into its belly through its rear parts, which is changed into the belly of a prostitute, and then into that of a great snake, no. 2704 to 2710, see *Virginity* (*Virginitas*). About belled spirits who are heard like belled horses before carriages, and they drive away spirits, nos. [2862,] 2863, see *Bell* (*Campana*).

[continuation p. 353 s.v.] **Horse** (*Equus*).

A galloping horse was seen, which as it galloped, the space was filled with the horse; then a flaming shining image was seen around the shoulders. By these things it was signified, as happened, that evil spirits and demons were being dispelled from good [spirits], who were beginning to lose the ability to see and feel differently [than they], for such is the nature of the poisonous breathing of deceitful inward spirits, no. 2895. The mental imagery of inward evil spirits was portrayed by rubbish poured out of a container, and their intellect was portrayed by the hind parts of a horse, no. 3015, see *Idea (Idea)*.

When the wicked sirens were chased away it was portrayed that they were chased away by red horses on which sat small naked red riders, and they were carried toward the back parts, spoken of, that they are in the vilest little pits of the skin, where there are lice, nos. 3718 to 3722, see *Siren (Siren)*. When I was passing by horse stable, dung was seen. Spirits complained that they could not bear it because it presented an aura of argumentation based on earthly things. This showed how the matter can be with regard to objects of smell, of the other senses, and more so of fantasies, no. 3817. There are spirits who want to know everything, but not any specific thing. They were portrayed by a large black horse. As to all its frontal parts it was devoid of life, like ebony or marble, but its enlarged hind parts, they were animate, but full of dung, nos. 3970, 3971, see *Determination (Determinatio)*. One who had placed all intelligence and wisdom in the bodily memory was portrayed as a horse, a cow, a calf, a dog, thus by all in one animal, and is said that it was not a horse yet it was a horse, not a cow yet it was a cow, not a calf yet it was a calf, not a dog yet it was a dog, no. 4011. Angelic mental imagery and speech is variously portrayed in the world of spirits, and sometimes together with understanding from the Lord. For example two horses' heads were portrayed, the mouth of one of which¹⁵⁵ became wider, so that it began to appear different than the mouth of a horse, by which things were signified matters of the understanding and knowledge, no. 4018.

Learned (*Eruditus*).

[I:240

[*continuation p. 55 s.v. Learned (Doctus), Scholarly/Learned (Eruditus), Doctrine (Doctrina),*
[*see Learned (Doctus).*]

Esau (*Esavus*).

[I:241

That by Ishmael are meant those who sit at the right hand of the Lord; by Esau those at the left. To sit at the right is to be closest, II Vol. nos. 53, 54 [35a–36a]. What Jacob's holding the heel of Esau means, no. 2617, see *Marriage (Conjugium)*.

Essence (*Essentia*).

[I:242

That the essence of things and the inward meanings are imparted by the Lord, this is the source of the words of speech; that consequently words are not understood by angels, but things, differently in the case of earthly people, III Vol. nos. 678, 681 [119a, 122a], see *Speech (Loquela)*.

Euphrates (*Euphrates*).

[I:243

I saw a field where there was much grass, and there was a ripe grain of wheat and barley, beyond the Euphrates, what they meant, nos. 2701, 2702, see *Knowledge (Scientia)*.

Eustachian tube (*Eustachiana tuba*),

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no. 1541, see *Speak (Loqui)*, no. 1658, see *Speak (Loqui)*. nos. 3322, 3323, see *Speak and Breathing (Loqui et Respiratio)*, no. 3488, see *Speak (Loqui)*.

¹⁵⁵ Reading the singular *cujus* as the plural *quarum*.

Examine (*Examinare*).

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That spirits desire to examine others, and how, no. 482, see *Speak (Loqui)*. Those who come into the other life are examined both openly and secretly by spirits as to what they are like, no. 816, and also no. 885, see *Society (Societas)*. About spirits who examine, accuse, damn, punish, nos. 921 to 926, see *Urine (Urina)*, and also no. 959, see *Urine (Urina)*. The examinations and judgments of spirits were thoroughly false, experiences, no. 1355. How those make an examination who relate to the little skin glands, nos. 1569 to 1572, see *Curiosity (Curiositas)*.

[continued in the unalphabetized manuscript, p. 890 s.v.] **Examine** (*Examinare*), **Examine** (*Explorare*).

Those who constitute the outer skin. They are examined. How they operate: a resistance or reaction is slipped into [people] against inward things, which they may get out of, which [desire to get out of] is also slipped in, no. 1744, see *Skin (Cutis)*. Some are examined as they think and speak without outward constraints, from this they learn roughly what they are like. When they learn from some things what a spirit is like, from these they conclude what he is like in respect to others, and so lead him through various situations as usually happens in the world, nos. 2201, 2202. When a new spirit comes, those are present who love to examine and punish, on the basis of thoughts alone. Therefore if these were presented to them as they are, they would be torn apart as by ferocious dogs. Therefore the Lord only allows those things to come forth that can be corrected by chastening punishment, no. 2305, see *Idea (Idea)*. That the filthy qualities of a spirit are concealed by the Lord, is also confirmed by a taste having been changed with me and by the sense of a sweet odor, no. 2409.

/Many things about those who imagine fai[th] alone -----[.]¹⁵⁶ That there are spirits who stir up others' evils so that they may examine them, no. 4395.

Excrements (*Excrementa*),

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see also *Outhouses (Latrinae)*. Miry swamp, nos. 947, 938, see *Revenge (Vindicta)*.

I was conducted into the state of the dying so that I might know how they are raised up. Then an aromatic odor was smelled. What is cadaverous is smelled in this way when heavenly angels are present; then evil demons and spirits cannot be present. There was even a not unpleasant odor of human dung, nos. 1092ff., see *Die (Mori)*. Who they are who are delighted by urine and various kinds of dung and swamps of such things, no. 1174, see *Pretense (Simulatio)*. In Jerusalem the streets are only mud, and that mud was offered to him to eat, no. 1196, see *Jew (Judaeus)*.

That the pleasure of adulteries and cruelties is turned into that of bad odors, or the stench of human dung, which spirits also smelled, so that they said they were perishing from nausea. From it a swoon also [came] upon me, nos. [2624,] 2625, see *Adultery (Adulterium)*. Further about them, that their delight is turned into a deadly, foul-smelling place, and finally they sit ugly as skeletons, no. 2644, see *Cruelty (Crudelitas)*. The ground is said to be spiritually fertilized by excrement when they confess and acknowledge that they are filthy and foul. And also with those with whom there had been filthy delight, when they become excrements, first then good [inclinations] can be sown in them, no. 2660. About the excrements of virginities, that they are the deflowering of virgins, many things about them, nos. 2704 to 2710, see *Virgin (Virgo)*.

[continuation p. 389 s.v. **Excrement** (*Excrementum*).

Who Sirens are, and the like, who by their way of life have acquired for themselves the power of persuading, for the sake of themselves and profit. They are brought down beneath the right foot sole, through an inward way. While they are supposing they are being brought down through the heart, they are brought down through the stomach; and then when they suppose they are being brought down

¹⁵⁶ This incomplete sentence is marked in the margin with a vertical wavy line.

through the thighs, where the region of marriage love is, then they are being brought down through the excremental provinces there. They dwell below the sole of the foot in filth, which they carry away. There are very many there who lived a luxurious life and with whom there was at the same time inward deceit. They were women who had been the most highly regarded of all, nos. 2772, 2773. About the same ones who live with anxiety in dirty and dung filled places, nos. 2812, 2813, 2818, see *Siren (Siren)*. Adulterers and cruel [spirits] are in dung and it is more delightful to them than other things was noticed in an experience on a street. They drew my eyes to all filthy things, to dung, to intestines, that were there, which were otherwise unnoticed; and then also when they acted they continually held [my] thoughts on such things, no. 2843. Even things that were seen vaguely, the same made out that they were such things as they held in their thoughts, before they were disclosed to the sight. From this one could deduce the number and nature of their thoughts, nos. 2850 to 2853, see *Idea (Ideae)*. Those who notice only excremental matters are like the kind of those hornets who are brought to dung by the aura of the odor and have their life's delight in it, no. 2901. The mental imagery of inward evil spirits was portrayed as rubbish poured out of a container, and their understanding was portrayed as the hind parts of the horse, no. 3015, see *Idea (Idea)*. Certain brought down spiritual things to earthly ones and defiled them according to their practice of life. They are emunctories and discharges. They fled from them, and indeed to those who think and speak nothing but filthy things and turn what they hear into filthy things, nos. 3124, 3125. Those who are devoid of all fear of death, and not in like degree in fear of losing fame, they become the foulest excrement in the other life, nos. 3149, 3150, see *Fear (Timor)*. Those who look to no other end than the enjoyments of the body are below the buttocks and eat human excrement. A certain female came to me bewailing [her lot] miserably, no. 3211. There are those in the field house, deeper down to the right, in front, where there are plays and dances. They are brought down from there to the excremental hell, no. 3212. Certain fields of fantasies are also turned into odors of excrements, an example, no. 3350. The adulterous offspring of the most ancient Church dwell under the earth, in the middle of the rock, beneath the buttocks. When they were driven back under the rock through the hollows, they operated from there into the buttocks and into the toes of the left foot, nos. 3358, 3371, see *Church (Ecclesia)*.

Certain spirits have such general mental imagery that their aura disjoins as it were the definite mental imagery of others, and their operation in the fibers is such that when it is relaxed that they scarcely can hold back the feces, no. 3497, see *Idea (Ideae)*. A homicidal [poisoner] coiled and sent toward filthy Jerusalem into the miry swamp, from where he declared that it was full of dung and filth, no. 3559. Those who imagine themselves to be holy, like the popes, are held in the earth of lower [spirits] with the most ardent desire to want [to come] into heaven, which desire increases to the point of the highest anxiety, until they realize that they are not holy. When they are then taken out from this distress they appear like excrements with a stronger stench than others. Some of them also spoke with me about this, no. 3652, see *Pope (Pontifex)*. The very cunning, who are highest above the head, appear refined to themselves. They were told that they are duller than the rest, for in the angelic auras they become more excremental, even more cadaverous, than others, no. 3665, see *Deceit (Dolus)*. Wicked sirens, when they were chased away, were carried through excremental passages to the outermost elements of the skin, into little pits where there are lice, dwelling in the vilest excrement there, spoken of, nos. [3718½,] 3719, 3720, 3721, see *Siren (Siren)*. The lot of those for whom the bond of conscience [restraining them] from adulteries has been loosed, that they become the most filthy excrements, or mucus of the nostrils, and separated [from outside companions] they sit like tree barks and olive lees for centuries. There is only consociation with inward spirits' remains, n. 3811, see *Quakers (Quaqueriani)*. Spirits were rising up with much effort, from the buttocks through my left side to my ear. They spoke hesitantly and hoarsely. They said that they were scholastics, metaphysicists and the like, spoken of, nos.

3947^{157ff.}, see *Aristotle (Aristoteles)*. Adulterers who plot in secret are in hell under the buttocks, in the foulest excrement, and are purged even to the bones, no. 4085, see *Adultery (Adulterium)*.

Discharges (Excretoria), [I:247]
See **Excrements (Excrementa)**.

Army (Exercitus). [I:248]
About spirits who in former times drove whole armies into insanities so that the one would kill the other, nos. 1781 to 1786,¹⁵⁸ see *Brain (Cerebrum)*.

Experience (Experientia), [I:249]
see *Knowledge (Scientia)*.

Examine (Explorare), [I:250]
see *Examine (Examinare)*.

Stretched out (Extensum), [I:251]
About some who want nothing to be ascribed to the spirit or soul that is about extension, nos. [3470,] 3471, see *Spirit (Spiritus)*.

Outer (Externa). [I:252]

When I had inward sight, they who had outward sight did not know what [I was seeing], III Vol. no. 2053 [158a]. One who is not in order does not perceive inward elements; one who is in order perceives inward and innermost elements, no matter how outward elements disagree, III Vol. N. 2056 [160a]. Those who are for works, or the Law in its outer aspects, III Vol. nos. 3377, 3381, 3382, [202a, 206a–207a], see *Law (Lex)*. There needs to be an interaction of inward qualities with outward qualities so that they can be among angels, III Vol. no. 3439 [216a]. Spirits in the symbolic Jewish Church were arranged in such a way that they grasped only the outer aspects [of worship], III Vol. nos. 3535, 3536, 3537, 3539 [225a–227a, 229a], see *Symbolic (Repraesentatio)*. Outward spirits grasp and are moved only by outward things, and so there are things in heaven, spiritual and heavenly ones, that they do not know of, III Vol. no. 5191 [300a]. It was inspired [into me] what [is meant by] the “remains” [or “remnant”] from Jerusalem, and what by “taking root downward” and “bearing fruit upward” [II Kings 19: 30], thus about the outward and inward person, about regeneration, III Vol. nos. 5393, 5394 [309a–310a]. Outward elements need to become nothing so that inward elements may be together with spiritual and heavenly ones, III Vol. no. 5481 [316 a], see also *Earthly (Natura)*. When the outward elements are active, the inward elements appear to do nothing, and the reverse, III Vol. nos. 6795, 6796¹⁵⁹ [332a–333a].

The inward level of meaning in the Word cannot be seen at all unless the meaning of the letter is almost blotted out, as also applies in philosophical material when the mind dwells on the words, as on trivialities. A like principle applies when a person is taken up with outer or physical objects. A like principle applies when it comes to the more inward level of meaning, no. 99. I was removed from the company of angels when I was let down into outward things, like worldly, bodily, earthly matters, no. 185, see *Church (Ecclesia)*. I was led around through those things that are heaven's, and lapsed from there into bodily matters. Those things which I had seen about heavenly matters disappeared, as

¹⁵⁷ ms. 3949.

¹⁵⁸ ms. 1785.

¹⁵⁹ ms. 6797.

happens, no. 304. What they are like from whom the ability to understand is taken away so that they act from natural instinct, without reflecting on outward things, that they are against spiritual and heavenly things, nos. 372, 373, see *Nature (Natura)*. About outer pleasures without inner ones, nos. 379, 381, see *Pleasure (Jucunditas)*. The Jovian spirits [said] of European spirits that they are just like their Devils whom they reject and consider as waste because they take nothing out of the Word than what is worldly and the like, and that there is nothing heavenly with them, no. 581. Bodily and filthy natural elements must be laid aside, which happens variously, before anyone can enter heaven. Therefore bodily and false natural things, which are the meaning of the letter of the Word, such as words, the names of persons and cities, cannot be attended to or understood by those who are in heaven, no. 612. The pleasures of outer things and the like, separated from inner ones, cannot be distinguished from the pleasures that are from inner things, except by the Lord, thus not except for those who have faith, thus neither can artificial outer things, no. 646.¹⁶⁰ False miracles are done by evil spirits and contain nothing. They are the same in their outer aspect, and are not distinguishable other than by those having faith in the Lord, nos. 655, 656, 657, see *Miracle (Miraculum)*. Inward things cannot be grasped by those who are on outward levels nor can very inward things be grasped by those who are on inward levels, when nevertheless everything that affects [them, comes] through these from the Lord, no. 677. By an angelic choir, speaking, I was instructed that the continuum of symbolic display ceases, and thus its enjoyment, when it is separated and flows down into words, no. 678.

[continuation p. 542 s.v. **Outward (Externa)**].

That spirits grasp the mental images of their thoughts more fully than people on earth. People on earth [grasp them] less perfectly because their mental images of personal matters are closed, objects of the senses limit [them], and desires make [them] imperceptible, no. 685. About those who solely study critical analyses and double meanings and like and about their restricted thoughts, nos. 805, 806, 807, see *Voice (Vox)*. People after death retain their outward memory, or memory of personal circumstances, no. 896, see *Memory (Memoria)*.

Bodily and worldly matters had withdrawn me entirely from the company of spirits so that the spirits did not know where I was, no. 1166. Turbulent outward elements are governed calmly by inward ones, just as in the atmospheres and the human body, nos. 1175, 1176, 1176½, see *Equilibrium (Aequilibrium)*. About those who do not admit inward qualities, who continually raise doubts and difficulties, because they have superficial qualities, no. 1181, see *Inward (Interiora)*. Those who do not acknowledge or admit of inward qualities cling tenaciously to worldly cares. How greatly concerned they are about things to come, no. 1187, see *Inward (Interiora)*. A face appearing, which was black with an untrimmed beard and a small yellow mouth verging to a fiery color, symbolizing the Word's outer [meaning], no. 1193, see *Word (Verbum)*. About those who are outwardly honorable and inwardly desire to strip everyone [of their property], nos. 1207 to 1213, see *Cruelty (Crudelitas)*. Christians can live similarly outwardly as others, but not luxuriously in the same way, but outward things, which pertain to the world and self, they consider as nothing in comparison with heavenly things, no. 1286, see *Faith (Fides)*. The spirits of this earth relate to the outer sense, thus they approach to the nature of brute animals more than to human nature. But bodily and earthly elements, such as natural truths, serve as a humble soil, in which spiritual ones can be implanted, nos. 1531, 1532, see *Earth (Tellus)*. The aura of belief is not felt with evil spirits, because their outer qualities are not in agreement, therefore they must be brought back and convinced through outer things suitable to them, nos. 1534 to 1538, see *Aura (Sphaera)*. Inward and outward qualities are [in proportion to each other] as distances, [I know] from experience: as to my inward parts I was in heaven and spirits asked me and did not know where I was, when nevertheless I was present with them and heard them, no. 1593. I was in heaven as to my inward and at

¹⁶⁰ ms. 648.

the same time my outward person, and I was not caught up outside myself, and I observed how inward qualities were flowing into outer qualities, nos. 1609 to 1620, see *Inward Elements (Interiora)*. The world of spirits flows into the grosser bodily organs, and because the world of spirits is of such a character, it is separated from inward [organic substances], just as the bodily things of the person of this earth [are separated], no. 1618, see *Inward Elements (Interiora)*. A thing full of artificiality was seen, as fine-threaded, white, net-like—closed toward inward qualities. It was shown that such things flow in by means of the lips into the brain, thus by an outer way, but those things which flow in from the inward parts flow in by the inner way, nos. 1629 to 1632, see *Artificial (Artificiale)*. Wisdom and faith that flow in from the Lord from inner parts are fully ordered, but what flow in along an outer way are tight, closed, in disarray; what they are like, nos. 1633 to 1635, see *Inward (Interiora)*. Spirits of a satellite of Jupiter declared that they do not enjoy possessions, riches, fine mansions, ostentation, fancy living, showy dress, nor the size of their societies, so not worldly and bodily things, no. 1684,¹⁶¹ see *Jovians (Joviales)*. Those who relate to the outer skin of the head are those who think about spiritual and heavenly matters from the viewpoint of the outer senses, who the more they reason, the farther outward they go, no. 1693. Those who constitute the outer skin are actually those stay with the literal meaning of the Word, and [believe] in an inward meaning, but in so far as it fits with their opinions and ambitions, nos. [1736,] 1737ff. See *Skin (Cutis)*. Skin spirits, when they are behind, pull the back of the head down, so to speak. [Such is] not [felt] by people of this earth, because they are entirely superficial; and because such spirits persecute inward qualities, they give the control of themselves over to spirits of the scale or of the types of filth [of the skin], no. 1748ff., see *Skin (Cutis)*.

That outward qualities recognize inward qualities, from which they come forth and subsist, no. 1836. Warmth is counterfeited by evil spirits, as was delight, but having no inner one, it is only an outer warmth. It turns to rot, and so in it are generated as it were worms, no. 1862, see *Heat (Calor)*. In a dream as if I were awake I saw statues at Uppsala, as skeletons that were moving, and they began to put on a play. And when I was commanded to go out, I woke up. I spoke with the spirits, who recognized their parts, and it was said that those look like this who desire to live only in theatrical and outward things, n. 1879 to 1882. Spirits talked with Moses and the prophets by an outer speech, for they did not know inward matters, nos. 1957, 1958, see *Inward (Interiora)*. It was perceived that the outward meaning passes away, thus the literal meaning, names, and the like, therefore the mind is raised toward the inward heavens, so that scarcely other than good and truth from the Lord is perceived in the innermost heaven, no. 1989. Those who are reasoning and raising doubts are in the peripheries, no. 2234. An experience, that as to my body I became insane, as if spirits are insane, not however in my mind and thought. From this it was evident that one who has faith can be insane as to the body, but not as to thinking; otherwise than those who do not have faith who are insane as to their thinking, and as to the body appear like angels, no. 2421. There are some spirits who do not know at all that they can be different inwardly than they are outwardly in the body, because they do not know that there is an inward person, nos. 2455, 2456. People known to me in the life of the body about whom people had judged evilly, in the other life were realized [to be] the good, and vice versa; for people judge only from the outsides, the Lord Alone knows the inward qualities, no. 2459. The innermost and very inward parts [of a person] have been preserved by the Lord, but the inward parts, which are called earthly, and also the outward parts and outer qualities are nothing but evil and can never be brought into agreement, but seem to have been when they have been put to sleep and as it were having died cease to react, nos. 2487 to 2490, *Evil (Malum)*. Artificial and magical things are as pictures in respect to their outer qualities, whose inward elements are clay and dung. It is different when the outward things come from inward ones. Therefore when one tries to imitate spiritual and heavenly things by artifice, heaven is at once closed, no. 2558. I saw those who were in the inward realm [of the world] of evil spirits, that they could be brought

¹⁶¹ ms. 1683.

into a state of sleep, and the outer parts be put to sleep, then I saw something sparkling from their life, no. 2575. In the life of the body there are many bonds that restrain a person, such as fear of the law, of loss of profit, of respect, of reputation, of life. These bonds ceasing in the other life, they attack anyone at all without shame, although they were not such in the life of the body, no. 2603. There are those who are greatly delighted by worldly things and have outward interests, however inwardly they are upright, so they can pray devoutly, and the inward elements in them can be opened. Many things about them, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority (Auctoritas)*. Those who live in in externals and have themselves and the world as their end, in particular sirens: they attend church regularly and its sacred rites, but what their notion is about pious meditation and true piety, nos. 2777 to 2779, see *Piety (Pietas)*. Sirens know nothing of what the spiritual is, only what is bodily and worldly, no. 2815, see *Siren (Siren)*. The superficialities of the Jewish Church symbolized holy inward ones, nos. 2877, 2878, 2881, see *Portrayal (Repraesentatio)* and *Jews (Judaei)*.

It was seen that the men of the most ancient Church, because they had been in a state of faith, had been in company with spirits and angels, consequently heaven and earth were united, but that they were alienated from that company as much as they were alienated from faith and as they went away to superficialities, no. 2950. There was someone who outwardly both spoke and acted carefully, on which account in the life of the body he was rewarded with a high position, but in his thinking he condemned others so dreadfully, except his own, that he condemned them to hell. On this account in the other life he underwent the grievous punishment of dismemberment, nos. 3169 to 3171, see *Think (Cogitare)*. When the murderer had been twisted under the earth, after having been wrapped around with a cloth so that he said he was suffocating, he finally emerged from the ground nearer the front than Gehenna, wrapped up in that manner. Then, having emerged, something like a small child suddenly flew out from him, from the garment left there. The one who was the small child came overhead and did not speak badly with me. It was said that the garments were his earthly elements, thus his filthy earthly qualities, and that the inward angels leave these in the world of spirits, as a garment. They are not compliant, and that these filthy outward qualities, which are purged, are consequently successively drawn out so that they may be rendered compliant to inward qualities. From there they are cast out of heaven. What are portrayed in this way are changes of societies, by garments societies of outward spirits and by those of little ones, societies of inward spirits. I heard then of the garment [left behind] from which [he seemed] to speak. It was said that he was still a medium of societies of outward spirits. But another, who was upright, was sent there in his place, nos. 3222 to 3226. The spirits of Saturn reflect Reason, or the inner person, the spirits of this earth the outer sense, or the outer person. How the latter is against the former, shown, nos. 3328 to 3330, see *Saturn (Saturnus)*. How the outer senses, which the spirits of this earth reflect, attack, and they flee thinking, or understanding, which the spirits of Mars reflect, no. 3331, see *Mars (Mars)*.

Because the uses of the lowest things in nature flow from the use of inward things, and so forth, one cannot arrive at the uses of inward things except by removals, or rejections, as it were by the death of outer properties, and so on. Such is the way from outward to inward regions, a familiar concept. But outer elements are not rejected, but arranged by the Lord as to perform services to inward ones, which subservient elements are of countless variety and are portrayed in the other life by the colors of the rainbow, and by the odors like those of flowers, by auras which are perceived, by other kinds of perceptions, and also by images resembling things seen [by the eyes], nos. 3577, 3578, see *Use (Usus)*. Mental imagery rests on material things because they are the lowest things of order, nos. 3605, 3610, see *Bodily (Corporea)*. Sirens care nothing for spiritual and heavenly qualities, thinking them to be merely façades by means of which they can steal in, besides other things; that they live in outward things alone, nos. 3712 to 3723, see *Siren (Siren)*. It was said to the Quakers that they do not do harm to anyone outwardly, and they do not speak ill of anyone, which is good in earthly society, but if they think evilly and inwardly are evil, this harms societies in the other life, for the mental imagery of thought is

communicated there, nos. 3735, 3737, see *Quakers (Quaqueriani)*. The symbolic church was compared to an apple: it has a quality outwardly, but it has qualities inward and innermost, no. 3738, see *Tree (Arbor)*. The inward mental imagery of one is communicated with the other by removals and dyings off of outer things, thus also in the other life, before they can become angels, spoken of, nos. 4014, 4015, see *Mental image (Idea)*. Feelings are accompanied by gestures in outward acts, which they produce, just as humbling of the heart produces kneeling, innermost compassion produces tears—thus inward qualities produce a variety of ritual worship. Therefore one who places worship in outward acts only, and one who imitates gestures [of worship], they are pretenders, as certain preachers are also accustomed to be, no. 4099. With preachers and others there is a faith of the mouth that is as if it were of the heart, but it is not, no. 4262. Outer qualities are abolished in the other life, but the motives remain, nos. 4324, 4325. An unnatural devil whose inward parts were turned outwards, no. 4367.

Face (Facies).

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[continuation p. 416 s.v. **Face (Facies)**].

Certain Jews so bearded that their faces were scarcely but beards, no. 470. There are Jovian spirits whose faces shine, sitting like idols, and they are worshiped by slaves, of whom they say they are intermediaries to the one Lord. Those who have fiery faces call themselves saints, no. 519:3. The inhabitants creep in their own way, face looking forward: those who look downward are banished, no. 520. Those with a fiery face did not seem to themselves to swim like others, but they sit, no. 520. The speech of the Jovian's is not one of words but is a [language of] imagery and thought, for when they live in the body their faces speak a great deal, no. 517½, see *Jovians (Joviales)*. I was shown how those from Jupiter speak through changes of facial expression, and through changes of the series of muscles around the lips and in this way are able to know whatever they think, for they cannot put on pretenses, no. 529. The face of those from Jupiter is let go freely, those things which are around the lips protrude, which was seen, because there are multiple muscular chains there in their freedom from usage from early childhood. They are not, however, suppressed as on our earth, and the face also is not contracted to whatever kind of pretense and deceit, no. 530. Faces of those from Jupiter appeared to me, their angel behind a white cloud giving permission. They were white, beautiful, sincere with becoming fearful kindness, no. 533. Their faces are bright. They groom it carefully, and protect it widely around from the heat of the sun by a certain blue cap, however they do not care about the body. They do not call the face the body, because through it they speak and produce thoughts. How they conceive of the face as speaking, not the body, shown, no. 547. When a spirit with those of Jupiter was present reproving and reproaching, angels also were present at my head, they held the region of my face up at the lips, my mouth open, and my face ever cheerful and laughing, experience in my case, no. 569. The facial speech of those from Jupiter brings this with it that they know their thoughts as well as their feelings, just as when a thing presents many sketches, and that their more inward life is in their speech. So that they are not able to dissemble, no. 574:1. Those from Jupiter were amazed that the faces of the inhabitants of this earth can be beautiful and not deformed, no. 574:2, see *Beauty (Pulchritudo)*. Spirits of Jupiter seeing inhabitants of our earth showed that their faces were smaller than among themselves, that they were not so beautiful. [They said. Their faces were], rarely blemished. They loved those in whom the region of the lips protruded and who had a cheerful face. They said that a face that is not cheerful comes from concerns, no. 583. The inhabitants of Jupiter in bed turn their faces forward, because they say the Lord is there, [my] experience, no. 587. Those from Jupiter were amazed that in the case of the inhabitants of our earth the outward parts could so disagree with the inward parts. They could not speak otherwise than from the heart, no. 594. The presence of Jovian spirits was also manifested by the fact that they widened the region of my lips and disposed [my] face, no. 626. Those from Jupiter say that because the face is not the body, from this they have the idea that in the other life their face will be

larger, of a round shape and of a sky blue color, no. 686, from this they also believe their face in the other life will be warmed by a flame of a heavenly color, no. 687. The presence of those from Jupiter was noticed from their making my face cheerful, no. 742. The face of the robbers of the desert is a very black something. Only a gaping maw of a mouth appears, with a row of teeth, like a dog's jaws, no. 763, about those robbers see *Jews (Judaei)*. Those who are toward the right at the face level, nos. 811, 813, see *Faith (Fides)*. A face was seen at the top of a window, and many [other] things, when those things were opened that are in the brain, no. 913, see *Brain (Cerebrum)*.

I was conducted into the state of the dying so that I might be aware of how they were raised up. Two angels seated at my head were communicating only [their] thoughts with my face. They, when they realize their faces have been induced—thus two faces—know [a person] is dead, nos. 1092ff., see *Die (Mori)*. Afterwards, something seemed to be gently rolled off the face of the dead, no. 1116, see *Die (Mori)*. A face appearing, which was an untrimmed black beard, and a small yellow mouth, verging to a fiery color, symbolizing the Word's outer meanings, no. 1193, see *Word (Verbum)* and *Faith (Fides)*. About women who appear with styled hair, who have no face. The hair symbolizes earthly fashions, and the face essentials, nos. 1226 to 1229, see *Hair (Capillus)*. About the dark Chamber at the side, that there they are arrogant and at the same time deceitful. They were told that they are rejected by societies because they are recognized as was Cain by a mark, and that in the face they look a grayish lime color, thus like statues, in which there is nothing of life, nos. [1246,] 1248, see *Arrogance (Superbia)* and *Deceit (Dolus)*. How many spirits concur in one action was shown by those who were the muscles of the face, from the forehead down to the neck, nos. 1252 to 1254¹⁶², see *Muscle (Musculus)*. Those who were into quarreling and disputes, are like furies in the other life. Their faces are monstrous, nos. 1347 to 1352, see *Furies (Furiae)*. Muscles with their tissues relate to societies of spirits and angels, very evident experience around the face and around the tongue, [nos.] 1362 to 1365, see *Human (Homo)*. The face of someone around the last moment of his life was shown, which with wrinkles around the eyes was ugly, and the nose finally thinning as if to a tip, no. 1376¹⁶³. At the side of the swamp very monstrous faces [appear], no. 1382½. A spirit, spoken of, who had an ugly face around the last moment of life was brought to the swamp, nos. [1376,] 1388. The spirits of Saturn know no other language than [what they signal] through the face, especially through the eyes, no. 1524. The inhabitants of Mars draw acquaintance from the facial expression, especially from the eyes, and also from the speech with those with whom they can be associated, no. 1541, see *Mars (Mars)*. One face of the inhabitants of Mars was shown. It was of a human color; the part below the mouth and at the side toward the ears was black in place of a beard, no. 1545. About the Speaking of the angels of Jupiter with me by mental images, which spread from the lips into the face, and also from the eyes into the face, nos. 1648 to 1656, see *Speak (Loqui)*.

Those were introduced into a certain angelic field who put on innocence. They were seen as little children who were throwing up milk out of the mouth, and in the face were sculptures. Spirits were introduced into that same field who tried to become intelligent and spiritual from their own power. They appeared sharp in the face, not bad-looking, and wearing a pointy cap, but in the face, like lifeless sculptures, nos. 1842, 1843, 1848, see *Aura (Sphaera)*. As for those who had taken pleasure in the Word, their warmth was felt as the heat of summer, spreading from the lips toward my cheeks to my ears, from there toward my eyes, and also onto my chest; above and below, not so strongly, no. 1856, see *Heat (Calor)*. It was shown what deceitful murderers become like, that their face becomes like a withered something, and fibrous, extremely monstrous, nothing human, no. 1866, see *Kill (Interficere)*. Changes of the angel's state of mind were portrayed by the changes in the face of those who were seen. One expression was quickly changed in succession into others, while their own affection remained, from which it was still recognized. Also observed were changes in the face from infancy even to old age, and

¹⁶² ms. 1255.

¹⁶³ ms. 1377.

that the feelings of infancy remained and how they were transformed into different ones, nos. 2094, 2095, see *Society (Societas)*, no. 2104. Spirits recognized themselves in a mirror from my face, experience, no. 2106. From one word of speech one can discern what a spirit is like, thus from one mental image of his. It is illustrated by a person's facial expression, for example by happy or laughing one, from which it is usually apparent whether there is pretense, cunning, cheerfulness by nature, bashfulness, friendship, or insanity in the happiness, nos. 2181 to 2184, see *Idea (Idea)*. Variegated faces were shown, from which variation a dominant affection still shone forth, so that there was, so to speak, a face of the whole affection as to the type. It was made clear that a society was made up of similar spirits, who were portrayed in this way one after another. My face also was observed in a mirror to be similarly changed by a society of spirits, successively recognizing themselves with indignation, nos. 2203 to 2205. The outcome of those who are deceitful is that finally they are cast out of societies and sit lonely with an extremely wide face, with a wide shiny cap on the head, so they are no longer in any active life, no. 2498, see *Deceit (Dolus)*. The outcome of the deceitful is that the face is worse than that of a corpse, with horrible cavities, of a bluish, brown cadaverous color. They are unable to think anything, tormented by anxiety, no. 2580, see *Thought (Cogitatio)*. The inhabitants of the earth in the starry heaven who progress to the ninth use, that they speak by means of the lips and that their speech extends through the face toward the eyes, especially the left, no. 3278, see *Speak (Loqui)*, and *Star (Stella)*.

A certain one who in life had practiced shared intercourse of wives was punished. He became fiery black, with an elongated face, was placed against a column, where his face was of a cadaverous color, no. 3455, see *Adultery (Adulterium)*. Spirits who ascribe all things to their own prudence. Their black face was seen, and around the head a white band. It was said that to them the Word is black and only useful in keeping the common people in bonds of conscience, no. 3745, see *Gehenna (Gehenna)*. The Quakers today only feel a shaking sensation at the left side of the stomach, at the left arm above the palms, in the left of the face, which is held in a cheerful expression, no. 3767, see *Quakers (Quaqueriani)*. The general involuntary sense was shown, and who what they are like who constitute it, that their operation extended into the whole face, and then withdrew into the left [side of] the face, and terminated around the ear, by which was shown how mankind's involuntary from the first time had progressed, and that today it is around the region of the left ear. I spoke about the face, that especially the involuntary projects itself there, for it is evident that the face is the index of the mind. In most ancient time it determined the whole face, so that a person could see what the nature [of someone was] as to the feelings from the face. But when good feelings withdrew, this sense betook itself to the left side of the face, where there were knowledges of faith devoid of good feelings, thus separate [from them]. But the Lord guards lest the knowledges of faith enter into the heavenly qualities of faith, that is into the right side of the face, and that today the general involuntary sense from the face is terminated around the eyes, and that it extends itself from the left eye into the face, besides many other things, about which, nos. 3860 to 3868, see *Brain (Cerebrum)*. Spirits of Mars streamed into my face, like fine streaks of rain, saying that they stream in in this way with the inhabitants of their earth. But it was done so through speech, which they counterfeited using their material forms of mental images, about which, and their nature, nos. 3880 to 3889, see *Speak (Loqui)*. How the progeny of the most ancient Church was destroyed, shown by an inflow from them into the right of the face. It focused toward the right eye, and there twisted around, to the right and left, for the life of their feelings was turned into a life of passions which were diverse, because they were not gathered into kingdoms, but were separated into families and nations, which receded from goodness and truth in various ways, no. 4071, see *Church (Ecclesia)*. Those who think about future events. They appear at the time to have a wide face, narrow as cake, no. 4150.

Easy (*Facilis*).

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Who those who are easy are, nos. 808, 809, see *Revenge* (*Vindicta*). The ease of believing what is true and good, nos. [811,] 813, see *Faith* (*Fides*).

Faculty (*Facultas*).

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A person after death keeps their senses, appetites, desires, and abilities, so that he or she loses nothing except flesh and bones. But they are gifted with the ability to do good and to know truth by the Lord Alone, which also can be taken away, no. 333. What is symbolized by garments, that they are resources with which they have been gifted by the Lord as if theirs, which are portrayed by new clothes, nos. 786, 787, 788.¹⁶⁴ The inward memory appears as if it were an ability of the outward¹⁶⁵ memory, although the power is a property of life, no. 889; about the inward memory, nos. 887 to 891, see *Character* (*Indoles*).

That all punishments are purgings, so that they may be reborn, namely so that they may receive the ability to do good and to think what is true from the Lord, no. 1039.

[*continuation p. 736 s.v.*] **Ability** (*Facultas*).

That only through chastenings are the abilities obtained, that they can be held by the Lord in what is good and true; therefore chastenings are also repeated, no. 1218.

That in a human being the body is distinct from the natural mind, this from the spiritual mind, and this from the heavenly mind, thus the human being is an image of heaven; and that there are three degrees of life corresponding to the three heavens, and that the more inward as it were bestows the more outward with ability, thus in order from the inmosts, hence from the Lord, nos. 1827 to 1829, see *Inward* (*Interiora*). There is an inward memory, and a yet deeper one that gives the ability to think and to speak, in regard to which spirits greatly excel man, no. 1983, see *Memory* (*Memoria*). The angels' faculty of thinking can be compared to the ability of the internal organs to function, which does not belong to the tissues and little vessels but to the life within the tissues, no. 2020, see *Angel* (*Angelus*). The faculties of spirits are more perfect because they are more free than earthly people, nos. 2251, 2252, 2253, see *Spirit* (*Spiritus*). Evil spirits are worse than brute animals, or are rational brutes, because they have been gifted with the power of reasoning, for they dash into the worst things, to corrupt order in themselves and in the community. But good spirits are different. They think and act as if of themselves, but they know very well that the Lord gifts them with rationality, intelligence and wisdom, nos. 2398, 2399. Evil spirits are worse than brute animals, because from the faculty of reasoning given to them they attack spiritual and heavenly things, which brute animals cannot do, no. 2485. About spirits' faculties being more excellent than those of earthly humans, and that unless reflection is granted to them they do not know that they are endowed with them because they are engaged in using them, nos. 2548, 2549, see *Idea* (*Idea*). Those things come into a person's bodily memory on which the person has bestowed some reflection, but there remain impressed on the inward memory things upon which one has never reflected. In this way a person acquires a faculty of thinking and speaking so great that what is artificial is respectively nothing, the person not knowing how he learned it, and how the matter is. When these things are imparted in this way apart from a person knowing, it is evident that the faculty is the Lord's, and that a person is regenerated when he does not know, nos. 2593 to 2596. Life is the ability to reason, thus of understanding what is true and good, which is given to humans, not to wild animals, no. 2674, see *Life* (*Vita*). The sodomites do not believe in hell or heaven, thus that they are going to die entirely like wild animals, although they are able to reason, no. 2675, see *Sodom* (*Sodoma*). It is from the understanding of truth and the willing of good, which are the Lord's, that human beings are human

¹⁶⁴ ms. 785, 786, 787.

¹⁶⁵ 2nd Latin Edition, *interioris*; ms. *exterioris*.

beings; and that the ability to reason is from the Lord's life, otherwise they could not think but would be scattered like the brutes; but to think falsities and do evils belongs to them, no. 2904. The speech of spirits is as it were the faculty of speaking with words, nos. 3050, 3051, see *Speak (Loqui)*. Those things which spirits understand and perceive are in their faculty of knowing, no. 3050, see *Understanding (Intellectus)*. To a certain [spirit] asking me why I speak with the evil it was said because they are endowed with the faculty of understanding, and the faculty is the Lord's, no. 3094.

Woman (*Faemina*),

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see *Wife (Mulier)*.

Fallacy (*Fallacia*).

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Angels [amazed] about the learned of the world—as long as they cling to the deceptions of the senses, the truth of faith in the Lord cannot be poured into them, no. 205.

That in connection with heights and depths of places in the other life illusions of the senses from fantasies also occur, no. 354. Spirits believe they are endowed with bodily members and dressed in clothes, and it was shown that it is a fallacy, nos. 860, 861, see *Faith (Fides)*.

I was conducted into the state of the dying so that I might know how they are raised up from the dead, then angels placed at [my] head were not speaking but thinking, treating the fallacies of those who are spiritual natural as nothing, no. 1105, see *Die (Mori)*. About the illusion arising from the idea of the distance of places, in the other life, no. 1532, see *Earth (Tellus)*. It was shown that it is an illusion that humankind imagines that it lives from itself, no. 1770, see *Life (Vita)*.

That in the Word very many things are said according to the fallacies of the senses, lest their convictions and passions be broken, no. 2230. Altitudes and changes of place in the other life are deceptive; they are also caused by fantasies, no. 2337, see *Place (Locus)*. Spirits put on all of a person's memory and believe they know of themselves what the person knows; that this is a fallacy, shown; that they knew the Hebrew language, and little children [knew] as much as I, no. 2401. It is an appearance and a fallacy that spirits are so close to me, touching me on the outside and on the inside, nos. 2544, 2545. There must not be doubt about those things which pertain to faith although appearance and fallacy induces us to believe otherwise, no. 2546, see *Place (Locus)* and *Knowledge (Scientia)*.

[continuation p. 299 s.v. **Fallacy** (*Fallacia*).

That it is a fallacy, that earthly humans and spirits suppose that they think and speak, that is to say live, from themselves, shown and corroborated, nos. 2607, 2608, see *Life (Vita)*. Spirits who are like this are kept in the fallacy that they live from themselves because their life consists in this, no. 2840, see *Life (Vita)*. Certain ones saw themselves to be carried in a carriage, and also to be endowed with a body, and also to have hands, denying that it was a fallacy, because they saw and touched. But [to show that] it was a fallacy, hands were taken away and more than two given to them. From this it was proved that it is a fallacy that a person thinks he lives from himself, nevertheless it is enough that he does not know otherwise, no. 2985. It is a fallacy that a person on earth or spirit lives from himself, nos. 3155, 3156, see *Life (Vita)*. Spirits suppose themselves to be entirely an earthly person— with me, that they were my body, which was shown to them to be a fallacy, nos. 3157, 3158, see *Body (Corpus)*. That the fallacy that one lives from one's own power is from this, that in the life of the body they had believed they live by themselves or by their own power, no. 3172, see *Life (Vita)*. I spoke with spirits of the ancient Church, or the descendants of Noah, about fallacies, that they are countless, and that those things that are fallacies cannot be vessels that can contain truths; and that portrayals with angelic spirits or angels are appearances that contain higher knowledge of faith that is not fallacies but eternal truths, nos. 3385 to 3388, see *Church (Ecclesia)*.

They change location and are taken in the other life according to fantasies and mental imagery. When their place is constant it is a [true] appearance, but when places are changed by fantasies, it is a fallacy, no. 3644, see *Place (Locus)*.

Falsity (Falsitas).

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That feelings or loves govern the matters of reason and understanding in the mind and bring out falsities and truths agreeing with them; and that the range of feelings and truths is from opposites, which the more widely and easily it [extends] towards good things, the better, I Vol. no. 967 [6a]. Evils were bent to good, and falsities to truth, II Vol. no. 1483 [72a]. Spirits pour in falsities and evils, and at once on the basis of these, which are their own, although they are aware of this, they accuse and condemn the person, III Vol. no. 7565 [363a].

That good things from heaven having fallen into the world of spirits and hell are suddenly turned as if of themselves into evils; in this way also truths into falsities, no. 223. All evil and falsity, even the least, and what appears accidental comes up from the world of evil spirits and hell, no. 224. Those things which are false and evil cannot ascend into heaven, but they are turned into truth and goodness, thus into innocence, nos. 238, 239. Natural falsities block the inflow of truly spiritual and heavenly things, no. 241:3, see *Spiritual (Spirituale)*. Some of the devil's gang can so skillfully distort truths that they even attacked angelic spirits, no. 318, see *Distort (Pervert) (Pervertere)*. Who those are who constitute the Kidneys, that they are those who purify spiritual things from falsities, no. 367.

[continuation p. 594 s.v.] **Falsity (Falsitas).**

That evil spirits claim to have dominion over a person's falsities and evils, but because everyone is evil, more or other dominion is not permitted to them than that from which good may result, no. 824. The functions of the Spleen, Liver and Pancreas are to cleanse passions; but the Kidneys falsities, therefore these are not within the Peritoneum, no. 1010. At the left of the brain [all] look to passions, at the right to falsities, no. 1023, see *Callous (Callus)*. Incrustations of the brain arise from passions, the condition [arises] as a result of the falsities from these, which are dispelled by the higher knowledge of truth and goodness, nos. 1026, 1028. From an assumed false principle countless falsities are born and confirmed, from these fantasies, however from a true principle, truths, which can be confirmed by all and the least things, an example, no. 1312. Many adopt specific premises and corroborate them in many ways, and think they are truths, when they are falsities, no. 1467. Those who hatch theories are sent into rare waters, atmosphere-like, and are carried around in them with hardship, but they suffer according to those things that they have confirmed and according to their purposes, no. 1468, see *Water (Aqua)*. Receptivity in the other life is greater the less there is of falsity and the more there is of feeling for truth. And in order that the soil, that is, the mind may be suitable, passions that have as it were shaped the nucleus, and filled it up with falsities, must die, and thus falsities must be rooted out, nos. 1478, 1480, see *Love (Amor)*. Evil spirits wish to rush at once into those things of thought that are evil and false, but the Lord takes care of those who have had faith lest they be attacked, no. 1483, see *Think (Cogitare)*. Whatever is taken as a premise is corroborated. This is the source of falsity, for example, that a spirit can take on the body of a person on earth, no. 1581, 1582, see *Body (Corpus)*. About the brain encrusted by falsities, nos. 1623, 1624, see *Brain (Cerebrum)*. Those who are seers, that spirits according to their own nature portray, depending on the seers' fantasies, very many things, and they induce them to believe things which are false, nos. 1752, 1753, see *Fanaticism (Enthusiasmus)*.

Truths unlimited come from only one universal truth, otherwise [they see] mere falsities, no. 1832, see *Person on earth (Homo)*. Spirits should not be believed, for they declare what is false with confidence, and differently one from another, thus if there are hundred, everyone will tell it differently; although they know nothing, yet they assert [that they know], no. 1902. Good is turned into evil, truth into falsity, in the world of spirits, to deceive, to be clever, or due to [an acquired] nature, nos. 1992 to

1994, see *Evil (Malum)*. It was announced to me from heaven [how the matter stands], but the meaning of the words falling through the world of spirits was twisted into another meaning which was a sign that the last time is at hand, no. 2180. It was corroborated by angels and spirits that truths can never dwell in vessels made of falsities, no. 2471. Evil spirits by nature are repugnant to all good and truth, however they do not know what good and truth are. Yet as soon as [any truth] comes forth, they perceive it and resist it, not however falsities and theories, because these agree with their nature, nos. 2480 to 2482, see *Character (Indoles)*. Those who are absorbed in falsity are cast down from heaven, not that they are cast down but falsity casts them down, nos. 2550 to 2556, see *Heaven (Coelum)*. Those who embrace falsity, that they are thrust out of heaven among lower spirits so that they may be initiated into agreement, for the truth of the whole heaven in common presents itself to them and distresses them, nos. 2597 to 2600, see *Heaven (Coelum)*. Truths are portrayed by bright clouds in sky blue, falsities by black ones, but they appear according to the person, as on Mount Sinai, nos. [2632,] 2633, see *Mental image (Idea)*. Those who are involved in falsities, their life appears as a coal fire, nos. 2672 to 2674¹⁶⁶, 2676, see *Life (Vita)*, and *Fire (Ignis)*. Falsities imprinted and confirmed to the point of conviction are rooted out with difficulty in the other life; and unless they are hidden by the Lord, that no one can be in the company of the good, nos. 2787 to 2792, see *Conviction (Persuasio)*. Those who are immersed in falsities, to them truths appear as falsities, which was shown, wherefore truths can never enter into the aura of such [people], no. 2795¹⁶⁷. Angels, when absorbed in a falsity, frequently fall down out of heaven and are carried according to the fantasy of falsity, which was portrayed; and a heavenly society does not reject him, but the falsity itself, nos. 2823 to 2827, nos. 2831, 2832, see *Heaven (Coelum)*. When mental images are mixed with falsities and foul things, spirits cannot but be distressed and torn apart, for as is the nature of the mental images, such is the life after death, nos. 2850 to 2853, see *Idea (Idea)*. There are three loves from which come all passions, evils and falsities: love of self, love of the world, and love of what is earthly or greed, no. 2910. There were spirits reasoning with sharpness and persuasion against truths, so that I was amazed that such persuasion existed, no. 2987. There are countless fallacies, which are falsities, that cannot be vessels that contain truths, no. 3386,¹⁶⁸ see *Fallacy (Fallacia)*. I said to those who were very deceitful overhead and call themselves princes and popes that in public they put on a show of holy, heavenly and innocent things, when nevertheless they are mere falsities; as do also kings, who are unabashed to write the most false and deceitful things, which everyone knows to be lies and only falsity with some confirmations. Such is a Christian world, no. 3934, see *Deceit (Dolus)*. I saw a certain one as a cloud, in whose face were many wandering stars which symbolized the perished descendants of the ancient Church, with whom were many falsities, nos. 4073, 4075, see *Church (Ecclesia)*. How principles of falsity break goods and truths, nos. 4610[a] to 4614[a].

Reputation (*Fama*).

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[continuation p. 667 s.v. **Reputation** (*Fama*).

About the foolhardy, who fear the loss of reputation; and also about those who have no fear at all about the loss of reputation, that these are without reverence, and without shame, nos. 3136 to 3141, see *Recklessness (Temeritas)*. Those who are without fear of death and do not have in like degree the fear [of losing] reputation, that they are the filthiest excrement in the other life. They who have fear of the loss of reputation usually have reverence and shame, together with fear involving submissiveness to parents, experience, nos. 3149 to 3151.

¹⁶⁶ ms. 2675.

¹⁶⁷ ms. 2796.

¹⁶⁸ ms. 3387.

Family (*Familia*).

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That the inhabitants of Jupiter do not live in kingdoms but are divided into nations and families, no. 521¹⁶⁹, see *Jovian* (*Joviales*). They are divided up into nations, families, houses; rarely do they have anything to do with those who are outside the clan, no. 537.

Band, wide (*Fascia lata*),

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in which a certain one was wrapped and could scarcely be unwrapped, for it kept going on, no. 435.

[*continuation p. 772 s.v. Band* (*Fascia*),

a punishment by purging with a woolen cloth, in which they are usually wholly wrapped up. A certain one wrapped in a few turns was unable to unroll himself through long stretches, while still affected with desire. But one had been wrapped up, and by unrolling himself he stretched toward the depth to the left, but in vain. He lost his hands, which were raised upward. It was said that if he did not get them back, he still trusted in his own power. But because he was accustomed [to suffering] in his lifetime he lasted. Nevertheless he was made to say that there was nothing in him except what is filthy and devilish. Angels from the sky above were directing the punishment, nos. 1371 to 1375,¹⁷⁰ see also *Veil* (*Velum*). Similar punishments were inflicted on him now ten times, no. 1377. A certain spirit at the swamp wrapped in a woolen cloth was swallowed by a large fish, by which was symbolized that he preferred earthly things to spiritual things, no. 1387. A certain female [spirit] wrapped up very little in a woolen veil and attempting to unroll herself toward the deeper parts, but in vain, although she was unrolled so that scarcely anything remained [wrapped up]. She was again taken out of the depth and was unrolling herself in another direction, with the veil flowing freely. The veil after this was changed into something thick and thrown to the back, and after this she was rolled on a different axis. At length she was let out, compelled to speak, that she was not to be like that. The changes of fantasies are known to the angels, and the variations which they produce. The reason that she would not acknowledge inward [truths], and together with this she was conceited, nos. 1410 to 1414.

A murderer was sent under the earth, where he made different bendings like a snake, finally he was wrapped around with a cloth, so that he said he would be suffocated. Finally he emerged from the ground wrapped around in this way, no. 3222, see *Outward* (*Externa*). Spirits of a certain earth in the starry heaven were very harshly maiming their god with fury, wrapping him in a woolen cloth, and by rolling him up they twisted it, in this way squeezing him with force cruelly; about this punishment, nos. 3298, 3299, see *Star* (*Stella*). Afterwards another spirit was wrapped in a cloth in the same way, was carried and shown, no. 3300,¹⁷¹ see *Star* (*Stella*). I saw that antediluvians were as it were wrapped up in a woolen cloth. But when I believed they were wrapped up, then they wrapped up others, whom they believed they themselves had taken. They also were wrapped up, for such is their persuasion, and when I thought about them, they then [thought] about others whom they wrapped up, and they drew down those wrapped up through a declivity in the rock. But I saw certain people break out of there, no. 3365, see *Church* (*Ecclesia*). The aura poisoned by persuasions was examined by a sky blue band; the way it disappeared, nos. 3379, 3395, see *Aura* (*Sphaera*).

Spirits who had a black face and around the head a white band, about which, no. 3745, see *Gehenna* (*Gehenna*). A Quaker spirit, who declared himself holy from the womb because he had been born from wicked adultery. He was wrapped around a horizontal staff into a plate. When he was unrolled there was no end because so much remained, which was the punishment for claiming himself

¹⁶⁹ ms. 517.

¹⁷⁰ ms. 1376.

¹⁷¹ ms. 3301.

to be from eternity, no. 3807, see *Quakers (Quaqueriani)*. A spirit, a medium of the deceitful ones overhead, who claimed he was the holy spirit, was looked into by angels. He was then seen as a long sash, which he twisted in various ways according to phantasies. Through the end of this sash he cast himself into the brain, but soon from there into the hairs of the head, about whom, no. 3840, see *Holiness (Sanctum)*. A certain one who had confirmed himself that faith alone without good works is saving, having been bound with a rope and rolled around, became like a garment and thus bound, no. 3979, see *Faith (Fides)*. Adulterers who ensnare in secret were rising out of the ground in front of Gehenna, continually removing bandages, by which were symbolized that they would remove obstacles, so that they would come into houses where there were beautiful wives, no. 4082, see *Adultery (Adulterium)*.

Pride (Fastus), [I:262
see *Arrogance (Superbia)*.

Gall (Fel), [I:263
see *Bile (Bilis)*.

Happiness (Felicitas). [I:264

The Kingdom of the Lord, or heaven, was portrayed before me, together with the union, harmony, inflow, and happiness of many; and also a ladder of angels was seen as with Jacob, *WE* 541 [4a].

That the memory of things past and providing for things future creates grief for people, and that such is not the case with angels, wherefore there is happiness, III Vol. no. 145 [108a]. Those who are in heaven, for them there is no time, no recall of past events and no concern for future ones, from which come anxieties, wherefore their state is very happy, IV Vol. pg. 35 [380a]. See also *Joy (Gaudium)* and *Pleasure (Jucunditas)* and *Delight (Delitiae)*.

About the heightening of happiness from many united into heavenly forms by the Lord, no. 86, see *Form (Forma)*. Many angels and spirits from a wonderful harmony make one. Together they think, speak and act as a one, from this comes their pleasure and happiness. Unanimity and thence happiness comes solely from the Lord. One who disagrees in any way is clearly felt, nos. 289, 289½. Certain [angels] were transferred into heaven and spoke with me through an intermediary angel about the joy and happiness, that it is unspeakable and eternally changing. The joy was also communicated to me, no. 293. I was miraculously raised up into heaven and spoke with the angels about the union that results from mutual love and the unspeakable happiness flowing from this, which I was also granted to feel; and that happiness in endless variation arises from this no one wants to be their own but from the deepest affection to belong to all, no. 301. Those who are in the other life are brought to a higher knowledge of what is truly good through a sense of joy, through a sense of peace through a deepest sense of innocence possible for them, so that they may know what true happiness is, no. 342. The acknowledgment in heaven that in heaven there is perpetual variety, and from variety harmony, as if they are a one, from which comes happiness, no. 348. There is a sharing of the blessedness of everyone with all and of all with everyone in heaven, consequently the more there are, the happier they are, nos. 359, 360. What Daily means in the Lord's prayer: that they are admitted into heaven and then let down into damnation. They are those who trust themselves, which happens over long periods in the beginning, then they are turned into shorter times, from which comes happiness with a perception [of its source] no. 361. Pleasures can be communicated through the language of mental imagery, as well as by being carried over, which is due to the heavenly marriage, no. 395. There are many kinds of pleasures and delights. Those are genuine which have within themselves happiness, this has peace, and this has innocence. These are from the Lord; they also can be shared, no. 428. Pleasures appearing like happinesses are from evils, no. 429.

[continuation p. 405 s.v. **Happiness (Felicitas)**].

I spoke with novitiate spirits about heavenly happiness, that it consists in unanimity but if they are not like this that they can look at heaven, that it consists in pleasure gardens, cities and palaces, no. 438. A perception of happiness together with tranquility, no. 465. Spiritual types of happiness differ from those of the heavenly: spiritual types of happiness are known from harmonies audible to the ear and visible to the eye. The delights and forms of beauty are therefrom which correspond to the spiritual types of happiness with the angels, as if their harmonies were almost singing, and also their forms of beauty, and therefrom the lovely things of pleasure gardens, and very magnificent other things, the inwardly lovely things from the understanding of truth and goodness, which lovely things when they are genuine, come from heavenly qualities, that is, from the Lord, no. 904. Touch, taste and smell correspond to heavenly types of happiness, no. 905. An angel enumerating only the kinds of happiness of the heaven of inward spirits, to the number of about 500, and this within 5 to 6 minutes. From this [one can infer] how immeasurably many species and individual types of species, both subdivisions and combinations, there are, no. 906.

That the happiness of all extends to everyone, and of everyone to all in the Kingdom of the Lord, nos. 1122, 1122½, see *Love (Amor)*. If a spirit, like a person on earth, were to know things past and draw conclusions about things in the future, doing so from the memory of personal details, he would be most unhappy. But since he is not equipped with such, there can be happiness, no. 1312. From mental images, how many elements are in them, and how extraordinary the symbolic displays are, it can be evident what the happinesses of the angels are, no. 1640, see *Idea (Idea)*. It is clear that pleasures and happiness from truly good things and from truths must come from the one and only source, which is from the Lord. All who are angels are kept in the perception and conviction of these things,¹⁷² by whom it has been confirmed, by communication [with me], too, no. 1965. A person does not know what heavenly joy and happiness are, except from sensual gladness and bodily joys, no. 1990, see *Joy (Gaudium)*. It was shown what it is to be nothing, that then they become something, receiving whatever they desire and wish, with an awareness of immeasurable enjoyment and happiness, in quantity and variety, no. 2044, see *Selfhood (Proprium)*. Societies are the delights and joys of angels, and their states of happiness are according to [their] states of unanimity, and also according to how [their] feelings are touched by other societies, nos. 2091 to 2096, see *Society (Societas)*. Certain evil spirits were so soothed by singing that they were as it were outside of themselves, thus raised up into heaven, and from there declared that they felt that hatred against the neighbor was abominable and horrible, destroying all happiness, and that it was they themselves that they hated, nos. [2108], 2109¹⁷³, [2111], see *Music (Musica)*. Circumcision of the foreskin symbolizes [cutting off] envy at the happiness of others, no. 2113, see *Envy (Invidia)*. Angels have no memory of things past, neither care for future things. This is the source of their happiness, nos. 2188 to 2190, see *Memory (Memoria)*. The desire to know future events would destroy the angels' happiness and upset spirits, who are very eager to know about future events, no. 2271, see *Future (Futurum)*. People's fantasies are turned by the Lord into lovely and beautiful kinds [of imaginative displays], in which and from which there is happiness, nos. 2346 to 2351, see *Rainbow (Iris)*. Variations of state are countless, so they never to eternity recur entirely alike. This shows how great the happiness of angels is, no. 2402, see *State (Status)*. A oneness can never exist without a group of many, in fact without groups of groups, even of inward things which inflow, and that happiness results from this, which is not possible unless everyone loves the neighbor more than oneself, and that such love is not possible except from the Lord, Who alone is love, no. 2405. Mercy and innocence move all who are good to loving itself, whose part is to will better to the neighbor than to oneself, from which comes their

¹⁷² For "these pleasures and states of happiness" (*quarum*), reading "these things" (*quorum*), as the Index has at *Angelus, Coelum, Dominus*.

¹⁷³ ms. 2110, which is missing.

happiness, no. 2416, see *Mercy (Misericordia)*. Those who are merciful and innocent during the life of the body, to them in the other life great mercy and innocence, consequently great happiness is given, no. 2420, see *Reward (Merces)*. What happiness in the heavens is, is evident from the individual elements in nature and the body, where there is not one that does not have something beneficial from the whole because it contributes to the whole, many things about this, nos. 2517 to 2520, see *Joy (Gaudium)*. The states of delights and pleasantness in the other life are unlimited. They are inexpressible and most unknown to mankind, for example that from some scientific truth an entire state of affection may be formed, communicable to those who have the truth of faith. Since this is the case in the world of lower spirits, it is obvious how unlimited are the states of happiness with angels, for a single unit in the world of spirits has unlimited varieties in the heavens. From this it is also clear that angelic speech is ineffable, for all speaking has a state of happiness, and every mental image its own state of affection, thus of happiness. From these also come the mental images of the thought of lower spirits, nos. 2585 to 2588. The mental images of angels are the unceasing beginnings of the mental images and states of happiness of angelic spirits, and the mental images of these likewise of lower spirits, thus of earthly humans, no. 2697, see *Mental image (Idea)*. I experienced angels' enjoyment, and indeed from the fact that they do not think, speak or act from themselves. This is the source of their delightful heavenly rest. The same enjoyment with others was annoying and wearying, together with anger, which I also experienced, nos. 2870, 2871. To Jews, who claimed to be privileged above others, it was said that in heaven there is no thought about privilege, but there everyone desires another to be happier than oneself. This is the source of their happiness, no. 2935, see *Love (Amor)*. As much as anyone acts from knowledge, so much he cannot be in heavenly harmony and happiness, nos. 2948, 2949, see *Knowledge (Scientia)*. Life is happy, [they] can [do] nothing from themselves, nor remember past events, or consider future things, which I saw, but the spirits were angered, no. 2956. A general glorification of the Lord in heaven was heard, with such great joy of happiness that some said they could not endure it. It was from mankind's liberation from hell by the coming of the Lord into the world was heard. It was so general that certain in a certain hell even desired to glorify. The next morning there was a silent calm, no. 3029. Enjoyments and happiness shine forth from the very least Paradisaal things, no. 3097, see *Paradise (Paradisus)*. The one who is least heaven has the greatest happiness, and accordingly he is the greatest, was confirmed by those who desire to be the most powerful and most wealthy so that in this way they may have the greatest enjoyment, no. 3120. In heaven happiness is received from the Lord according to usefulness, no. 3147, see *Use (Usus)*. Those who tenderly love little children constitute the province of the genital members. Those [constitute the province in the man] of the testicles and [in the woman] of the neck of the womb. They live the sweetest and happiest life, no. 3152. Someone among the most learned in the world had the idea of heavenly joy that it was the luster of glory and did not know that it consisted in mutual love and the happiness from this, about this, no. 3348, see *Heaven (Coelum)*.

That happiness consists in mutual love, and that happiness is given by the Lord according to uses, of which there are many, about them, no. 3443, see *Love (Amor)*. When many or their community love the other more than oneself, as a result there is happiness, for they are images of the Lord, no. 3530. Spirits who in bodily life had lived almost like beasts, in whom there was scarcely anything living, were enlivened by the Lord through angels, who did it with the greatest affection and delight, so that they would have happiness in it, so that they might resuscitate¹⁷⁴ them as it were from death; about them, nos. 3550 to 3556, see *Ignorance (Ignorantia)*. Some thought there is heavenly joy in being inert and in enjoying joy and happiness without an active life, but it was shown what kind of uses angels perform and that they receive happiness from the Lord according to uses, no. 3617, see *Angel (Angelus)*¹⁷⁵. Something flaming fell down before the eye, which dazzled even the inward sight. Presently I saw something dark, like a dark cloud. These things symbolized that angels' wisdom and the things which are of wisdom, like

¹⁷⁴ Reading *resuscitare* as *resuscitarent*, as at *Ignorantia*, and *Mori*.

¹⁷⁵ ms. *Angeli* but that heading does not exist.

happiness together with many other things, are so far beyond that of lower spirits, which I have also noticed in another way, no. 3629. The fact that the intelligence of the angels is so far beyond that of lower spirits, and so their happiness, also was portrayed by an intense resplendence in a dark Fireplace, no. 3646, *Angel (Angelus)*. Once more those were heard who had been almost dead. They were raised up into life by the angels with delicious pleasantness, which was felt. When they acted, they thought [it was] from themselves, but they said that they know it was from the Lord. Those then were chaste women, who were in charge of the left nipple of the breast, no. 3655.¹⁷⁶ *On marriage love is bestowed a pleasure and happiness surpassing others, which are bestowed by the Lord according to the urgency of the uses and purposes, no. 3778, see Marriage (Conjugium)*. Angels receive happiness from the Lord in the measure of [their] good works, and they act with innermost happiness from love. And also an idle life of joy, or [life] in idleness, is no life, but only an active life is accompanied with joy and happiness, and it is life, because it is active, spoken of, nos. 3984, 3985, 3986, see *Faith (Fides)*. *It was perceived and confirmed by spirits let into an angelic state too that the most universal kinds of happiness of marriage love are of a countless large number, no. 4124.*

Cat (Felis). [I:265]

About a certain one, portrayed by a dog turned into a cat, then into a wolf, and also into a snake, then into a panther, no. 3191, see *Adultery (Adulterium)*, see also no. 3198, *Adultery (Adulterium)*.

Thigh (Femur), [I:266]
see *Loins (Lumbi)*.

Window (Fenestra). [I:267]

That the windows of the house symbolize sight, III Vol. no. 5205 [303a].

What a face through a window in view of the inhabitants of the planet Jupiter [signals] when it appears, no. 518, see *Jovians (Joviales)*. About a window appearing, along with some part of the starry sky, when the representations of flowers [on the walls] in the rooms fade, nos. 878, 879, 880, see *Room (Camera)*. A face was seen at the top of a window when those things were opened that are in the brain, and also many [other] things, no. 913, see *Brain (Cerebrum)*. A bunch of grapes was seen on a platter, and a face in a window, a sign that I would see something, no. 3135.

Wild Animal (Fera). [I:268]

That spirits in the world of spirits are worse than wild animals to the extent that [restraints on them] are loosened, and that it is through the power of the Lord that they can be held sane and to acknowledge this, and also to make supplication, no. 229. There are three kinds of people and spirits: namely those who like wild animals of the forest are against all order; those who are like upright beasts but not from faith; those who are like human beings, from faith, mercy, no. 413.

The inhabitants of Saturn do not see wild animals, for they relate to reason, nos. 1516, 1521.

That humans are much more savage than wild animals of the forest, for these live according to order, but humans against it, nos. 2026 to 2029, see *Order (Ordo)*.

That the spirits who constitute the general involuntary sense today are wicked, pictured by huge dogs, wolves and fowl animals, tearing up human beings, guiltless people and children, no. 3867, see *Brain (Cerebrum)*.

¹⁷⁶ ms. 3654.

Tissue (*Fibra*).

[I:269]

Spiritual qualities in the world of spirits are depicted by linear flowing motions, by stripes, by white things, by fibrous things, nos. 1057 to 1061. The origins of the tissues in the brains and individual internal organs relate to heavenly qualities, and the tissues from them to spiritual qualities, no. 1075. About the membranes above the little bundles of fibers in the brain, and also over the bundles of nerves in the body, nos. 1727 to 1734, see *Pia Mater (Mater Pia)*, see also *Nerve (Nervus)*.

Evil spirits were taking possession of my whole body, with trembling and great dread in all my tissues, inspiring dreadful visions, nevertheless I was kept safe by the Lord, fearing nothing, no. 1934. When evil spirits intend evil against the good, their mental images are at once closed and they appear like tight lines, which is illustrated by the fibers of the body, which, when something harmful happens to them, are closed. Sometimes an unpleasant sensation is felt from this, nos. 1940, 1941, 1942, see *Close (Claudere)*. How unfathomable the mental images of the inward heaven are, and still more of the very inward one, can be illustrated by the nervous tissues, which flow through the brain, then through the body into the nodes and into the plexuses, from which having been examined it would never be conceived that any normal action would exist, when nevertheless the most normal do, nos. 2561, 2562.

With the learned about the tissues, that within them there is an active living fluid and without the fluid they could do nothing, which they do not believe unless they see, and they dispute about many things, only whether it exists or not, no. 3459. Spirits wanting to investigate the gyres that ideas and efforts set in motion, in the world of spirits. It was shown to them that it is comparatively like the tissues in the brain, where they look like porridge. They interweave into knots, join together with tissues of the cerebellum, of the medulla oblongata and spinal marrow, they insert themselves into the ganglia. Changed from there they run out in different directions, doing so along the way again, and going also into plexuses, and at length into the internal organs. Which [happens] when no one can ever know how they can [form] gyres of ideas and efforts: still less of heavenly ones. Tissues portray spiritual qualities, and their beginnings heavenly ones, in which there are still more countless gyres, more than the eye can ever come to, inextricably more. Thus it is carried on in labyrinths, [when] one is reasoning about spiritual and heavenly things, no. 3607.

Fig (*Ficus*).

[I:270]

The inhabitants of Jupiter take pleasure in eating for a longer time on account of the enjoyment of the company on account of the luxury. They sit on leaves, but did not say what they were, although they affirmed they were fig leaves, no. 633.

Adam's fig leaf symbolizes earthly knowledge of faith, beneath which are filthy loves, no. 1960. The things having come to view in the fig, like the tiny seeds with an oily substance, were earthly containers of spiritual and heavenly displays among the angels, nos. 2186, 2187, see *Portrayal (Repraesentatio)*.

Faith (*Fides*).

[I:271]

These things were inspired when written about Abraham, that righteousness was not imputed to him because he believed Isaac would be born, but that he believed that he would have portrayed the Lord: therefore by Abraham only saving faith is portrayed; besides the things, which I spoke about with Abraham, III Vol. nos. 3762, 3763, 3764, 3765 [236a–239a]. The truths of faith torment the evil in the other life, III Vol. no. 4163 [254a]. Evil spirits with a person of corrupted belief distort all and the least things which are of true belief to the point that nothing of belief remains. In the case of the learned of the world this is still more so, IV Vol. pg. 82, 83 [391a]. The Lord raises up the thoughts and inward elements of thoughts in believers, which, as soon as they are released, fall downwards into the world, IV Vol. pg. 87 [393a], see also *Thought (Cognitio)* and *Learned (Doctus)*.

About inward spirits, whose belief is based on understanding: they cannot stand being called instruments of life. They are meant by Gad, no. 28. [I spoke] with the Apostles, saying that by them, just as by the Tribes [of Israel], are symbolized the essentials of faith, or of the Church, no. 31. What the kingdom of the Lord within a person is: the feeling and looking is focused upon the Lord, through belief, no. 52. The angels are amazed that human beings perceive nothing of the causes of nearby earthly and sensual things [and yet believe they are there], that they do not believe unless they perceive [with their senses] spiritual and heavenly things which are more remote, no. 205; and that as long as they stick in the fallacies of the senses, it is not possible for the truths of faith be poured into them, no. 205. The hellish aura is increasing to the extent that faith is being extinguished, a sign of the last day, no. 211.

I spoke with an angel about miracles, that they produce no faith; and those who have faith, they despise miracles, no. 227. About the captivity of upright spirits, in which they are held, when evil spirits carry on licentiously, and that the upright are continually attacked by the evil, and they resist lest they be freed, no. 218, see *Captivity (Captivitas)*.

[continuation p. 255 s.v. **Faith (Fides), Believer (Fidelis)**].

That mental belief is spiritual, in which there is not what is heavenly. That it is portrayed as breakable, no. 241:4¹⁷⁷, see *Spiritual (Spirituale)*, see also *Knowledge (Cognitio)*.

The angels do not know what is going on in the realms below, unless the Lord gives them to know, for their mind is raised up through a realm of belief, to the Lord, no. 256. About a realm of belief, no. 258, see *Prayer (Oratio)*. Belief flows in solely from the Lord, and self-procured faith is mere illusion, no. 257. Mohammedans are easily bent to receiving faith, nos. 339, 340, see *Mohammed (Mahumed)*. Faith passes away when they study to investigate causes, no. 341. The nature of the state of temptation in which it happens that they want to acquire faith from themselves, no. 343, see *Temptation (Tentatio)*. The Mohammedans with Mohammed are decreasing in number and are being withdrawn from elsewhere and instructed in the doctrine of faith, no. 345. There are many at the right who say they have the Lord with them, also opposite to them below, are those who say likewise. The former are symbolized by Abraham and Isaac, and are those who have saving faith; the latter are symbolized by Abimelech, and are those who have belief based on understanding, no. 430. The unbelievable wickedness of those entering the other life today, plotting against those things that have to do with faith in the Lord: and that those are much worse who seem to themselves to possess the light of reason than those who do not possess it, no. 439. One who has true faith, evil cannot be accounted to him or her because that person has faith that the Lord governs all and the least things of him or her, but one who believes that a person governs him- or herself draws from this mental images, fantasies, convictions, and natures¹⁷⁸ that must be rooted out, no. 455. Those informed in matters of faith are the worst of all and the most deceitful, stubbornly against everything of faith; the Mohammedans and gentiles are otherwise, no. 480. Mohammed in temptations stood steadfast in his belief, nos. 509, 510, 511, see *Mohammed (Mahumed)*. The Jovians said that they have the law written [in their conscience] and that if they live otherwise it is noticed their angels. From then on doctrine is passed on by word-of-mouth between nations and families, no. 523:3. Spirits of Jupiter turn away from spirits of our earth because they want to withdraw them from faith, no. 532. Through the Jovian angelic spirits, because they only think, it was possible to clearly understand that the light of the truths of faith from the Only Lord and that the less universal knowledges of the truths of faith in the universal thought are comparatively like a rainbow, and how the matter stands when minds look outwards, into themselves, into the world and nature, and fantasies from these; that there is a twofold arc of the rainbow, one adjoined to fantasies, the other of the kind in heaven from a spectrum of spiritual and heavenly

¹⁷⁷ ms. Mistakenly 141,4.

¹⁷⁸ In ms. "nature" changed to "natures".

elements, no. 564. I spoke with spirits of Jupiter about the inhabitants of our earth, that many do not believe that any spirit exists, that there is a life after death and that the Lord rules the universe, because they are so corporeal and material; and also that they call those things that are in the Word fantasies; which the spirits of Jupiter could also conclude from various things, nos. 572, 573, see *Jovians (Joviales)*. Among the Jovians it is guarded by punishments, threats, warnings lest they fall into distorted opinions concerning the one only Lord: which if this happened they would either be banished or breathing would be taken away from them so that they would die, no. 623. The life and thought of Jovians is prudent, and when any one of them act against the laws of order, they at once want to chastise, no. 625. Those who have faith and believe they are governed by the Lord, and also do not live from themselves but from the Lord are in Peace and Freedom, and evil is not accounted them; but those who do not believe these things, but think they are governed by themselves and have life from themselves are in a restless state and in slavery; and that evil clings to them; and although they know that they do not live from themselves, and do not govern themselves, that without faith in the Lord, evil still clings [to them]: experience, nos. 635, 638. These are they persecuted the Lord on earth, under angelic guise, and indeed with wicked practices, which lie open in the other life, no. 643. False miracles are the same as true miracles in their outer aspect, and are not distinguishable [from true miracles] other than by those having faith, nos. 655, 656, 657, see *Miracle (Miraculum)*. I spoke with two known to me, and the belief of one was communicated to me, such as what he had believed about the life after death, and more. And it was communicated to me that there was nothing, thus that it had been suffocated by scientific knowledge. [I discussed with him] that the knowledges of faith are alone necessary, and that scientific knowledge is worthless unless it confirms [faith], nos. [690,] 691. To know what pertains to belief, this is not belief—this [a person's belief] is known from [their] life—therefore it is outside person, as a thing in the memory. Whether such faith is like the rind of the fruit through which the juice flows, nos. 694, 695, see also *Knowledge (Cognitio)*. There are those who understand, believe and are convinced in a moment about what is true and good. They are angered when they are led astray. They are among the good, no. 811; they are toward the right side on the level of the face, no. 813. About a league of spirits who said they believed in a Creator of the Universe and did not know what belief is, and more, because they did not understand, no. 857. To whom I replied, whether he believed there were people on the antipodal side of the earth who still walk on their feet, which he denied, but when it was demonstrated, he affirmed, nos. 858, 859. And then I asked whether he believed he was endowed with bodily members and dressed in clothes, which he said he believed, and it was shown that it was a fallacy, no. 860. So that if there are those things in natural matters which he does not understand, yet still believes, and they are so many fallacies of the senses, how then can he understand spiritual and heavenly matters which are so remote [from the senses], and not believe before he understands? nos. [860,] 861. About the inward sight or sensation of those who have faith, no. 891[a],¹⁷⁹ see *Perception (Perceptio)*, and also nos. 897, 898, 899, 900, 901, 902, see *Perception (Perceptio)*. Those who suspect that whatever is being said is being said about them—whose principles of faith are reasonings, nothing definite—are among the excretions, nos. 914 to 918, 919½ see *Infundibulum (Infundibulum)*.

Introductions into gyres so that they can stay together [amongst their companions], and also so that they can speak together, and then think together, finally what is true and good, or what is of faith, nos. 1015, 1016, see *Gyre (Gyrus)*. Many of my acquaintances confessed that they had never believed those things which exist in the other life, nor had they believed that the doctrine of faith is such, and also, that there is nothing in themselves other than evil, that there is nothing of good and truth other than from the Lord, that the Lord governs the universe, besides countless other things, no. 1111. Jovians are heavenly, they reflect silently and keenly on the faithlessness of the spirits of this earth; when [asked] about the Lord, [they said] that they know more than others the Lord rules the Universe, no. 1113. There are spirits who do not open their minds to the contents of the Word for various reasons. As

¹⁷⁹ 2nd Latin edition has 891.

long as they do this they cannot come into a higher knowledge of faith, nos. 1139 to 1144, see *Inward Elements (Interiora)*. There are evil spirits who can speak as fluidly and fluently as heavenly spirits, but they are recognized when the conversation is about faith. Then the speech cannot follow, but draws back, nos. 1168 to 1174, see *Pretense (Simulatio)*. They are those who were able to slip into anyone's feelings, even when they talked about matters of faith, but in the other life this is clearly felt, *ibid.* no. 1169. A conversation about the meaning of the Word illustrated by good works: that outer acts separated from true caring are an ugly bearded face, which was seen. Good works from true caring without faith, as with the gentiles, are inward elements separate from faith; [actions of] caring, when it issues from faith's compassion, they are very inward elements; and [actions of] compassion, that issues from innocence, they are innermost ones. Thus that it is innocence which becomes compassion, compassion which becomes caring, caring which becomes good works; thus from the Lord, and they are called the fruits of faith, nos. 1193, 1194, see *Word (Verbum)*. Angelic spirits mentally believe, and with a faith based on understanding, that the Lord's Providence is in the least details, but the angels truly realize with faith that the Lord's Providence is in the very least details, nos. 1214, 1215, see *Providence (Providentia)*. Some formulas about good works, such as that they are not necessary to salvation and that they condemn, are dangerous, for if it is to be saving faith it cannot be without charity, and charity cannot be without good works. But if one places merit and righteousness in the works, then the Lord is not in the faith, but the person, or the person's love and unrighteousness, thus they condemn, no. 1245. Those from hell spoke the truth as if from faith: also in the company of angels faith was given to me, which otherwise I would not have been able to have; so it easy it is easy for the Lord to give anyone belief; but inward elements do not join together, besides other things, no. 1256. One who thought that if a person was a Christian you would suffer and that they should enjoy misery, therefore he was without compassion toward them; but I said that Christians live similarly in outer respects like others, but not luxuriously; however such things as have to do with the world and self they consider as nothing in comparison to heavenly things; that they have no need to sell all that they have and give to the poor, nos. 1285, 1286, 1287. Matters of belief ought not be demonstrated, because demonstration has doubt along with it and thus blinds, it is otherwise if they have been blinded, no. 1291. Those who have faith, as do all angels, have an awareness, which awareness is a feeling of inward thought, about which those who do not have faith are entirely ignorant, no. 1307. It was aired in the world of spirits whether the apostles [had suffered] for their belief and for the Gospel, or for their own glory and themselves, and therefore what faith they had had, besides something of their lives, which did not put faith to the test; and also that some imagine that they have faith and they do not, no. 1327, see *Apostles (Apostoli)*. The works of charity are a body, and faith a soul, so when the body is obedient and servile then it contains the prior elements and represents the soul, nos. 1339, 1340, 1341, see *Person on earth (Homo)*. What a spirit and angel has, because these things proceed from the Lord, is the Lord's holiness. The holiness which is imputed through faith is the Lord's, for faith is not man's but the Lord's, no. 1370 see *Human (Homo)*. Spirits of Mercury acknowledge the Lord, but as an inner sensation before they become spiritual. They are guided to faith with greater difficulty because they take no pleasure in judgment, by which they say they are upset, no. 1458. How the heavenly [angels] form mental images, for example, about the understanding, the will and action, that is, the fruits of faith and about many things, nos. 1470, to 1481, see *Love (Amor)*. But the ideas are more complete depending on their deeper knowledge of faith no. 1477, see *Love (Amor)*. Evil spirits want to rush in at once into those things which are evil and false in the thought, but the Lord protects those who have faith lest they be attacked, no. 1483, see *Think (Cogitare)*. About an aura of faith, as that the Lord governs the universe, nos. 1534 to 1538, see *Aura (Sphaera)*. A person who has faith believes that whatever good one thinks and does, is the Lord's; whatever evil, that it is evil spirits', which because it is true, presents the person blameless as to actual faults. Evil spirits believe that the person who has faith consents to those things which they pour in, but the Lord guards lest this happen, nos. [1589,] 1590, 1591. Those who do not have faith arouse evil spirits

to actions like their own, because they believe all things are from themselves; but those who have faith are aroused by evil spirits. Evil spirits, because they do not know that anything exists beyond what is one's own, believe a person who has faith is a dead instrument and that the Lord is the cause of evil, otherwise they could not think from what is their own, nos. [1591,] 1592, 1593. From the ideas of the heavenly [angels] it is evident that the Lord Alone is belief. They know nothing in charity and works than only affection and belief, thus the Lord. The heavenly [angels] also perceive what is heaven, the world, the earth to be nothing than only the life of the Lord, from which are each and every thing, no. 1608. Wisdom and faith that are from the Lord flow in from above, thus fully ordered, and what flow in along an outer way are tight, closed, in disarray. Among these men it is not grasped what and what the nature of saving faith is. The angels were amazed that there are those like this on our earth when yet they are thus matters of fact, no. 1633. Spirits, not angelic, think those who have faith have no life because whatever evil is evil spirits' and whatever good is the Lord's, thus because it is not from what is their own, it is nothing, no. 1708, see *Lord (Dominus)*. Those who constitute the outer skin are examined. A resistance or reaction is slipped into [people] against things that are honorable and good, which they may get out of, which [desire to get out of] is also slipped in. A medium of such spirits is attached behind below the back of the head, and in this way they hold back what is good and devout, or pertaining to faith, so that the person or spirit perceives a resistance and annoyance, for they feel repulsion at any good work. Why the kinds and species of them, like the outer skins, are very many, nos. 1744, 1745, 1746, see *Skin (Cutis)*. Those who did not have faith were easily brought to believe that spirits' magic and illusions were from heaven, no. 1756¹⁸⁰, see *Fear (Timor)*. Many think that mental belief and knowledge about faith saves, which is false, for the life of faith is love, wherefore when there is faith, deeds also show it, no. 1757. Spirits do not have knowledge but take it out of the person with whom they are and think that it is their own, thus they convince themselves [they possess] the things which are the person. From this it is clear that faith is from the Lord Alone. They are not convinced about those things that resist their love's life, except by the Lord, after they have been reformed, nos. 1776 to 1780.

About those who strive to take control with secret art and deceit, by removing the upright and attacking in various ways, relating to subtle poisons which attack the purer blood, bringing cold and sluggishness on them, nos. 1808 to 1824, see *Arrogance (Superbia)*. The people of this earth are bodily minded, and inward elements cling to their bodily ones, and they cannot perceive that there are three levels of life corresponding to the three heavens: [they cannot even perceive] that there is an inner person, because outward qualities can never perceive what inward qualities are, nor inward qualities what yet more inward qualities are, except from the Lord through faith, nos. 1827 to 1829, see *Inward Elements (Interioria)*. Everyone in the world of spirits and in the heavens lives through others was often shown vividly to spirits who did not believe this. From this it follows that [evil] is not accounted to one who has faith, because evil is aroused by evil spirits, sometimes even the act. However, Good and Truth is the Lord's, so neither is good attributed to the person, because it is not his but Mercy is the Lord's. It is out of mercy, is clear, because the Lord has no need [of anyone], and can create whole heavens of unlimited numbers [of angels], no. 1868, 1869[, 1870]. The faith of the heavens is, that the Lord rules the Universe. The Lord is the Life of the Universe. And that all salvation is out of mercy, nos. 1871, 1872. And that what is a person's, spirit's and angel's own is mere evil: and that all good is the Lord's Alone, no. 1873. Evil spirit deny these points, some do not know, some do not want to know. Good spirits believe [them] from a mental faith, angels perceive [them], and the more inward [they are], the more clearly [they perceive them], no. 1874. The main point of understanding in the heavens is that the whole heaven forms a greatest human being, with which all and the least parts [of angels, spirits and mankind] interact, whose only life is the Lord, no. 1875. The law in heaven is that the Lord is never the cause of evil, consequently that he does not drive away evil by means of evil, but that he wipes away evil by

¹⁸⁰ ms. 1758.

means of goodness, no. 1878. Some maintain it was predestined and that they were going to live in the world as they did, but I was instructed that it was foreseen that a person would live in this manner, therefore it was provided that it would not be permitted otherwise than in this manner, the Lord bending things to the best outcome, no. 1885. A person's acquired field cannot be changed unless they have faith and believe the Lord governs the universe and there is no life but His, no. 1901, see *Aura (Sphaera)*. The most general notions of the higher knowledge of faith with people are as it were recipient containers into which countless truths from the Lord are imparted. Without them nothing of truth can be poured in, corroborated [in the presence of angels], no. 1935. The Lord leaves everyone the choice of thinking [what they will] and does not break it. Those who do not have faith and who abide in passions are bent with greater difficulty by the Lord than those who have faith and do not allow themselves to be led by passions. This was discussed and debated by spirits so sharply and with such plausible arguments that it is unbelievable, nos. 1936, 1937, see *Truth (Veritas)*. About the speech of spirits with Moses and the prophets, that it was outer [speech], because they did not know inward matters, about which there is no speech with spirits unless they are those who are inner [people and who] have faith, 1957, 1958, see *Inward (Interiora)*. Adam's fig leaf symbolizes earthly knowledge of faith, beneath which are filthy loves, no. 1960. Evil spirits are tormented and distressed when they abide in the presence of faith, just as when they are looked into by angels, no. 1966, see also 1959, 1961. To spirits who thought I had thought evil, it was said they thought this whereas they were [those who had thought evil], and that the case is like that of an image in the mirror, that it makes an impression as if it were [actually] he, when only the inflowing fantasies of spirits are [being seen], no. 1999. The dragon constantly attacks those who have faith, thus he attacks himself, no. 2018, see *Dragon (Draco)*. About a spirit who had recently come from the life of the body who had had faith, that he was at once received among angels and into heaven, no. 2034, see *Angel (Angelus)*. The life of desires, because they think of it as being within them, is ascribed to them. It is the source of their nature, which is not the case with those who have faith, no. 2102. It was said to someone asking about Peter that he symbolizes belief, to which the keys are given because no one is admitted to the Lord except by means of faith, and because no one gives belief other than the Lord, the Lord Alone has the keys. It was also said to him that by James is symbolized charity and by John, the fruits of charity, no. 2136. It was announced to me from heaven, but the [real] meaning of the words falling through the world of spirits was twisted into a different meaning, which was a sign that the last time is at hand, no. 2180. Certain spirits raised up into heaven spoke with me from there saying that they realized there that faith comes from the Lord Alone and that no one can ever come into heaven through mental belief alone and that our mental world would be ruptured if we struggled into heaven of our own power; and that it is by the Lord alone those things having to do with the conviction of what is true and an insight of what is good are lifted up into heaven, no. 2184. Those are more easily led by the Lord who have faith than those who do not have faith. The reason the latter are more difficult to lead is lest they be broken, the former however cannot be broken in this way. From this also it is clear that they are being prepared so that they can be led, and thus more easily, just as those who are angels, nos. 2223, 2224. If they had faith in the Lord, spirits of lesser genius could know more than an earthly person living a thousand years, about which, nos. 2265 to 2270, see *Inflow (Influxus)*. I was obsessed by insane spirits, just as were the prophets of old, but it was evident that those who had faith could not be obsessed in this way and if they were possessed that still they were in control of their understanding and their will, no. 2279, see *Prophet (Propheta)*. The quality of those who would enter into those things which pertain to faith through philosophical arguments or physical things, nos. 2299 to 2301, see *Philosophy (Philosophia)*. Fantasies in the other life have a real effect, so that they are felt just as in the life of the body. For this reason spirits wondered why they should be called fantasies. But they were instructed that such is their belief, but when they have faith in the Lord, that

then such things are taken away by the Lord, no. 2306. The nature of the amazing order and form of heaven, no. 2315¹⁸¹ to 2318, see *Heaven (Coelum)*. A conversation with spirits, that they ought to know the laws of the Kingdom of the Lord, which are the truths of faith, because they are coming into a life that will last into eternity, and that these ought to be of concern to a person; they ought not as people do, so that they devote themselves solely to the body and the world, which is nothing, no. 2331, see *Body (Corpus)*. Those who in the life the body had preached well about faith, such as that the Lord rules the universe, that they can contribute nothing to faith and regeneration, that there is nothing in them but what is filthy and foggy. Some when they are confirmed in the other life [that it really is so], resist, are distressed, grieve and refuse to admit the confirmations. From this it is evident that they did not have faith, although they seem to themselves to have had it. Those who are in heaven, however, not only freely admit the corroborations, but by many things they can from the Lord confirm others; thus they are not like those who cannot be admitted into heaven before they have been confirmed and can accept corroborations. Therefore there is not any faith, unless conviction is in the knowledge, in the conviction a longing for confirmations, in the longing love; then faith is saving, because the Lord is in the faith, and the Lord is the faith, nos. 2383 to 2385. Spirits are not shown to a person and do not speak with him is also because it is extremely dangerous to a person when he does not have faith, for thereby they act mediately, and are such that they do not desire other than to kill and corrupt a person, thus to bring death on the body and soul, which in a state where there is no such communication with spirits does not happen, no. 2393. Spirits and people can be led to humbling themselves, making themselves nothing, supplicating, confessing the truths of faith through fear, and the worse they are the more they can be brought to do so, but this is not a state of Reformation, for they at once relapse, no. 2400.

[continuation p. 1005 s.v. **Faith (Fides)**].

About a certain [spirit] who in the life of the body had worshiped a graven image, out of innocence, that instructed he easily received faith, thus that he could then instruct Christians in the doctrine of faith, nos. 2411 to 2413, see *Gentiles (Gentes)*. An experience—that as to my body I was insane, like a spirit, not however as to my mind or thinking. This showed that those who have faith can be as to the body as if insane but not in the thinking, differently than those who do not have faith, who are insane in their thinking and in the body appear like angels, no. 2421. One who trusts in his own prudence, he is carried off into various persuasions and desires by evil spirits, who also confirm [them] with many things, for whatever is [confirmed] by what is one's own and evil spirits tends towards destruction. Much experience. He who has faith from the Lord, has everything saving, and is given the realization that he must act in this way and not that. Spirits' persuasions were often changed into the opposites; therefore one must have faith in the Lord, that He controls [humanity's] thoughts and plannings. Because truth is known by experience, it is not to be reasoned about. He who reasons about truths because he does not understand causes, is like one who denies what is seen because he does not understand how it comes into existence, nos. 2429 to 2432. No belief [is acquired] by open miracles, nos. 2433, 2434, see *Miracle (Miraculum)*. Those who have done good are not therefore rewarded because they deserve it but from mercy, in so far as they have believed that the Lord has performed the good, no. 2452¹⁸², see *Purpose (Finis)*. Some thought that is enough to know that they do not govern themselves, but it was said that because it is the Truth, they ought to be convinced, otherwise they do not have true faith, but a knowledge of faith or a faith of the memory. When the outermost part of the head of one was drawn up and investigated it appeared to be a very dark mass made up of hairs of various colors, [no.] 2467. Human beings ought to be compliant and yielding vessels, not resisting, which takes place solely through

¹⁸¹ ms. 2313.

¹⁸² ms. 2453.

those things which have to do with faith; otherwise a person acts from himself and does not let himself be acted on, thus he does not have happiness. It was confirmed by angels and spirits that truths can never dwell in vessels of falsity, but in its own vessels, nos. 2470, 2471. Faith alone without works saves is a formula contrary to the Word of the Lord, for works or fruits show the quality of faith. I was instructed that faith is like the soul, works is like the body, wherefore works without faith is a corpse, and faith without works is a soul destitute of charity¹⁸³. But there is faith [acquired] by learning, faith [acquired] by understanding, faith with conviction, finally with conviction from love toward the neighbor, for a human being is formed from love, nos. /2473, 2474¹⁸⁴. Those who say faith without works of charity saves place belief in thought and they separate it from action, when nevertheless belief in action is faith, and action lives from the faith [in it], no. 2491. Those who were steeped in the deceptions of flatteries for the sake of their own profit or their own pleasure care nothing whatever for what is spiritual and Divine, experience, nos. [2503,] 2507, see *Deceit (Dolus)*. If they had faith, that heaven would be open so that those who are in the heavens and those who are on earth would speak among themselves, nos. /2541, 2542¹⁸⁵, see *Heaven (Coelum)*. We must not doubt about those things which are matters of faith, such as that the Lord Alone lives, and that other lives [on earth and in heaven] are nothing, although appearances and fallacies lead us to believe differently, and that therefore it should not be denied because it is not understood, no. 2546, see *Knowledge (Scientia)*. It was clearly seen that the Lord takes care of him in all things who has faith in Him, when he does not know; and in so far as anyone trusts in himself, so far he removes himself from the Lord, thus from happiness. But what insight through faith [achieves] scarcely anyone knows, except someone living in the other life, nos. 2563, 2564. Since the human race today does not look to any other purposes than becoming rich, great, wise on account of the loves of self and of the world, scarcely anyone on account of others, still less for the common good, the inward realm of spirits is very full, made up especially of those who are called Christians. From this it is known in the other life what the human race is like and that the Kingdom of the Lord is going to come to others, about which further, nos. 2566, 2567, see *Thought (Cogitatio)*. Those who had faith, they are kept in a lower realm until [their] outer qualities can interact with inner ones. Then they are lifted up and enjoy unlimited happiness, no. 2573, see *Thought (Cogitatio)*. About the inward realm, its nature; and since the condition is such in the world of evil spirits, and they are so numerous, that the human race cannot but perish unless it receives faith, no. 2578, *Thought (Cogitatio)*, about which realm see *Thought (Cogitatio)*. There is nothing easier than to attract to urge spirits to worshipping the Lord through honors, desires, joys, or through fears and through countless other restraints, but they are means of alluring, not of persuading. As soon as when something is lessened or stands in the way, they go off, do not acknowledge even harbor hatred, so there is no conviction through these, nos. 2601, 2602. Those who ascribe merit to themselves for whatever reason, that [the more they do so], the more they distance themselves from heaven, because the more they take it away from the Lord. It does not follow from this nevertheless that there is faith without the works of charity, nos. 2652 to 2654, see *Merit (Meritum)*. /That faith can be called a son of the Word, although the literal sense is a rebel, like Absalom the son of David, no. 2658, see *Word (Verbum)*¹⁸⁶. The ground is said to be spiritually fertilized by excrement when filthy and foul things are confessed and acknowledged: then with those with whom there are filthy pleasures, when these become excremental, first then can good qualities be sown in them, no. 2660. Those who have faith do not answer in the other life for those things which they speak, because they believe, as they know, that if they are false or

¹⁸³ *Sic ms.*; J.F.I. Tafel substitutes body, as in 2474.

¹⁸⁴ *ms.* 2472, 2473.

¹⁸⁵ *ms.* 2451, 2452.

¹⁸⁶ This sentence is crossed out in the *ms.*

evil, spirits have spoken and done these things, because they had stirred them up, no. 2661. In wisdom and in the truths of faith there is a life, and thus there is no life in those things which are contrary, n. 2672 to 2674, see *Life (Vita)*. Those who are in falsities, that their life is like a coal fire, nos. 2672, 2673, see *Fire (Ignis)*, and also 2676, see *Fire (Ignis)*. Those however who have the truths of faith appear as bright little stars, no. 2677. About those who fear any God whatever who does them earthly good, who are nevertheless inwardly upright, not denying the teachings regarding faith, saying only that it may be so. Thus that they can have good intentions at heart. This kind because they are only delighted by outward things, are like Solomon, about whom, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority (Auctoritas)*. There is an order of heavenly and from this of spiritual things, which is everything that has to do with faith; from this there is an order of natural things, which are natural truths, which are vessels into which spiritual and heavenly things are slipped, without anyone's knowledge of when and how. In order, because the greatest human being is kept in it, no one can strive against it, so one who has faith, or is in the truth of faith cannot suffer violence from any evil, nos. 2688, 2689, see *Order (Ordo)*. I saw that faith based on knowledge precedes, then understanding, but unless there is inward conviction, one cannot be in the angelic realm, or in heaven, no. 2703. About those who do not want to believe in any truth of faith except what they see and grasp. This is upside down was shown from the [procreation of trees] from seeds, and [of animals] from eggs, nos. 2725 to 2727, see *Knowledge (Scientia)*. Some when they hear that the Lord Alone is life, and gives faith, think consequently they will let their hands hang down, about whom, nos. 2732 to 2734, see *Life (Vita)*. Evil spirits not only pour into a person that he thinks what is evil, but also from this that he speaks and does it, and at once ascribe to the person that it is his when nevertheless it is theirs. Those who have faith the Lord nonetheless keeps in a different way of thinking, and allows it for the sake of their good, wherefore evil is not described because it is not his own. He who has faith, neither is good ascribed to him because all good is the Lord's; thus it is not from merit but from pure mercy. He receives mercy because the Lord is mercy itself; and therefore He rewards those who have the truth of faith, nos. 2944 to 2946, see also *Account (Imputare)*. There are four grades of faith. There is faith by knowledge or merely of the memory; there is faith by understanding, when he has confirmed himself by many things, and has cast it back alone into the memory, with no life confirming it; there is the faith of first conviction, when conscience warns him when he lives otherwise. There is a faith of true conviction, when he lives as he believes. Then he feels himself being led by the Lord, and [this conviction] is conjoined with inner sight, no. 2947. It was seen that the men of the most ancient Church, because they had been in a state of faith, had been in company with spirits and angels, consequently heaven and earth were united, but that they were alienated from that company as much as they were alienated from faith and as they went away to superficialities, no. 2950. There are realms of faith a person can perceive in the other life, in general four, just as there are four states of faith, about which. The realm of inward conviction was perceived in every idea of thought, and also how others resist, although they were not denying them, nos. 2976, 2978, see *Aura (Sphaera)*. To spirits who had faith based on understanding it was said that conviction can be given them, but as soon as their state is changed, it perishes, and that first many confirming things would be imparted by the Lord and that this would be done successively over time and according to an order and their nature so that it might take root and that thus be elevated into conviction by the Lord, for all states of conviction of faith belong to the Lord, no. 2988. Stubbornness pertains to desire and conviction from the ego, but those who have faith ought to have no stubbornness. It is taken away by the Lord so that they can be led, no. 2994. I was spoken to out of heaven by means of a waving motion, thus by many together, to the effect that those who have the truths of faith do not need confirmations, because they are in all of them when they need them, just as thought, because a person is in it, does not need philosophical data, which confirm that there is such thought. But in the world because [people] are like this, [confirmations] can be allowed, but when [people are] in them, [and] not in truths, then [the confirmations] darken, cause them to doubt and to deny, no. 2999. From this it is clear what the insight of faith, that is to say, [looking] through

faith in the Lord is: that it is such that in so far as it is from themselves, so far they recede from the Lord and are like a mad person, about whom, and are like such mad persons in the world, about whom. But in so far as it is from the Lord, so far they approach [Him], no. 3005, see *Insight (Intuitio)*. The truth of faith only a sign of the presence of the Lord, nos. 3010 to 3013, see *Lord (Dominus)*. For those who have faith, the less their mental images are fixed on one thing, thus more they are as it were fluid, the more they may be applied to every single movement, the less stubborn and hard they are; thus these [persons] are more easily bent by the Lord. As long as people live their mental images vary. They spread to many objects, or are tied to fewer due to convictions. [It can happen] in different [good] ways for those who have faith, spoken of, nos. 3024½, 3025, see *Idea (Idea)*. The doctrine of faith has been promoted for the most part by means of the evil. Take for example even the apostles, that they wanted to judge all the tribes of Israel; the Pontiffs, who seem to themselves to possess and they judge heaven and earth, and also elsewhere, as in Sweden, England. Thus good things are accomplished by the evil, although not from [a good] motive, no. 3030. I saw that the Lord rules the universe and that in so far as anyone places merit in oneself, so far one grows cold and slips into fantasies, and also that the realm of faith is the Lord's universal Divine realm of goodness and truth, no. 3054. How insane it is to want to come into heaven when one does not have the love belonging to faith, an example, no. 3061, see *Heaven (Coelum)*. There exist so diverse and varied portrayals in the world of spirits from the communicated field of the deeper knowledges of faith, no. 3080, see *Portrayal (Representatio)*. I experienced that I was withheld from evil which evil spirits continually aimed, and I was as it were suspended so that it was as if the evil were below. From this I observed how mankind is guarded by the Lord lest evil touch them, especially when a person is in thoughts of faith, no. 3085. Preachers who preach with zeal and then pray that the Lord may rule them through His spirit, may put in their mouth what they should say, and that He may lead everyone, that all is from Him, that human strength is nothing, and that a person is as a stump in the act of regeneration, when in the other life [these things] are shown to them, then like others they wonder about them and deny them at heart. This shows that their belief was not a belief of the heart, but of the memory, no. 3105, see *Preach (Praedicare)*. Evil spirits cannot stand the auras of faith, therefore they are taken away, diminished, increased, tempered by the Lord, nos. 3132, 3133. The rational can never enter into what the spiritual and heavenly [faculties are], but still can know and understand that they exist, and their quality, no. 3209. It was [clearly] seen that those who were from the most ancient Church had the law handed down from their parents written on them because they were led by the Lord, but that afterwards the Law was wiped away in their inward parts so that they knew nothing of what was true and good, and were held back from acting against the law only by outer restraints. It was also seen that the law in this case, when the inner [person] is opposed, is as it were nothing, no. 3253. Spirits of our earth asked spirits of Mercury in whom they believe. They, because it is their character that they do not want to answer questions, said they know whom they believed in. They in turn asked the spirits of our earth in whom did they believe. They said in the Lord God. The spirits of Mercury—they perceive thoughts exquisitely—said they perceived that they believe in none. Therefore they could say nothing in reply, n. 3255. The Breathing [of those] from the most ancient Church was in time changed, according to the state of faith, nos. 3317, 3324, see *Church (Ecclesia)*. If evil spirits were in the aura of belief they would suffocate, no. 3326, see *Breathing (Respiratio)*. Spirits of Saturn reflect reason or the inner person, the spirits of our earth, the outer sense or the outer person. How the latter shuns and afflicts the former with affronts, vividly demonstrated, nos. 3328 to 3330, see *Saturn (Saturnus)*. How the outer sense attacks and flees deeper thought and understanding, which the spirits of Mars reflect, no. 3331, see *Mars (Mars)*. I sensed an aura of disbelief or of those who are called “skeptics,” who believe nothing, scarcely when they grasp by the senses, no. 3335. An aura of faith has been felt here and there. The aura of faith with its varieties is human, which good spirits in the other life receive. That these are innumerable, has been most thoroughly witnessed by me. From the auras of faith arise all the rest [of the auras], which are of the Lord, because [it is] faith in

the Lord. Through these and from these all [the rest] are distinguished and flow forth, nos. 3337, 3342, 3343, see *Aura (Sphaera)*. Angels cannot perceive the aura of faith in which they are unless reflection is granted to them—[it is perceived] by those who are not in the aura of faith—for they are in it, no. 3349, see *Aura (Sphaera)*. I realized that mankind after the flood was turned upside down, namely that the dreadful passions for tormenting the Lord remained, but that the knowledge of religion was separated so that that hereditary character was gradually lessened in the descendants, wherefore knowledge of religion could then be stored away in a person although the dreadful desires remained. Thus thinking was separated from the will which was left to its desires so that there was no will [for good], thus differently than was the case with the people before the flood, nos. 3376 [, 3377]. Mankind before the flood was composed of almost continuous offenses, so that it was almost nothing but an offense. With the posterity [after the flood], it was brought about by the Lord that mankind is not continuous but a discrete offense, which never could have happened unless the offenses remained. Therefore the Lord also became an offense. Therefore he suffered and was crucified. Otherwise the continuous offense never could have been rendered disconnected and mankind be saved by the implanting of knowledge and understanding of religion so that the offense would then not as it were appear, no. 3377. How the most ancient Church's knowledge of religion was portrayed, no. 3378, see *Church (Ecclesia)*. I spoke with spirits of the ancient Church, who were from the descendants of Noah, that fallacies are not vessels that can contain truths of faith, but that angelic portrayals are not fallacies but appearances that contain higher knowledge, or of faith that is not appearances but eternal truths, no. 3386, see *Church (Ecclesia)*. The same spoke among themselves, but I did not hear. I noticed confusion in [my] brain because they were in an aura of a certain persuasion against the truths of faith. I told them, if they wished to speak from such things, namely from reasoned arguments, that they could fill a library with volumes, and yet the higher knowledge of faith remains, no. 3387, see *Church (Ecclesia)*.

A certain preacher together with those like himself—upside down, head downwards and feet upwards—did not even want faith named, less that it would save, considering faith and the higher knowledge of faith to be the tree of knowledge. He wanted only life. I said to him that absolute life is the life of faith, and that in the end one who has the life of faith is not aware of [his] faith, because [his] faith becomes [his] life. He said that life consists in this, that he is nothing. But what “being nothing” is, he did not know. He does not want to allow the words truth and good, because it involves faith. He scarcely wanted to allow the word for love, except from an idea of bodily love. I said to him that life could never exist without knowledges of faith, otherwise they would have had no need of the Word, nor would they have had need of preaching for then life would have been poured in directly; and that regeneration does not come forth except through the knowledges of faith, and because there is nothing in people except evil, they cannot be reformed without the knowledge of truth and good, besides many other things. He was conducted to those who are of the conviction that faith saves without works. Then the auras of the convictions of both came together. As a result he who had been so persuaded about faith appeared to be changed, as to the head, because he did not have such a strong conviction as the other, nos. 3428 to 3439, see *Life (Vita)*, and *Adultery (Adulterium)*. Certain, as to [their] speech it was by a puff passed through the lips not unlike the most ancients. They confessed the Lord and that what was their own was nothing but filth, no. 3489, see *Church (Ecclesia)*. The people of the early church confessed that the Lord rules heaven, that all good is from the Lord, and that with themselves is nothing but defilement, nos. 3491, 3492, see *Church (Ecclesia)*. I spoke with some who knew the higher knowledges of faith only from memory that if they were to reason, they would begin to doubt, then deny. But those who have faith confirmed by the Lord, when in an aura of persuasion, almost like that of those before the flood, they can seem to themselves to be held in darkness, in doubt, and as it were in denial, but these things are driven away by the Lord, and they are put in the light. From this it is clear that nothing can harm those who have faith, even if they dwell in diabolical auras, and are among the hellish [spirits], no. 3493. The Dutch regarded the doctrine of faith as the worse stock's bond of conscience, no. 3519, see *Dutch, The*

(*Hollandi*). What the faith of the Dutch is like and how with difficulty they are able to be led to faith was vividly shown. There was a certain person who having recently died was raised up into heaven by angels. Although they clearly saw that, nevertheless their aura of incredulity was such that they would not believe. But afterwards they were driven by envy, that they would be standing below, while others were being raised up into heaven. I then spoke with them, [asking,] what they would think if they were to see someone dead raised up from his funeral bier, because they say that if they saw a dead person speaking with them they would believe. From their own thought, in which they were held just as they were in the bodily life, they replied that they would think first that it was fraud. If they were convinced that it was not fraud, they would think it had been a secret communication of the soul of the priest with his, by which he lived again. If they had seen this repeatedly, they would think that there was some secret they did not understand, and that in nature there are many things that we do not see how [they happen]. Thus they would never believe that was done by a heavenly force. From this their faith was examined, that they believed neither that hell exists, nor heaven; and also that there is no faith from miracles, as with the Jews, spoken of, when they received manna every day, nos. 3520, 3521, see *Dutch, The (Hollandi)*. The Dutch are instilled with higher knowledge of faith differently than others, and afterwards they are more constant than others, spoken of, nos. 3513, [3514,] see *Dutch, The (Hollandi)*. What the doctrine of faith holds is entirely true, about which, no. 3527,¹⁸⁷ see *Higher knowledge (Cognitiones)*. *Certain spirits, who were upright simple people, knowing nothing whatever other than that the Lord rules, and almost nothing about faith, how they were introduced into gyres, and that then they were instructed by angels*, nos. 3531 to 3533, see *Ignorance (Ignorantia)*. Providence is such that they know nothing of how all and the least details are arranged. It is also for the purpose of their being kept in faith and brought to an angelic state, about which, no. 3538, see *Providence (Providentia)*. *Spirits from among the lowest common people, who had lived almost like beasts, and in whom thus there was almost nothing living, were enlivened by the Lord through angels; about them*, nos. 3550 to 3556, see *Ignorance (Ignorantia)*. *Spirits, when they wanted to act from their own power were not able to name the Lord, nor faith. They were trying but they were not able. It is different when they do not reflect that they are doing so from their own power*, no. 3568. *Certain were wondering that when they come into the other life, when they hear, see and thus know that the Lord rules the universe they do not come into a state of faith. But I said that faith is not implanted in this way, for if they were to see and know a thousand times, as soon as they return into [their own] nature they believe nothing, just as those who did not believe heaven exists although they are taken up into heaven, and see the glory. Yet as soon as they are sent back, do not believe heaven exists. The same thing happens on earth with miracles, as for example the Jews, who saw the Lord on Mount Sinai, yet, shortly afterwards fell back, because it was in their nature, into their earlier unbelief*, nos. 3569, 3570. *Evil spirits steal away in a moment those things that conflict with their nature, although they do not know what it is, and this is from their nature, and malice*, no. 3573. There are some who do not know what faith is. They think that it is simply a kind of looking at the Lord. For them the mental image of faith is undefined and universal, thus it is nothing. But faith means the higher knowledges of faith which one must have faith in. In this way mental imagery becomes defined, no. 3603. *Some thought there is heavenly joy in being inert, and in enjoying joy and happiness without an active life, but it was shown that angels perform important uses, and that they receive happiness from the Lord according to uses*, spoken of, no. 3617, see *Angel (Angelus)*¹. They were led to think in this way for the following reason: they believed that faith without good works saves, and that in the other life there are no good works, which must be performed, no. 3617, see *Angel (Angelus)*¹⁸⁸. *Those who slip into insanities and fantasies, about which, are never freed, except by faith in the Lord*, no. 3628, about which fantasies and insanities, nos. 3624, 3626, see *Fantasy (Phantasia)*, and no. 3627, see *Spirits (Spiritus)*. |

¹⁸⁷ ms. 3427.

¹⁸⁸ ms. *Angeli* but that heading does not exist.

spoke with a certain deceitful pontiff about the keys of Peter, that they symbolize faith, and because the Lord Alone gives faith, that no one can introduce anyone into heaven other than the Lord, nos. [3648 to 3649, see *Pontiff (Pontifex)*. Those highest overhead have the power to entrap by means of what is holy and good, prompted by no other intention than to destroy whatever belongs to the Lord and faith in the Lord any wicked means, and they are furthermore popes, and those who aspire to such [dominion], no. 3692, see *Deceit (Dolus)* Because the mercy of the Lord, and consequently, heavenly love, when it inflows into the world of spirits, and thus into mankind is turned into lusts and hatreds is evident because order perishes, and thus mankind is governed by outer bonds, and that truths of faith separated from love instruct and lead it back. Consequently conscience which acts thus is also the outer bond, for the true bond of conscience is from love. From this it is also clear that the life of truths, or of the higher knowledges of faith, is the life of light or of understanding alone, which life is diverse depending on one's convictions. And because the life of light cannot enter into the life of love, for this is inverted order; and because the life of light or the higher knowledge of faith, in which they then are is born from the life of love, this is the reason why the life of lusts must first be purged away before anyone can come into heaven; for the life of light can introduce no one into heaven, where there is nothing except love. One who has true faith, has it from the Lord, because this is a [tenet of true] faith; and because mercy or charity is granted by the Lord, then also this is granted, thus there is conjunction; for whatever is of the Lord is conjoined to Him, although their nature is nothing but evil, which also is a matter of faith to acknowledge, consequently they are saved from mercy. Whatever deviates from true faith derives a life [of persuasion] opposite to true life. There are innumerable such lives of convictions, but the lives of convictions constitute the shell, the lives of lusts the kernel, which for the most part join together, for conviction flows in and subdues the lusts, just as lusts are apt to do that induce convictions, nos. 3693 to 3696. The Quakers do not want to be instructed in the doctrinal matters of faith. When something is said about the same things, they reply, "What is this? I did understand what this is." For they convince themselves with the thought that the holy spirit, speaks through them, and that they think, [from the holy spirit], no. 3751, see *Quakers (Quakeri)*. The reason quakers do not allow themselves to be instructed in the doctrinal matters of faith is because their spirits inspire them, and the profane pleasure of adultery is most delightful to them. They hate the doctrinal tenets of faith was portrayed by a cane, with which they wanted to strike the left eye of the Lord, nos. 3770, 3776, see *Quakers (Quaqueriani)*. How the Quakers and pontiffs can preach the doctrinal tenets of faith, although they are entirely against the Lord, the reasons, no. 3775, see *Quakers (Quaqueriani)*. Quaker spirits do not want to be instructed about doctrinal matters of faith except in secret. They lead astray through disgraceful matters, no. 3784, see *Quakers (Quakeriani)*. One who has faith, nothing can harm, for example, they had called forth hell, by which I was surrounded, no. 3851, see *Kill (Interficere)*. People without earthly confirmations cannot understand those things that pertain to faith, many things about these, nos. 3852 to 3856, see *Earthly (Natura)*. The general involuntary sense, i.e., that of the cerebellum, betook itself from most ancient time to the left side of the face, where there is knowledge of faith without good feelings, thus separate [from them], because mankind wishes to enter heaven through faith alone, although it lives in foul desires. But the Lord takes care lest the knowledge of faith enter into the heavenly qualities of faith, that is, into the right of the face. The general involuntary sense moved itself toward the left ear symbolizes that there is today a faith of the memory, or of hearing, besides more things, nos. 3863, 3864¹⁸⁹, see *Cerebellum (Cerebellum)*. What the higher knowledges of faith are like without love, and what they are like, with love, many things, no. 3874 to 3876, see *Thoughts (Cognitiones)*.

¹⁸⁹ ms. 3683, 3684.

[continuation p. 1197 s.v. **Faith (Fides)**, but the fifth part of the autograph is missing, containing continuations of the words **Love (Amor)**, **Cerebrum (Cerebrum)**, **Church (Ecclesia)**, **Faith (Fides)**, **Hypocrite (Hypocritica)**, **Word (Verbum)**; see Editor's Supplement by J.F.I. Tafel in appendix]

Self-confidence (Fiducia).

[I:272]

A certain one so trusted his own power that he thought he could displace boulders. With me he had no power at all, no. 282.

[continuation p. 778 s.v.] **Self-confidence (Fiducia).**

A certain one in a swamp, where it was muddy, was sunk in it, and under it in places. What were below. An atmosphere almost like gold soon appearing there, following him when he was lifted up, symbolizing self-trust and arrogance, no. 1386, see *Swamp (Stagnum)*. As long as people imagine they lead themselves, they cannot possess inner sight, nos. 1405 to 1409, see *Perception (Perceptio)*, see also *Prudence (Prudentia)*.

I clearly saw that the Lord takes care in all things of those who have faith in Him, when they do not know, and that in so far as one trusts in oneself, so far one removes oneself from the Lord, thus from happiness, no. 2563.

Thread (Filum).

[I:273]

An artifice appears threaded, white, net-like, no. 1629, see *Artificial (Artificiale)*. The poisoned aura was ascertained by a sky blue thread, no. 3379, see *Aura (Sphaera)*.

Dung (Fimus),

[I:274]

see *Excrement (Excrementa)*.

End (Finis).

[I:275]

That I perceived and realized that the events of my life were governed by the Only Lord, [so that I would arrive] at faith, from earliest infancy, II Vol. no. 839 [55a], see also *Use (Usus)*.

That wisdom is to look and strive toward purposes pertaining to the kingdom of the Lord: so the Lord Alone is Wisdom, no. 25. Purposes tending in that direction are numerous beyond estimation, and they are arranged in order of priority, no. 25. **The human soul is purpose. If it looks and strives toward nature, the soul is earthly**, no. 26. All people and all things in the world and in heaven, with unlimited variety, are instrumental means [leading] toward the prime and final goal, that is, the Kingdom of the Lord, thus [they are] for the sake of the Lord, no. 62.

[continued in the unalphabetized manuscript, p. 129 s.v.] **End (Finis).**

That the cunning and malice of some spirits, when they are allowed to pour in desires and persuasions, is beyond description; they can hardly be recognized for what they are, except from their motive, no. 77. All the human race is ruled by the Lord through spirits; and, indeed, [it is led] toward the final goal by way of intermediate ones, no. 145. Wisdom should be judged by the end [in view], and that those who ascribe everything to themselves, and imagine themselves to be the wisest are the most insane. They are those leading themselves toward an end which is hell, no. 148½. The end of the world, see *Judgment (Judicium)*. [We may conclude] of permissions [that] they are intermediary functions in a continuous chain; and that they are in the Lord's hands on account of the best goal, the salvation of all in His Kingdom, nos. [194,] 195.

Those who are promiscuous dwell in little rooms, and are plagued by mice and other hideous animals, depending on the intentions of their lewdness, no. 386. The pleasures of the body and its passions, depending on the evil intentions, are turned into dreadful animals, diverse and repulsive,

which attack, no. 387. When an inhabitant of Jupiter is chastised by a spirit it is done from his memory, and by angelic spirits who are present, from [his] intention and thus from [his] conscience, consequently by self-control, no. 544, see *Jovian (Joviales)*. All purgings and punishments in the other life tend toward the goal of harmonizing as if they were one person. As a result the happiness of all comes from the individuals, and of the individuals from all, which comes solely from the Lord, no. 693. In the other life there is no distinction between the powerful and the lowly, between the rich and the poor; that kings [can] have happiness, when beggars have misery. All things are regarded from the motive, thus from the motive for their enjoyment that they have, experience, no. 766. The things of the memory are like riches, which in the other life are considered to be nothing, but only ends [are valued] to which through these, as by means, they tend. Thus they are valued as nothing when they have a love of the end, no. 773. The universe is a complex of goals looking to the Lord, and the arrangement of these goals is order, no. 798. According to the goals we set for ourselves, we are assigned, no. 800. From the goals and purposes, we have looked to and loved, we acquire a nature for ourselves, no. 801. One who is looking to evil goals, and loves [them], and this is turned into something good by the Lord. The person is regarded from the intention, not from the good, no. 802. The worst purpose is that the common interests and all things may be for the sake of self, no. 803.

Good spirits are also accustomed to be led to agreeing to plans in which they notice good intentions, but that yet they are mistaken, therefore it must be left to the Lord, Who Alone knows what is good and true and what is to come, nos. 1164, 1165. At times of death it becomes clear by what goals people have been led, for they then speak about them, nos. 1235 to 1238, see *Die (Mori)*. In heaven, or the grand human being, there are countless communities, to which the muscles correspond, no. 1254¹⁹⁰, see *Muscle (Musculus)*. The spirits of Mercury, because they are inward sensation, or the memory of things, do not have the thought of judgment, because they do not draw conclusions regarding use and purpose, no. 1454½, see *Mercury (Mercurius)*. In the Greatest human, all and the very least things are bent to uses and purposes, and these to Him; from it come all the varieties, forms, functions, uses and purposes in the body of man, nos. 1710, 1713, see *Lord (Dominus)*. The internal organs are formed in agreement with the nature of their operations, uses and purposes, no. 1969, see *Truth (Veritas)*. All things are considered from the point of view of purpose, no. 2296, see *Permission (Permissio)*. All things are determined by the purpose [they look to], no. 2380, 2381, see *Word (Verbum)*. There are spirits who desire to possess money not because of some use, but on account of money and the delight from it. But I said that without use it is a most foul corpse, for in the other life all things are judged by their use and purpose, therefore on which account money [is judged], and that purpose is the all in all of their character, and that the purpose of purposes of all things is the Lord, no. 2450. All things are judged by motives in the other life, so that if someone in life did a great deal of good because of self-love and glory, he is punished; one who did evil out of innocence is rewarded. He who worked in the Lord's vineyard with the motive of self-love, glory, and merit is not received into heaven. The devil's gang, that plots evil—that it is the source of self-love and of commanding, and that it tempts mankind, which the Lord turns into good, and by whom mankind's regeneration [is brought about]—from the good resulting from this this gang cannot claim for itself anything whatever of reward for it, because the intention was evil. If they have done what is good, they are not therefore rewarded because they deserve it, but from mercy, in so far as they have believed that the Lord has performed the good, nos. 2451, 2452¹⁹¹. Ordinary thought is from images that flow into speech, but inward thought rules those mental images. It is comparable to intentions or motives. Those who are in this realm inspire those who speak, with images and feelings, no. 2526, see *Thought (Cogitatio)*. When today the human race has no

¹⁹⁰ ms. 1253.

¹⁹¹ ms. 2453.

other purpose than becoming rich, becoming great, wise, for the sake of the love of self and of the world, scarcely anyone for the sake of others, still less for the sake of the common good, the inward realm is very full of spirits from those, especially who are called Christians. From this it is also known what the human race is like, and that the Kingdom of the Lord is going to come to others, nos. 2566, 2567, see *Thought (Cogitatio)*. Inward spirits, [streaming in] through mediums, imagine themselves to be people. But when such intentions [as theirs] are not with people, they flee away and angelic spirits follow, no. 2569, see *Thought, (Cogitatio)*, further on what the intentions are like, no. 2572, see *Thought, (Cogitatio)*. In the realm of inward spirits there are intentions and motives. From these it is clear what people are like, for there in the other life they become noticeable, although in the world they were hidden. Therefore certain who in the world seemed to be honorable, there are among the worst; not having any other motive than commanding others, and possessing everything, nos. 2760, 2761. Friends and acquaintances find one another in the other life, where motives show plainly, and those who had inwardly been enemies suffer great distress, nos. 2771, 2774, 2775, see *Acquaintance (Notus)*. About those women who love and have as their motive themselves and the world, especially sirens, that they attend church regularly, and the sacred rites, but what [their] notion was of pious meditation and true piety, nos. 2777 to 2779, see *Piety (Pietas)*. The goal of all thoughts ought to be for eternal life, for what is eternal is, what is not eternal is not even anything, which was corroborated, no. 2809. Some fell down out of heaven, thinking that those who are in hell, are to remain there to eternity, but because there is no punishment without a purpose, and the Lord, Who is Wisdom Itself, is the purpose, therefore nothing happens except for the purpose of good, nos. 2823 to 2827, nos. 2831, 2832, see *Heaven (Coelum)*. The contemplation of purposes distinguishes human beings, from the brutes. It is from this they are human beings, therefore unless they contemplate true ends, thus eternal life, consequently, the Lord, they are not human beings, no. 2854. I observed how imperceptibly evil spirits' goals are bent by the Lord into good, and how easily evil spirits are directed, nos. 2911, 2912, 2918, see *Bend (Flectere)*. All in the other life ought to perform a use. Even the evil [do this]. When they annoy and punish, good things result. When this was heard, evil spirits were indignant, no. 2924. The general motive rules in all and the least details, and everything is turned into that which gratifies the motive, no. 3123½. In the largest society, or the Kingdom of the Lord, nothing other than uses or purposes, and therefore loves, and so happinesses, are living, no. 3147, see *Uses (Usus)*. The spirits of Mercury, because they relate to the inner sense, delight in higher knowledge, not in uses and purposes, no. 3239, see *Mercury (Mercurius)*.

That all punishment is for the sake of a purpose, because there is nothing from the Lord except good, and nothing except for a purpose, no. 3489, see *Church (Ecclesia)*. All things which have been created are from a purpose, and that they are from the purpose of use, and from a useful effect, which are also uses, thus they are on account of use, which was illustrated in various ways: and that there is a purpose that arranges all things, from which and to which all things tend, and that the purpose is life, consequently that the Lord is the Purpose and Life Alone, and that [all things] have been so created that they may look to Him, and that they cannot so look, except from Him. And because uses and purposes cannot come forth except through instrumental substances, it is plain that uses and purposes are the living elements of instrumental substances, and that the universe is organic, and that the Lord Alone is Life, thus the universe is filled with the Lord, about which further, 3574¹⁹² to 3578, see *Uses (Usus)* and *Organs or (Organa)*. That there is a still more inward meaning, is obvious from the fact that in all things that one thinks, one intends a purpose that controls one's thoughts, and seldom do they slip out into open speech. Especially the deceitful engage in that kind of conscious thought, also for the reason that they seldom publicize them, no. 3638,¹⁹³ see *Inward (Interiora)*. From the ends [a person has in view] a

¹⁹² ms. 3474.

¹⁹³ ms. 3637.

person's quality can be seen, and the quality of his or her life. If it looks only to the mundane and earthly things, they have a life common to wild animals, about which many things, nos. 3818 to 3820, see *Life (Vita)*. About spirits and their society, who speak dissimilarly and yet think similarly, so they have the same end in view in their thinking—relating to the isthmus in the brain, and the ganglia in the body, from which fibers going out spread into various organs, where they act dissimilarly, when nevertheless in that isthmus and ganglia they act similarly and look to one end, nos. 3832 to 3837, see *Society (Societas)*. Nothing exists without a purpose, no. 4178. The angels are concerned about nothing than motives, no. 4223. A certain one who was a devil above others, who only turned over in his mind his purpose of destroying others, no. 4323. The outer qualities are abolished in the other life, and the motives remain, nos. 4324, 4325.

Flame (*Flamma*).

[I:276

That a flame appeared in various ways, III Vol. no. 7012 [343a]. Jovians think their face in the other life is to be warmed by a flame of a sky-blue color, nos. [686,] 687. Flames often appeared to me, indications of good, no. 687¹⁹⁴, see also *Fire (Ignis)*. Lovely places with lamps were depicted to spirits of Mercury, by which they were detained, on account of the lamps, because they symbolized rational light, no. 1431, see *Mercury (Mercurius)*. The inhabitants of a satellite of Jupiter have small, oblong Rooms, in whose rounded area there were pieces of wood shining like a bright flame, not burning, nos. ¹⁶⁷⁹, 1680¹⁹⁵, see *Jovians (Joviales)*. A horse was seen, and an image shining fiery red around the shoulders, and deceitful inward spirits were scattered, no. 2895, see *Horse (Equus)*.

[continuation p. 466 s.v.] **Flame** (*Flamma*).

That before I spoke with spirits I clearly saw flames, and often, no. 2951, see *Human (Homo)*. /That behind at some distance are those who live delightfully performing for themselves services to each other, in a pretense of friendship, on account of pleasant associations, no. 3137, see *Delights (Delitiae)*; that furthest behind, all the way at the borders of the universe are those who are so foolhardy that they do not care whether it be death or life, nos. 3136 to 3141, see *Foolhardy (Temeritas)*.¹⁹⁶ A purple flame variegated with white was seen, and also a hand to whose back side it was clinging, and it was also in the palm, just as if it was licking the hand all over. It was changed into a bird of beautiful colors, which were varied, nos. 3246 to 3250, see *Bird (Avis)*.

Something flaming fell down before the eye, which dazzled even the inward sight. Presently I saw something dark, like a dark cloud. These things symbolized that angels' wisdom and the things which are of wisdom, like happiness together with many other things, are so far beyond that of lower spirits, which I have also noticed in another way, no. 3629; likewise, that the intelligence of the angels is such, beyond that of spirits, was portrayed by an intense resplendence in a dark Fireplace, no. 3646, see *Angel (Angelus)*¹⁹⁷. That [heavenly] flame, which dazzled the inward sight; from this happening also it was evident how inquisitively spirits asked about it, sending [some] of their own to me, no. 3630. Female siren magicians displayed a flame around the head of spirits, whom they have deceived that it is customarily [a sign] of being angelic, about whom, no. 3701, see *Magic (Magia)*. Spirits portrayed black coals and fire, then flame under wood, which symbolized earthly things, to whom I said if the smoke of the coals were absent from the flame, that it would be white, and would symbolize the spiritual, besides many other things, nos. 3852 to 3856, see *Earthly (Natura)*. Love is portrayed by flames, and matters of

¹⁹⁴ ms. 688.

¹⁹⁵ ms. 1688.

¹⁹⁶ This sentence from "That behind" is marked by a wavy vertical line in the margin.

¹⁹⁷ ms. *Angeli* but that heading does not exist.

understanding by lights, nos. 4028, 4031, see *Nostrils (Nares)*. Very often I have seen candles and the light from them, then often flames of various colors, as both fires of coals and of wood, less and more dry, no. 4047.

Bend (Flectere).

[I:277]

How a person is bent by the Lord, a person's passions to feelings of goodness, thus through the will, experience, no. 444, see also *Break (Frangere)*.

How they are bent and not broken shown through experience, nos. 2011, 2012, see *Break (Frangere)*.

[continuation p. 328 s.v.] **Bend (Flectere).**

That people are led by pure necessities by the Lord, and that through passions they are bent to their best relative to their nature, no. 2628, 2629, see *Necessity (Necessitas)*. Because there is no love of the neighbor in the world, people are bent by the Lord through the ambition of becoming great so that they may do good to the neighbor, society, and the commonwealth, no. 2796. I was let back into the original state and then given to perceive how a person is bent by the Lord; by passions through convictions from uses, into passions by the evil, and out of passions by the good, and that then evil spirits could not stream in, nos. 2911, 2912. It was noted how imperceptibly the goals of evil spirits are bent by the Lord to good purposes, and how easily evil spirits are directed, no. 2918. The life of spirits consists in desires and fantasies, without which they could not live, wherefore they are bent by the Lord through these, which are their life, no. 3014. For those who have faith, the less their ideas are fixed on one thing, thus as it were the more fluid they are, the more they can be applied to every single moment, and the less stubborn and hard they are, thus the more easily are they bent by the Lord, no. 3024½, see *Idea (Idea)*.

Flower (Flos).

[I:278]

About rooms painted with a variety of flowers, nos. 878, 879, 880, see *Room (Camera)*.

[continuation p. 929 s.v.] **Flower (Flos).**

What kind of angelic field it was, into which I was raised up, was symbolized by an angel appearing as a little child who had a little crown of resplendent sky blue flowers and wreathes of other colored flowers around the chest, no. 1849, see *Aura (Sphaera)*.

Flow, Stream (Fluere), Flow (Fluxus).

[I:279]

About a kind of flow through spirits' patterns and angelic ones, see *Pattern (Forma)*, and also no. 356¹⁹⁸. Mohammedan spirits who brought on pleasure in washing through the pattern of a flowing movement, nos. 403ff., 407.

Angels' talking is flowing like water, and there are uninterrupted mental images, like a stream, following, nos. 1146, 1147, 1148. Those who take pleasure in revenge and hatreds to the point that they try to destroy all of a person's life; the worst of them appear like good angels, as to a yielding manner; and they work as it were gently. About their most severe punishment, nos. 1488 to 1497, see *Revenge (Vindicta)*.

Angelic speech was heard [but] not understood. It was perceived like a river, which was full of an abundance of imagery, nos. 2806, 2807, see *Speak (Loqui)*. Angels who are immersed in the falsity that they live from themselves fall down on a slant towards Gehenna into a certain river,¹⁹⁹ which is there, no.

¹⁹⁸ ms. 357.

¹⁹⁹ ms. 2832 has "something flamy" but Index ms. for *Coelum; Fluere, Fluxus, Gehenna; Stagnum; Vita* has "certain river."

2832, see *Heaven (Coelum)*. The less ideas are fixed on one thing, thus as it were the more fluid they are, the more they can be applied to every single moment, and the less stubborn and hard they are, thus the more easily are they bent by the Lord, no. 3024½, see *Idea (Idea)*. It was observed when angels are speaking through spirits, that it is as if the spirits were in a river or stream of ideas, and that then very little of the ideas had been able to come to me into words and through words, no. 3176.

Stream (*Flumen*), [I:280]
see *Flow (Fluere)*.

River (*Fluvius*), [I:281]
see *Flow (Fluere)*.

Woman (*Foemina*),
see *Woman (Faemina)*.

Barley (*Foenum*), [I:282]
see *Wheat (Gramen)*.

Stench (*Foetor*), [I:283]
see *Odor (Odor)* and *Excrement (Excrementa)*.

Fetus (*Foetus*), [I:284]
See *Child (Infans)*.

Holes (*Foramina*). [I:285]

Those women who constitute the tunics of the inner nostrils have, out of their dwellings, where there is something lucid, holes not upwards or downwards but at the side, through which they see heaven with tiny stars. But they were female spirits who stole in there with treacherous intent, representing the mucus of the nostrils. They made holes for themselves downwards toward me, through which a light passed, which within was yellowish, besides different openings [were seen] like those of bees, then others, differently arranged, fainter. They said that by means of those holes they could see all of my mental imagery, and that of those who were with me, but portrayed; spoken of, nos. 4024 to 4033, see *Nostrils (Nares)*.

Scissors (*Forceps*). [I:286]
About magical scissors, no. 4575[a].

Form (*Forma*). [I:287]

That the activities of the angels are carried out by means of turning motions, that move back and forth, following heavenly patterns, therefore they are portrayed by rings, *WE* 5179 [191a-192a]. Many speak together as one person; and that there are societies, depending on the nature of the heavenly forms, portraying the kingdom of the Lord, III Vol. no. 7186, 7187 [345a–346a], see also *Order (Ordo)* and *Society (Societas)*.

About choirs of spirits and angels, and their harmonies, unity, forms, whirling and back and forth movements in speaking and acting, which image the beauty of things heavenly and spiritual. Also, about the heightening of happiness from many united into heavenly forms by the Lord, no. 86. Spirits are certainly substances, and these substances, forms. The activities of these [spirit-substances] take place

through variations in form, and changes in orientation. These [activities] are the source of thoughts and feelings, no. 137. Angelic speech is not expressible. It must be compared to inward forms, which are beyond our grasp. Angelic forms, when they fall into the world of spirits, turn into pictorial symbolism like prophetic displays; spiritual and heavenly matters with angels are exhibited natural and earthly with spirits, thus with people on earth: thus a countless number of inward elements present one natural mental image, thus incomprehensible forms present a person's single form of mental imagery, no. 155:1, 2, 3, 4. Many constitute one form, they act just as one in the way they think, speak and act: thus angelic forms portray the things belonging to the Kingdom of the Lord; even many when [they act] in harmony, no. 165.

[continuation p. 261 s.v.] Form (Forma).

That the more inward forms are, the more applicable they are to all uses, the more stable, the more immune, the more perfect, the more patient, and also the more fluid. Applied by angels to spiritual and heavenly matters confirmed, no. 241:1, 2. The order of all things is most perfect, and the most perfect form is the heavenly form, heavenly and spiritual things are in accord with it. In heaven and in the universe there are both those who are centers and many [who relate to them as to their centers], no. 303. Forms in the world of spirits and heaven with their centers are comparable to forms in the brain and the body, no. 305. **Something about the form of spirits, that it is also human, no. 355.** A great number of forms of spirits and angelic forms, so that it was as if a certain heaven were around me the whole night, in customary unanimity, in which each one did the same as all, and all as each one; that there are similar earthly forms, as well as spiritual and heavenly ones, which they can distinguish; and that in happiness they celebrated the Lord, no. 356. Novitiate spirits are compelled to unanimity with others so that they think the same. They are initiated in this way with resistance, afterwards [they came] to truly spiritual and heavenly things. There is a kind of flow through this form, no. 357. Mohammedan spirits who caused a pleasure in washing by the pattern of a flowing movement, no. 407, and also 403ff. All feelings [derive] from the one and only love, Who is the Lord, and that from Him they constitute a form heavenly and spiritual. From this is the lives of all things, from this the order of all things, thus the grand human being, no. 486. About heavenly and spiritual forms formed by angels, or gyres, from which was also heard a varying sound resembling a flute, and that in those harmonious gyres are also beautiful portrayals of heavenly and spiritual things, as for example that they had formed a golden crown around the head of the Lord. There are many in these forms, but they are all just as one. I was also let into one a little. Lower spirits do not understand these things, but it was granted me to learn in general what it was through an inflow of feelings, no. 489. The fantasies of evil spirits cannot at all disturb those things, nor influence them, just as what is gross cannot [enter] into what is refined, or the body into the soul, no. 490. A number of choirs [were heard singing] at the same time about various things by means of visual displays and mental imagery, and the mental imagery of one choir flowed into that of another, and the visual display of one choir into that of another, in order and as arranged, and in this way they formed a one. From this it can be known what heaven is like, no. 491. From this it may be known why singing is so delicious when the thoughts are on the Lord; from experience in the Church congregation, no. 491²⁰⁰. Various choirs celebrating the Lord and executing [the notes] very clearly, in general through portrayals, through portrayals with mental images, through mental images like those of refined speech, no. 492. There are also choirs or forms like them, whose portrayals, and portrayals with mental images, and the mental images, reached my perception, which belong to the lower heavens, no. 493. The portrayals and mental images are comparable to the provinces in the greatest human being that correspond to the members of the inward and outward elements of a person, no. 493. Choirs and forms that formed the inner and outer breathing of the lungs, operating into my lungs, about them, and what my breathing

²⁰⁰ ms. 492.

was like then, no. 494. There are distinct choirs who are devoted to the natural action of breathing, and to the voluntary action of breathing. The former [are governed] by feelings alone, the latter by understanding and reason, and they are those who constitute speech and the trachea, no. 495. Spirits, who were with Mohammed, also performed angelic choirs, similarly as angelic spirits, and through them beautiful displays about the Lord the Savior of the world, wherefore they were among angelic choirs, no. 512. Those choirs had performed in the presence of Mohammed, and many not in his presence, because they are being carried away little by little, nos. 513[, 345], a few things about their washing, nos. 513 [,403, 407]. Choirs were performed by angels and also by Mohammedan spirits, to much acclaim, which was felt through heartfelt emotion by me and also by Mohammed, no. 514. Many angelic choirs, [acting] like a certain heaven, delighted the angelic spirits of Jupiter for a long time, by whose pictorial display they were moved, no. 553. There are various choirs of spirits, distinguished as to the terminations of their flowing movements. The terminations of some are not perceptible, of some they are in 1, 2, 3, 4, 5, 6 [beats]. Certain are known from another sign as Mohammedans, no. 579. When I was drawn up into a realm of light, as to the head, but not as to the body, where there was a glorification of the Lord. I heard a general singing of angelic choirs around me, and I was told that the universal heaven celebrates the glory of the Lord in this way, nos. 600 to 608 incl., see *Heaven (Coelum)*. About a Philosopher, known at his time, [a conversation] about forms, about the perfection of their inner elements, variation, and change of condition, with application to human minds, no. 676.

The life from the Lord of the greatest human is as the life of the soul in the body in all its parts and all its members, which perform a use according to [their] forms, nos. 1708 to 1714, see *Lord (Dominus)*. The life of the Lord is received according to forms and [their] natures, nos. 2325 to 2329, see *Lord (Dominus)*, see also *Disposition (Indoles)*.

That the innermost and very inward parts have been preserved by the Lord in a state of integrity. They are such that they cannot be twisted this way and that, for such is the perfection of their form: but the inward parts which are called earthly, and also outward and outer elements, they are nothing but evil, nos. 2487 to 2490, see *Evil (Malum)*. The ideas of spirits have a circulation almost like the convolutions of the brain, which no one comprehends. In the heavens it is still more wonderful than anyone ever grasps the most general form of. From this it is evident that all life comes forth from one, thus from the Lord Alone, otherwise there would be no order, no form, no law, nothing whatever living, consequently nothing earthly in which there was life and not life, nos. 2728 to 2731. About patterns by which the states of regeneration are portrayed, nos. 2762, 2763, see *Regeneration (Regeneratio)*. The circumvolutions of spiritual and heavenly things are incomprehensible, no. 2810, see *Place (Locus)*. Every angel and spirit is a kind of center of inflowings, nos. 3033, 3034, see *Idea (Idea)* see also *Community (Societas)*.

I was granted to perceive inward forms of nature through the removal of those things which are more finite, which are such that their individual parts relate to centers, which immeasurably transcend all reckoning, consequently human conception, and the more inward they are, the more they transcend, no. 3484, see *Eternity (Aeternum)*. Spirits and angels converse among themselves and do not know from where their ideas flow in, because [they are flowing in] from all sides. For each one is a center of inflow according to the heavenly plan, no. 4090, see *Speak (Loqui)*.

Furnace (Fornax).

[I:288

A certain wicked murderer, let down into a cadaverous hell, was brought down through a certain circuit, then into a fiery smoke like that of a furnace, and then also forwards into dark caverns, no. 1288.

In a hell where David is with adulterers and cruel persons are cruel tools which are used: besides this the furnace is described, the kind used, that it is a round [wooden] tub into which people are

thrown, rolled around, so as to fall out, and again thrown in, when they are dying; it is not permitted to use the fiery furnace because they dread fire, no. 2641, see *Cruelty (Crudelitas)*.

Accident (Fortuitum). [I:289]

That all that is evil and false, even the least, and what appears accidental, comes up from the world of evil spirits and hell, no. 224.

That evils are foreseen, good things are provided, thus foreseen evils are provided so that what is good may come from them, and there is still no such thing as chance, no. 1088. All evils come from evil spirits, even accidents. This was borne out by the fact that erroneous things crept into those things that I wrote because they were holding me in obscurity, no. 2372. All a person's misfortunes, even accidents [happen] from evil demons and spirits, no. 4138.

Ditch (Fossa), [I:290]
see *Pit (Fovea)*.

Pit (Fovea). [I:291]

That I was let down to those in the pit, or in hell who are being purged, a column of the Lord surrounding [me], no. 228, see *Captivity (Captivitas)*. A sea seen turbulent in sleep, then when first awakening, black, with those who were saved on the shore and on a rock. They were the bound from the pit, who had been loosed, in great number, by this [was understood] what the seas roaring means [cf. Jer. 51:55], no. 243 see also *Captivity (Captivitas)* and *Hell (Infernum)*. About the captives freed from the pit, no. 259, 261, 262, see *Captive (Captivus)*. A certain murderer was found out by means of a ditch deeply under the right foot, and by a funeral bier; he was punished to the effect that in that ditch he became as black as a mummy, nos. 1257²⁰¹ to 1266, see *Kill (Interficere)*.

Break (Frangere). [I:292]

[continuation p. 307 s.v.] **Break (Frangere).**

Something about permissions, that evils and falsities are permitted to be brought on [people], lest spiritual harm be brought [on them], and lest they be broken, no. 317. How a person is bent by the Lord, his desires to affections for good, thus through the will, experience, no. 444, see also *Bend (Flectere)*. The Lord leaves everyone the freedom to think and does not break it. Those who do not have faith and have passions are scarcely bent by the Lord, differently than those who have faith and do not allow themselves to be led by passions. There was a discussion and debate about this matter by spirits and with such sharp and appealing arguments that it could scarcely be believed, nos. 1936, 1937, see *Truth (Veritas)*. People are bent not broken by the Lord can be known from experience and life in general, in the case of those who are joined in marriage love. In the case of spirits this happens even better because spiritual mental images are communicated, and also perceptions, and feelings, wherefore through experience it was shown how they were bent, that anger was taken away from them, and when indignation remained on account of it that they could not grow angry. Their self-love was blandished with praise, so the anger withdrew, and they were bent to agreeableness, [nos.] 2011, 2012. The reason the dragon is tolerated is because they approach him, just as the gentiles do their idols; lest they be broken, as soon as they come into the other life, when they are thinking they are living as in the world, no. 2017½, see *Dragon (Draco)*. It would be easy to break up societies wrongly ganged up through hatreds, for everyone hates each other, but because in this way [their passions] would be broken, this is not permitted, no. 2131, see *Society (Societas)*. In general, the Lord does not

²⁰¹ ms. 1256.

break anyone, but bends, permitting desires to a certain degree, and also tempering through others, and thus bending to good feelings. He does not break in temptations but bends in like manner, for it makes no difference whether the degree is greater or lesser when the sustaining powers are increased in a like degree. When a person is broken in the least, he at once falls into hatred against the Lord, therefore Jacob's descendants because they were prone to idolatry were given so much freedom, for arrogance and greed prevailed with them, nos. 2194 to 2196. Those who have faith are more easily led by the Lord than those who do not have faith. The latter are led with greater difficulty is because lest they be broken, the former however cannot be broken in this way. This is also evident from the fact that they are being prepared so that they can be led, and thus more easily just as those who are angels, nos. 2223, 2224. In the Word very many things are said according to the fallacies of the senses lest their convictions and passions be broken, no. 2230, see *Word (Verbum)*. The literal sense the word is to be treated with care, for one must not argue in opposition to principles and desires, nos. 2694, 2695, see *Word (Verbum)*. If evil spirits were compelled to do good, and it was not allowed them to punish and to do evil, they could not live, n. 2880, see *Evil (Malum)*.

It was said to certain spirits that when they come into the other life they are not punished right away, lest they be broken, but they are educated, no. 3747, see *Gehenna (Gehenna)*.

Brother (Frater).

[I:293]

That there will be other parents, children, brothers, relatives in heaven, nos. 3031, 3032, see *Love (Amor)*.

Cold (Frigus).

[I:294]

About those beneath the soles who are in great cold and also in darkness, and were namely those who in the life of the body so indulged in pleasures, no. 271. A few things about the wood cutters, [they cut] so that they provide heat for themselves in the cold, no. 271.

[continuation p. 303 s.v.] **Cold (Frigus).**

There were certain who were longing to know what heavenly joy was like. It was granted them to feel their deepest, until they could not bear more, but in me their inmost was perceived to be very little, and that of some was almost cold, no. 314. Evil spirits by permission can even enter heaven, but they are then surrounded by a field of spirits of such a kind, that otherwise they cannot approach even from far off without their coldness being felt, which was communicated to me, no. 316. Spirits are also distinguished by rather intense colds and by cold blasts, and others as if there were winds, and also by heats which they can also counterfeit, no. 324. I was surrounded by the devil's gang, who distorted truths. I was closely surrounded by many and new such spirits. I sensed [them] by cold blasts and other indications, no. 318. Hellish spirits are known from cold around different parts of my body, and by cold blasts, no. 406²⁰². A holy one of the Jovian spirits was seen with a fiery light from the face downwards, splitting wood at his feet. He was cold, ascribing to himself merit, righteousness and holiness, no. 534. The Jovian saints, wood cutters, make their slaves worship them as lords, saying they will convey their prayers to the Most High Lord. Spirits do not go to them because they are unbending and cold. They know from the cold that they are such a kind. They are arrogant therefore they appear higher, no. 549. About the same more, nos. 519, 520, 523, 536, 555, 563, see *Saint (Sanctus)*. There are those who are called sawyers. They are cold, and seek heat for themselves by sawing grass into tiny pieces. They are those who acted uprightly in civil life, without faith in the Lord, and through this life believed they deserve heaven, no. 575. Those sawyers of grass also seek heat from others, but they spurn outer warmth, and finally they become sick. They want to have inward warmth, therefore they return again to

²⁰² ms. 407.

their sawing. The cold was felt, no. 576, more about them, nos. 576½, 577, see *Sawyer (Serrarius)*. Cold spirits were with me who also felt cold in themselves, no. 629. What those are like who imagine all things to be ruled by the Lord by a universal not a singular providence—they are cold in the thought of least things, no. 660. A certain murderer was punished, becoming as black as a mummy, he was raised up and shown to the angels, as the devil that he was, he also became cold, no. 1262, see *Kill (Interficere)*. The inhabitants of Saturn are girded in a thick skin, holding off the cold, consequently they have not to worry about clothing, nos. 1522, 1523. Those who relate to the dura mater, their undulating up-and-down motion, with cold breathing on the forehead, nos. 1688, to 1692, see *Mater (Mater)*.

About those who attempt to take control by secret art and deceit, relating to subtle poisons that infect the purer blood, and bring on torpors and colds in the brains, tissues and cavities, nos. 1808 to 1824, see *Arrogance (Superbia)*. I have been allowed to feel the chill emanating from evil spirits, as well as the warmth of good spirits: as for those who take pleasure in the very inward contents of the Word, their heat I could not feel, therefore I felt something of a chill in the outer parts, nos. 1855, 1858, see *Heat (Calor)*. A certain feast of tabernacles was being celebrated in the usual custom, but because the inward meanings were missing, the enjoyment was turned into sadness and into coldness, which was communicated to me, no. 1909. Spirits obviously brought on heat and cold, and also wind, no. 2392, see *Organ (Organum)*. A boredom and coldness in matters pertaining to the Word was felt when evil spirits streamed in a little into the inward aura, no. 2570, see *Thought (Cogitatio)*. I saw that in so far as someone places merit in himself, so far he grows cold and slips into fantasies, no. 3054. I was instructed that in Gehenna they are afire, more than in erotic frenzy, but when they approach the heavenly auras, they become like snow and ice, with the result that they are miserably tortured, no. 3207.

A certain preacher with those like him, who said that life consists in this, that they are nothing, however not allowing the higher knowledge of faith, and scarcely the expression "faith," and not the expression "love," except the bodily meaning of love, for they believe collective marriages are permissible. Their life was sensed as being cold. It was said to them life without love is just as the light of the sun without heat, it is like that of winter, from which nothing is born; thus it is life without love, from which nothing of truth, let alone the fruits of faith can be born. Their life is like this. It was communicated to me. It was cold, with a cold occupying my hand, left knee, foot going down to the sole, nos. 3432, 3434, 3444 see *Life (Vita)* and *Adultery (Adulterium)*. The business life of the Dutch was portrayed as a life of wintry light. I felt a great chill from it in my foot and knee. It was a life as a light of snow, because it was opposite to the life of love. They were let into that light and at the same time into the state when every business activity is meeting with success. Then they were saying they were engrossed in their own delights and in their heaven. But I felt the chill of that life around the left side of my head. They, however, did not feel the cold but warmth, which was communicated to me the affecting the left side of my forehead and my cheek. But their warmth is turned into ice and their splendor into miseries. Until this happens, they are not affected by spiritual things, nos. 3519, 3522, see *Dutch, The (Hollandi)*. The life of passions is like a fire, and the life of reasonings is like the light from it. With the approaching life of [heavenly] love, the fire dims and is extinguished, and finally is turned into cold, the light into darkness, no. 3539, see *Fire (Ignis)*. I felt an intense chill from my foot-sole through my foot into my loins. I perceived that there were spirits who were rising up. They were those who had lived outwardly like beasts and thought that like the beasts, they would die. They were enlivened by the Lord through angels. Later from them also a chilly [blast of breath] was felt, but verging toward warm, nos. 3550 to 3556, see *Ignorance (Ignorantia)*. About wintry light, no. See 4213.

Fruit (Fructus).

[I:295]

It was inspired into me, what "remains" [which "shall go forth] out of Jerusalem" [mean], and what "the root is turned" and "it bears fruit upward" [means], thus it is about the regeneration of the outward person, III Vol. no. 5393, 5394 [309a–310a].

A comparison of a person's spiritual and heavenly elements with trees, their fruit and seeds, nos.

251, 396. About the fruit of faith, see *Work (Opus)* and *Faith (Fides)*.

How the seeds of faith are sprouted. They are comparatively like the seeds of trees; truths produce a tree, and love, the fruit, nos. 1436 to 1440, see *Seed (Semen)*. How the heavenly [angels] form mental images, for example, about the understanding, the will and action, or the fruit of faith, through affections alone, and how they understand the fruits of faith to be formed, comparable to apples, grapes, figs or almonds and more, nos. 1470 to 1481, see *Love (Amor)*. The inhabitants of Mars eat vegetables, and a certain round fruit, as well as the fruits of trees, no. 1546.

That life without love is just as the light of the sun without heat, it is like winter, from which nothing is born, nothing of truth, less of the fruit of faith, nos. 3443²⁰³, 3444, see *Love (Amor)* and *Life (Vita)*. About the fruits of faith or uses, that angels perform in the other life, according to which they receive happiness from the Lord, no. 3617, see *Angel (Angelus)*²⁰⁴.

Lightning (Fulmen).

[I:296]

Spirits of the Moon, heard like a huge multitude thundering. A spoken word was sent down out of their midst, as when there are thunders, which was shown to be produced from one of them, nos. 3241, 3242[½], 3243, see *Moon [Luna]*.

Smoke (Fumus).

[I:297]

A certain murder, [who acted] out of murderous hatred, let down into a cadaverous hell, was carried down by a roundabout path, and then into a fiery smoke like that of a furnace, and also toward the front into dark hollows, no. 1288.

A sack from which a dense, black smoke [rolled out] portrayed hatred of someone, nos. 3560, [3562,] see *Hatred (Odium)*.

Rope (Funis).

[I:298]

The punishment of promiscuity, by being attenuated and torn apart around a rope, nos. 1663 to 1665 see *Marriage (Conjugium)*.

A certain one [of those] who had confirmed among themselves that faith alone without good works is saving, having been bound with a rope and rolled around, became like a garment, and thus bound, no. 3979, see *Faith (Fides)*.

Thief, Steal (Fur, Furari).

[I:299]

Spirits retain the desire to steal, using the same manner and cunning they did in the life the body, no. 457.

A certain one of the Jovian spirits spoke with me. It was weighing on his conscience that he had taken something of almost no value away from a companion. He was looking for the one and only Lord, no. 517½. That the passions for stealing remain in the other life, and that they wander about, but they are recognized and driven off with fines and various punishments, experience, no. 658. Certain wander about and seek for food and heat, and are penalized now and then because they desire to snatch the goods of others, no. 692, see *Society (Societas)*.

One who claims merit for himself, and one who claims nothing of merit for himself for the purpose of obtaining everything is like a thief and obtains nothing, no. 1642, see *Merit (Meritum)*.

²⁰³ ms. 3434 but see s.v. Love and Life.

²⁰⁴ ms. *Angeli* but that heading does not exist.

Furies (*Furiae*).

[I:300]

[continuation p. 766 s.v.] **Furies** (*Furiae*).

Those who would be involved in quarreling and disputes in the life the body are just like furies in the other life. They are men or women nude down to the navel, hair strewn about them. Other men differently nude, depending on their disposition: those who are better behaved and nevertheless inwardly like them, are the same as to appearance. They greet each other nevertheless and circle around. How they harass one another like furies in the other life: facially they are monsters. Those who have learned something from the Word, their lot is milder: they appear at the level of the left eye, no. 1347 to 1352.

Future (*Futurum*).

[I:301]

That the memory of things past and providing for future things creates grief for a person, and that such is not the case with angels, therefore they have happiness, III Vol. no. 145 [108a]. Those who are in heaven have no time, no recollection of things past, and no concern for things in the future nor consequent anxieties, therefore [their] state is very happy, IV Vol. pg. 35 [380a].

Those who do not acknowledge nor allow [the existence of] inward qualities, cling tenaciously to worldly cares, worrying very greatly about things to come, no. 1187, see *Inward* (*Interiora*). If a spirit were to know past things like an earthly person and draw conclusions about future things, thus from a memory of personal details, he would be most unhappy. But he is not provided with such, so that happiness can exist, no. 1312. Some spirits were seen in [my] sleep, on the third floor of a house without windows, into which I tried to climb up by a bridge, but I was cast down, then I tried to climb up by intertwined threads but was not able. Awakened I heard that another entered under the roof. They were those who foretell future events and are anxious about the morrow, and do not trust in Providence. They dwell darkly under the roofs. The house was of wood, without windows, only openings, and similar characters climb up there by intertwined threads, with danger, nos. 1579, 1580.

That a person should not resolve to do anything, in so doing he gives spirits an opportunity. They desire [the matter] intensely and persuade themselves that it is [a] definite [cause]. So a person loses freedom; and something is permitted that otherwise would not be permitted, no. 2176. Angels have no memory of things past, or care for future things, nos. 2188 to 2190, see *Memory* (*Memoria*).

[continuation p. 995 s.v.] **Future** (*Futurum*).

That today it is not granted to know things to come. It was felt as something to be abhorred when some desired this. Still the reason is that the happiness of angels would also perish from this, and it would upset spirits, who are most eager to know about future things, no. 2271. Life is happy, [they] can [do] nothing of themselves, and are unable to recall things past, or consider things future. I saw [these things], but the spirits were indignant, no. 2956. Spirits of Mercury were longing to know many things from me, even certain about future things, but they are such that what they know about future things only relate to those among the sciences, no. 3256.

There are reflections of thought, when the thought clings to those things which are about oneself and which are to come, from which come depressions, anxieties, fantasies, even about spiritual things, and insanities, even obvious ones, from which they cannot be called back, about which, nos. 3624 to 3626, see *Fantasy* (*Phantasia*). Those who think about future events. They appear at the time to have wide face, narrow as cake, no. 4150.

Gad (*Gad*).

[I:302]

About inward spirits meant by Gad, whose belief is based on understanding, and cannot stand being called organs of life, no. 28.

Cock (*Gallus*). [I:303]

Those [husbands] who destroy the marriage debt were portrayed at first by a cock, afterwards by a tiger or cat of a dark color, no. 3198, see *Adultery* (*Adulterium*).

Ganglium (*Ganglium*), [I:304]
see *Nerve* (*Nervus*).

Joy (*Gaudium*). [I:305]

That it never can be believed what heavenly joy is like, there are thousands of thousands of variations, IV Vol. pg. 32 [374a], see also *Happiness* (*Felicitas*).

Heavenly pleasure perceived by me, together with speech, accompanied by an anxiousness to feel the pleasures more keenly, no. 87

I perceived in differing ways inexpressible heavenly pleasures, of which those in captivity also became participants, no. 219. Two people known to me in life were transferred into some habitation of the inward [heaven], and spoke from there with me about joy, that it is unspeakable, and that worldly joys are comparatively nothing, no. 268, see also *Delights* (*Delitiae*), *Pleasure* (*Jucunditas*), *Happiness* (*Felicitas*). Certain were raised up into the forecourt of heaven and spoke with me from there about their heavenly joy and happiness there, saying that it can never be described, that its varieties are countless. The joy was communicated to me, no. 307. About certain who were longing to know what heavenly joy is like. It was granted to them to feel it to their highest degree, even to the degree when they could bear it no longer; but I felt in myself that their deepest was very little, and that of some it was almost cold, no. 314. Certain were raised up into heaven so that they might see heavenly glory, but then they were encircled by column of angels so that the discordance might not be felt, no. 313. In the other life they are brought to a knowledge of what is truly good through a sense of joy, through a sense of peace and also through a sense of innocence, to the deepest [state possible] for them, so that they may know what true happiness is, no. 342. Those admitted into heaven declared that they were received in a most friendly manner, and got a thousand times more pleasure than hoped for, n. 709. About spiritual delights and heavenly joys, and the number of them, nos. 903 to 906, see *Happiness* (*Felicitas*).

[continuation p. 694 s.v.] **Joy** (*Gaudium*).

That heavenly joy can never be described, spreading itself through the whole body with inexpressible delight from the heart through the smallest vessels to the larger and from the smallest tissues to the larger, no. 1112. Angels, when they become spirits, do not know that they had been in heaven, still less what the joy had been like, therefore it is shown [to them] by actual experience, no. 1331, see *Heaven* (*Coelum*).

About the state of lower peace or calm state of mind, from which it was evident how great and how many the joys of heaven are; if a person could feel the least of which, one would not want to live in the body, no. 1908. A spirit came up close to my left ear longing to come into heaven, saying that he was not admitted into the company of the heavenly beings. He was among those who only longed for heaven and heavenly joy, and do not know what heavenly joy is, that it is from the love of uses, that is, of what is good and true, that is from mutual love. Such can never be content with any joy because they are continually longing, wherefore they are shut out for a long time until they are instructed as to what heaven and what heavenly joy are, no. 1962. People do not know what heavenly joy and happiness are except from sensual gladness and bodily joy: as to what this happiness is like it should only be mentioned that certain seem to themselves to walk in the most delightful gardens and paradises, in which they have feelings of inward loveliness. From these they reach a more inward blessedness, nos. 1990, 1991. They have the most general idea of hell and of heaven, when nevertheless there are

incalculably many varieties, nos. 2014, 2015, 2016, see *Variety*, (*Varietas*). A subtle spirit came up to my left side longing for heaven, but I told him that he could not be admitted before he lost this desire, otherwise he would desire [to come] into the greatest joy. He did not know what heavenly joy is, except that it is the greatest joy, nos. 2049, 2050. About the joys and the joys of joys of angels, which are not ever diminished to all eternity, nos. 2091 to 2096, see *Society* (*Societas*). The life of peace is from the Lord, which because [it flows] through the inmost and innermost parts, from it there is a keen perception of joys, no. 2102, see *Peace* (*Pax*). Certain spirits were so soothed by harmonious singing, and so put to sleep as to their outward bodily elements and fantasies that they were raised up into heaven, from where they spoke with me, saying that they had been greatly beguiled in their idea of heavenly joy, that it was immeasurably greater than the pleasures of the body, which they called dirt and filth, saying also that they perceived heavenly joy as their own, because [they perceived it] by an inner sensation, no. [2108,] 2109, see *Music* (*Musica*). In the other life they pass through states of mind like the times of the day and the times of the year, and when they are angels all times are like those of spring or morning in comparison to the earlier states when they were spirits, for whom the earlier cheerful states then are comparatively not cheerful, for all things are relative, no. 2294, see *Regeneration* (*Regeneration*). I saw and said if everyone were content with their own lot and did not aspire to higher things that everyone would enjoy joy that is the highest to him—this would be the case in the whole world of spirits—and that to long for more is fantasy, shown, no. 2513. I said and saw that those who have acquired dignities for themselves in the life of the body, in the other life seem to themselves to be more worthy than others, which is an impediment to them. Joys in the other life are not from being privileged above others but from mutual love; what they desire in the life the body through honors and wealth are joys that they cannot obtain in this way in the other life, nos. 2514 to 2516. In the other life everyone enjoys their own joy in their own place, and those who desire [to come] into more, thus into a more inward heaven, that they have desired to return into their own. The fantasy of wanting to be in charge of others and of having others, subordinate to oneself is harmful in the other life, for this destroys both one's own and the other's happiness, which comes from mutual love. Those who want to command do not even come the first threshold of heaven, for they are of such a nature that when looked on by angels they are miserably distressed. Certain are then tormented by envy. What the happiness of the heavenly beings is can be evident in the least details in nature and the body, where there is nothing that does not have something beneficial from the whole, because it contributes to the whole, thus the happiness of all flows together into the least parts, which are not devoted to themselves, but to the whole, opposite to those [who are devoted] to themselves, nos. 2517 to 2520. Those who in the life the body had thought heaven to be simple and nothing except joy without variety, when informed that there are countless varieties of joy, and heaven consists of innumerable societies began to marvel that they had so thought in the life of the body, no. 2975. A general glorification of the Lord was heard in heaven, with so great a joy of happiness that certain said that they could not endure it, about which no. 3029, see *Happiness* (*Felicitas*). Every good spirit receives their inmost joy from the Lord. And those who desire more, this is evil covetousness, and if they were to receive it, they would be destroyed, for what is still more inward they cannot bear, no. 3310. Someone among the most learned of the world, he had an idea about heavenly joy that it was the luster of glory, about which no. 3348, see *Heaven* (*Coelum*).

That people reason from pleasures concerning heavenly joy, from the senses concerning everything spiritual, from time concerning eternity, from what is spatial concerning the Infinite, which is more than absurd, nos. 3476ff., see *Eternity* (*Aeternum*). It was perceived that the Dutch have no idea of heavenly joy except from the earthly one, no. 3517, see *Dutch*, *The* (*Hollandi*). Some thought there is heavenly joy in being inert and in enjoying joy and happiness without an active life, but it was shown what kinds of uses angels perform, and that they receive happiness from the Lord according to uses,

spoken of, no. 3617, see *Angel (Angelus)*²⁰⁵. A certain Lutheran was asked what his opinion was about an idle life in heaven, and about joy without an active life, but it was said that they only enjoy joy in idleness. It was realized that such joy after a short time would be turned into disgust and nausea, and also that an idle life of joy is no life, but that only an active life is accompanied with joy, and that it is life, because it is active, no. 3985. See *Faith (Fides)*.

Gehenna (Gehenna).

[I:306

In front toward the left below at a distance is Gehenna, toward the right below is a swamp, no. 636, see *Human (Homo)*. The most deceitful are held bound in Gehenna, no. 639, see *Deceit (Dolus)*. About the dirty city of the Jews in front of Gehenna, no. 750, see *Jews (Judaei)*.

[continuation p. 610 s.v.] **Gehenna (Gehenna).**

About the city called the "Judgment of Gehenna," nos. 843 to 855, see *City (Civitas)*; those who on the basis of their personal fantasy are self-righteous and condemn others to Gehenna, no. 852. A bridge of a gray color appears there toward Gehenna. On the city side of it there is a black spirit, about whom they said that he prevented anyone from crossing. They shy away from black, they love gray, no. 853. On the other side of the bridge is Gehenna, where the kind of glow appears that shines out from a huge fire in the air, no. 855, see *City (Civitas)*.

About spirits who relate to the spiritual lymph in the brain, which is drawn through the jugular vein to join itself with the chyle, nos. 1127 to 1137, see *Pulling (Attractio)*. Those who take pleasure in revenge and hatreds to the extent that they try to destroy all of a person's life are sent into a place to the left, down under Gehenna, where there are dreadful, huge snakes with wide bellies. They live there among dreadful snakes befitting their fantasies, nos. 1495, 1497,²⁰⁶ see *Revenge (Vindicta)*. Angels who are immersed in the falsity that they live from themselves fall down on a slant towards Gehenna into a certain river,²⁰⁷ which is there, no. 2832, see *Heaven (Coelum)*. The deceitful sirens who are high overhead are held bound near Gehenna, no. 3091, see *Siren (Siren)*. In Gehenna there is something fiery, no. 3093. Sirens were seen, whose head was toward me, and back parts toward Gehenna, no. 3205. In Gehenna a fire is felt, and also along with it was imparted a stink from burnt bones and hair. I even felt as it were crawling [creatures] among the hairs of my head. In Gehenna there are sirens and most deceitful [spirits]. Through a pretense of piety these women lead [others] astray, and they are convinced that adulteries are respectable, that they are without guilt however greatly they burn to entice to such things: the greatest part of them are among those women who had been highly esteemed in the world. There are dreadful snakes there that bite their breasts and genital members. But some are smitten by such erotic frenzy that they would rather encounter death than lose the pleasantness of that life, no. 3206. I was instructed that they are afire, more than in their frenzy, but when they approach to the angelic auras they become like snow and ice, as a result of which they are tortured miserably, no. 3207. A deceitful murderer was cast toward Gehenna, and there a black body appeared, from which so much poison breathed out that it aroused deceitful sirens, who sprinkled around deceitful tricks, no. 3214, see *Deceit (Dolus)*. The murderer was sent to Gehenna, but not into the middle of it, where adulterous women were, whose lust was communicated: he was submerged at the side of Gehenna, where his crawlings were seen like snakes under the earth, in different bendings. He bore his head in front of him like a snake under the earth, keeping on towards Gehenna. It was said, if he emerged there, that he

²⁰⁵ ms. *Angeli* but that heading does not exist.

²⁰⁶ ms. 1496 which however is missing

²⁰⁷ ms. 2832 has "something flamy" but Index ms. for *Coelum; Fluere, Fluxus, Gehenna; Stagnum; Vita* has "certain river."

would be deadly, but he kept on under the earth to the right and emerged in front of Gehenna, nos. 3219, 3220, 3221, 3222. There was a woman who had practiced adulteries promiscuously. She was chastised by means of a long snake that entered, and because she still kept on, by a snake that took away her tongue, and she was sent into Gehenna, no. 3307. A spirit with bright stingers who by means of fantasies was able to enter into the mental images of others and attract them;²⁰⁸ he even raised up Gehenna in this way, so that its whisper was heard near my left ear, nos. [3404,] 3405, see *Mental image (Idea)*.

I spoke with those who were higher up toward the front, who are the type who think that intercourse with wives and women is not only permissible but even holy. And I saw that the urinary bladder in them dilated and filled the whole person so that it became like a pot: when they became pots and were anguished, there was seen to burst forth from them the likeness of a naked human body slightly reddish, which was sent down to the lower earth and then became fiery, and after this was brought down to Gehenna, which was the holy thing that they had profaned. When it was brought down into Gehenna, it was perceived that the burning desire of those who were in Gehenna was changed, which is a fiery burning desire, about which; but the burning desire of those was like that of a flame not so reddening, because their fantasy about life is like this and because it was more criminal, therefore they could not harmonize [with those in Gehenna]. On this account they were brought down from there, along with certain others in Gehenna, and it was said that a new Gehenna would be made for them. They came above my head. A hissing kind of whisper was heard, not hoarse like that of Gehenna but more subtle, due to the fact that they had put on principles of holiness. But after that they were driven into the quarter at the back, as if from this world into the universe, so they were plunged to their swamps, which are there, nos. 3466 to 3469, see *Adultery, (Adulterium)*. The murderer said from the swamp, which was near the filthy Jerusalem, that he would not forgive [an offense], because such was his hatred, then a sack was seen from the other side of Gehenna, from which a dense, black smoke [billowed out], portraying his hatred, no. 3562²⁰⁹. There was a cohort of spirits arising from the side of Gehenna coming forward on high, from whose aura I sensed that they had debased the Lord. They spoke with me with a wavy intonation, and the speech fell toward the left knee and toward the sole, and beneath the sole of the foot, symbolizing that they were crude and bony. They spoke through a medium, that they acted against the Lord, therefore he was thrown down toward one side of Gehenna. They were carried to the back parts to summon others, wanting to domineer, and saying that they feared no one. They seemed to be bent around on both sides, which symbolized that it was said to them that they cease and desist. They spoke there on high, and at the same time they were speaking at Gehenna. I was told that they imagine they are on high when in fact they are near Gehenna. A black face appeared, and around the head a white band. I was told that to them the Word is black imagining it useful only to hold the common people in bonds of conscience, which was the white band. I saw that they were such as have no care for the Word or Divine worship, but ascribe all things to their own prudence so that they may domineer. They were those who were in high positions. Their abode near Gehenna is called the abode dragons, where [dragons] were. But because they ascribe all things to their own prudence, for the sake of domineering, they appear to themselves to be on high. I was told that due to their success they had become convinced that they should attribute all to their own wisdom, and that when they come into the other life they are not punished at once, lest they be broken, but they are instructed; yet that it is quite a severe punishment to dwell with dragons, which are flying snakes. But they are not such as those who come from the deceivers. Soon they vanished, as if they were nothing, saying they do not know whether they are spirits or some atmosphere-like emptiness, which they derived from the fact that they had such a mental image of spirits. Because they imagine themselves to be capable of all

²⁰⁸ 2nd Latin ed. *eas* but *eos* at *Draco, Loqui, Lux, Magia, Nox, Rete, Simulatio, Tenebrae, Timor, Ventus*.

²⁰⁹ ms. 3560.

things, and consequently in the other life want to be worshiped as gods, therefore I told them that one fly could drive them off, and soon they were driven into terror a by a whisper of wind, imagining a cohort from hell was rising up, that would carry them away, nos. 3741 to 3749. Adulterous spirits who ensnare in secret were rising up out of the ground in front of Gehenna, hardly visible, about which, nos. 4082 to 4085, see *Adultery (Adultery)*.

Generation (Generatio). [I:307]

That the generative members compose a distinct kingdom in the greatest human being, no. 499½.

I smelt the odor of semen from those who relate to the seminal vesicles, no. 3122. Those who tenderly love little children constitute the province of the genitals, especially of the testicles and the neck of the womb. They live the sweetest and happiest life, no. 3152.

[continuation p. 39 s.v.] **Generation (Generatio).**

Spurious offspring of the most ancient Church indeed loved its offspring—which was given me to perceive by an inflow into the region of the genitals—but still they were operating deceitfully against love, no. 3353, see *Church (Ecclesia)*. About the Preadamites, that they had little of inward qualities, and that such relate to the hairs of the genitals, nos. 3390, 3391, see *Church (Ecclesia)*.

I was shown how they confirmed the foul [pleasure] of adultery, that is, wife-sharing, by filthy reasonings, by means of successively induced sensations, about which; in the genital members, namely into the little inguinal glands, from the region of the abdomen, and then by sensation into the genital member, which advanced into the glans, and the great toe of the left foot, with fiery heat, even in the urethra, which stages symbolized progressions, and that in the end they regard wives as urinals, thus detesting marriages and the feminine sex, nos. 3453, 3454, see *Adultery (Adultery)*. The pleasure was felt of one who wants to be worshiped as God. It occupied the left side of my chest, passed by way of the left nipple toward the genital member, no. 3661. Those who constitute the outer skin of the provinces of the genital members are those who allow themselves to be seduced by simulated love toward little children and by simulated marriage love from sirens, no. 3704, see *Skin (Cutis)*. A husband and wife whose purpose is lasciviousness, about which much [could be told], their inflow inflamed the glans penis painfully, no. 3922, see *Lewdness (Lascivia)*. The most deceitful ones overhead, who operate through innocent, holy and heavenly qualities, having dominion for their purpose. Their operation was into the left side of the pubic bones painfully. And when what was innocent was taken away from them by means of which they entrap, then unlike others, their feet were not drawn in, but their genital members from which it was evident that they were adulterers the highest adulterers. They call themselves princes and popes, about which, nos. 3926 to 3936, see *Deceit (Dolus)*.

Genital members (Genitalia membra), [I:308]
see *Generation (Generatio)* and *Seed (Semen)*.

Demon (Genius). [I:309]

That evil demons are let into the world of spirits order to sustain people's life, because those are like this, I Vol. no. 986 [7a]. Hellish spirits and demons have their leaders, Vol. pg. 16, 34 [370a, 378a], see *Gods (Dii)*.

Gentiles (Gentes). [I:310]

[continuation p. 233 s.v.] **Gentiles (Gentes).**

That gentiles who know nothing at all of the Lord are evil when they do not have the light of understanding, but when light was given them by the Lord quickly embraced faith and were gifted with charity; while on the other hand, the informed were not only indignant on that account, but also persecuted them severely, no. 204. For the most part those who are taught think worse than those who are not taught, for in the least details about which the natural mind is consulted there is a denial of the truths of faith, thus there are continuous offenses, no. 338.

That there are idol worshipers who seem to themselves to be transformed into little animals, and they build small houses which are destroyed by those whom they call devils; that they also have their own idols, and that after this [they were transformed] into forms almost like forms of human [forms], with a head looking in both directions, and they live in beautiful houses: but when their purging has been completed, they are carried away and instructed, nos. [392,] 393, 425. Those who seem to themselves to be well-informed are brought together in a kind of swan, no. 394. Idol worshipers are guided first to their idols and to the worship [they had] in the life of the body, no. 402. Some of them, with whom he was in fantasy, worshiping the greatest god; they were magnifying themselves, and straightway changing themselves into the little worms; [and he visualized] that the universe was whirling around, and their greatest god, following along from above, watched what they were doing. They brought a kind of breathing on him; they [behaved] from simple candor, they were upright, no. 402. Certain similar to the Laplanders enter with many little children and ask for the Lord of the place. They are accepted. Previously they did not come in this manner, because [they came] with horn blasts, from which [came] hideous animals, no. 419. Africans, after they have been prepared, are eager to be white, no. 432. About some gentiles, Africans, whose was a clicking speech, who love to be punished, and treated harshly because they suppose that thus they come into heaven. They are also treated severely by some whose bodies are dirty, yellowish and gnarled, by an eagle taking away their brain, and by different kinds of punishments.²¹⁰ Later they shun the spirits, and call them devils. Thereby they are brought into joyful states, which they call their paradisaal ones. I spoke with them. They said that they detest blackness because it is of the body, knowing that their souls are shining white, but their bodies black. They were requesting that I write that they love all, no. 453. They desire to know deeper things; and many things about them, no. 454. Those instructed in matters of faith are the worst of all and the most deceitful. They are pertinaciously against everything of faith, when Mohammedans easily receive faith, as do also gentiles, no. 480.

The gentiles are who are to be called to the Church, in the most universal, universal and the less universal meaning, and so on, no. 2262. About a certain [spirit] from India, who in the life of the body worshiped a carved image. When he heard about the carved image of Micah, that the sons of Dan had taken away, he imagined that he was Micah and grieved, but from innocence, so that he moved the angels for there was innocence in the least details. When he was instructed he received faith more easily than any Christian; and a more inward and holier adoration of the Lord was perceived with him than otherwise. And it was said by the angels that he is instructed more easily than a Christian, whom he could then instruct in the doctrine of faith. Mercy was perceived in him in the very least details: that he worshiped the Lord and thus was received among the angels, as soon as the graven image was taken out of his memory, nos. 2411, 2412, 2413. When the human race today does not look to other purposes than they may grow rich, become great, become wise on account of the love of self and the world, scarcely anyone doing so on account of others, much less for the common good, the inward realm of spirits is very full of those, especially, who are called Christians. As a result it is also known what the nature of the human race is and that the Kingdom of the Lord is coming to others, nos. 2566, 2567, see *Thought (Cogitatio)*. About the cruelty that the descendants of Jacob exercised against the nations, under the pretext of holiness, likewise against all, if it only entered their mind that a people was an enemy. I

²¹⁰ 2nd Latin edition, *punctionum*; ms. *punitio* as at ES 453.

spoke with the Jews, saying that such was never commanded, but permitted because that was their character, just as the devil was permitted to torment people; and also because it is entirely contrary to love, about which the Lord [spoke] so often, from Whom is all marriage love, and storge,²¹¹ thus all the rest, nos. 2618, 2619, see *Marriage (Conjugium)*. The kind of cruel tools that David used against the nations that he tormented, nos. 2638 to 2645, see *Cruelty (Crudelitas)*. A choir was with me. It was not known to me, but because it displayed a woolly goat, a cake of grains, and then a spoon made of ebony, and the fact that they understood floating cities, it could be known that they were from the Chinese. I saw what they were from [their] caring nature towards the neighbor and also from this: that they were moved by my desire, and when it was said that spirits were indignant from their having said they themselves were the only ones [who had inspired me], I felt their emotion from this, that they thought they had injured others. The emotion was one of shame, and also of acknowledgment that they had injured the neighbor, as well as of other feelings which at the same time contributed to it. When I spoke about Christ the Lord, they resisted it, for the reason that in the life of the body they had found Christians to be devoid of charity. But when they realized the goodness of those who were the Lord's, then they at once were moved. Still [the thought] was resisted that they were Christians. They were told that in the other life there is no difference between gentiles and Christians provided they are endowed with charity and love one another, and that only this avails in the other life, nos. 3066 to 3069. Those who are of the conviction that whoredom and adultery are honorable. The majority are from Christianity, seldom from the gentiles, no. 3194.

David was told about the kind of hatred he had had for the gentiles, that Abraham had been an idolater, that the Jews were worse than the gentiles therefore the Church [had been transferred] to the gentiles, and that [it is being transferred] also now to the gentiles, because Christians are worse than they, no. 3675, see *David (David)*. Quakers called gentiles among Christians, no. 3751, see *Quakers (Quakeri)*. How much gentiles surpass Christians in understanding, no. 4330. About gentiles, no. 4401. About the gentiles and Cicero, nos. 4415, 4416, 4417. About Augustus, no. 4418.

Knee (Genu) [I:311]
 see *Loins (Lumbi)*.

Geometry (Geometria). [I:312]
 One who reasons about spiritual matters on the basis geometrical [forms] limits the ideas so that one does not see what is true and good, no. 769.

Gesture (Gestus). [I:313]
 Such as the love is inwardly, such is the gesture body, III. Vol. no. 278, 279 [111a–112a].
 Feelings are accompanied by gestures in outward activities that they produce, such as kneeling from humbling of the heart, tears from innermost compassion, thus inward qualities [are accompanied] by a variety of outward worship. Therefore those who place worship solely in outward acts, and imitate gestures [of worship] are pretenders, as certain preachers also usually do, no. 4099.

Giants (Gigas). [I:314]
 The inhabitants of Venus described, that they are giants, stupid, caring only about earthly things, no. 1450.

²¹¹ Greek for "parental love."

Sword (*Gladius*). [I:315]

Sharp points like those of swords and the like appear thrust down on the head causing terror when disagreement is felt, nos. 929, 934, see *Agreement (Consensus)*.

Glands (*Glandula*). [I:316]

About the spirits who relate to the excretions of the internal organs and the glands, nos. 921 to 925²¹², see *Urine (Urina)*.

Who they are and what they are like who relate to the little skin glands, nos. 1569 to 1572, see *Curiosity (Curiositas)*. Who they are that relate to deadly abscesses on the pleura and membranes, and their punishments, nos. 1761 to 1768, see *Deceit (Dolus)*.

Glory, Glorification (*Gloria, Glorificatio*). [I:317]

I was drawn up into a realm of a certain light, while below spirits were looked at, and it seemed to me [that I was] in that glory as to the head, but not as to the body, and I heard a general singing of choirs of heaven around me. It was a glorification of the Lord. I was kept in that glorification for many hours, nos. 600 to 608,²¹³ see *Heaven (Coelum)*.

Some raised up into heaven among angelic spirits, from there saw not the literal but the inner meaning, which they said was the glory of the Word, nos. 2054, 2055, 2058, see *Word (Verbum)*. A general glorification of the Lord was heard so great a joy of happiness some said that they could not endure it. It was from the liberation of mankind from hell through the coming of the Lord in the world. It was so general that even some in a certain hell desired to glorify. The next morning there was a calm tranquility, no. 3029. Someone among the most learned of the world had an idea of heavenly joy that it was the luster of glory, about which no. 3348, see *Heaven (Coelum)*. Singing and glorification of the Lord is an effect of blessedness, no. 4176.

Levels (*Gradus*). [I:318]

That there are three heavens, one can see but that each heaven has three levels we may conclude from the senses in the body to which they correspond. In the body there is touch, taste and smell, and there is also hearing, sight of the eye, and inward sight, no. 2191.

Grass (*Gramen*). [I:319]

About sawyers of grass, nos. 575, 576, 577, see *Sawyers (Serrarius)*.

I saw a field where there was a great deal of grass, and there was ripe grain of wheat and barley. What does its being on the other side of the Euphrates mean, no. 2701, 2702, see *Knowledge (Scientia)*.

Grace (*Gratia*), [I:320]
see *Mercy (Misericordia)*.

Footsteps (*Gressus*). [I:321]

Thought, will, actions, steps and footsteps are controlled by the Lord by means of angels and spirits in the very least details. I was led in this way and was still going around with people just as before, with no one noticing, *WE* 943 [5a]. In general, that people on earth are controlled by spirits, and that they obviously directed my footsteps and all the movements of my body, and how at that time that they think that they are willing, acting and are the people [they are controlling] | Vol. no. 1149 [11a].

²¹² ms. 926.

²¹³ ms. 609.

The inhabitants of Jupiter do not walk upright, but creep in their own way, with their face looking forward. Therefore their spirits seem to themselves to be swimming, no. 520. How the inhabitants of Jupiter walk. They stand on their feet and help themselves with their hands, which was seen, no. 559. How the Jovians walk, that they do not creep, and also how they sit, that it is natural, and it involves that they are of the earth, and at the same time look toward heaven. But that the erect position of the body, learned in time, is artificial, no. 567. About their many steps, no. 573, see *Jovians (Joviales)*, and also, nos. 582, 586, see *Jovians (Joviales)*.

[continuation p. 937 s.v.] **Footsteps (Gressus)**.

That spirits control [my] will, so that I seemed to be willing and not willing. It was illustrated by the opposing operations of spirits. When I walked, I became more fatigued. But when they directed my strict steps amicably, I was as it were carried up on steep stretches, no. 1907.

Taste (Gustus), [I:322]
see *Appetite (Appetitus)*.

Plaster (Gypsus). [I:323]
Those who are within walls coated with plaster, no. 943, see *Revenge (Vindicta)*.

Gyre (Gyrus). [I:324]

The gyres of the activities of spirits and angels, WE 5179 [191a], see *Form (Forma)*.

About choirs of spirits and angels, and their harmonies, unity, forms, whirling and back and forth movements in speaking and acting, which image the beauty of things heavenly and spiritual. Also, about the heightening of happiness from many united into heavenly forms by the Lord, no. 86. See also *Rhythm (Rhythmus)*, *Choir (Chorus)*, *Form (Forma)*.

[continuation p. 395 s.v.] **Gyre (Gyrus)**.

There are some who have the punishment of running around in various gyres and of being weighed down by things they carry back. This produces distress, for those who understand truths, but still allow themselves to be drawn back by their yearnings. This was the case with a woman who joined [like men] in the understanding of religion, no. 436. About the heavenly and spiritual forms formed by angels, that is to say, gyres, and about their portrayals and mental images, and also their unanimity, besides their inflow into the provinces of the grand human being, nos. 489, 490, 491, 492, 493, 494, 495, see *Form (Forma)*. About the angelic gyres, or rather, choirs from the Mohammedans, nos. 512, 513, 514, see *Form (Forma)*. About the circle from outer or inner sensual elements to matters of the will, and from matters of the will into act which in those who are governed by themselves, are turned into evil acts, but in those who are guided by the Lord are turned into good acts, no. 757. Those who worship only holiness, like that of masses and prayer; that they spin around to the point that their nudity immodestly appears, nos. 836 to 841,²¹⁴ see *Holy (Sanctum)*.

Those who constitute the Liver near the head work through gentle orbital gyres for its highest function of separating pertinent elements, no. 1008. There are introductions into spiral motions so that they may stay [amongst their companions], so that they may they may speak together, and also [think] what is true and good, and so on, which at first happens by force, but they become accustomed, no. 1015. These are portrayed in the internal bodily organs, no. 1015½. Then at last through various kinds of vexation they finally are united in different ways, no. 1016. Those who relate to the hepatic bile act through finally uninterrupted spiral motions, nos. 1017, 1018, see *Bile (Bilis)*. Those who constitute the

²¹⁴ ms. 842.

lymphatics, their spiral motions are weak, quick, like flowing water, no. 1019. Introductions into spiraling gyres, so that outward qualities may agree with inward ones, what they are like, nos. 1030, 1031, 1032. About those who do not allow the existence of inward qualities, when they were removed from their habitation to a dark Chamber, which happened with a turban wound on their head, and on the way various golden splendors and beautiful women were seen, n. 1183, see *Inward Elements (Interioria)*. Someone deceitful prayed to come into different societies, into which he was also sent. But he was recognized as being deceitful and a murderer. Sitting, he was whirled around twice and was punished, [nos.] 1257 to 1266, see *Kill (Interficere)*. There is a punishment of being whirled around like a wheel, to the point when they look like a garment, and their arms like sleeves of clothing without bone and flesh. They are those speak truths for the purpose of being present in companies of the good, but they store up cunning which appears openly. For spirits from the Lord know what those whom they meet are like. It is different if they think they know this from their own power, nos. 1485, 1486, 1487. Those who draw conclusions about spiritual things from scientific principles and from without, they operate not by gyres, but by meander-like, reciprocal motions, which, to be genuine, must bend around into gyres, no. 1631, see *Artificial (Artificiale)*.

In my sleep a ship was seen, to which horses were hitched, which was driven in a spiral by the shipmaster. It was submerged at will. What these things symbolize, nos. 2240 to 2246, see *Idea (Idea)*. It was observed that the flow of endeavors and forces in the world of spirits is by the helical form from left to right, toward centers, no. 2318, see *Heaven (Coelum)*. The spiritual and heavenly circumgyrations are incomprehensible, no. 2810, see *Place (Locus)*. About certain who were introduced into the first plane of reformation by being folded back and forth, or a kind of rending, by evil spirits, and that in this way they were introduced into gyres like those of the angels, about which, no. 3391 to 3394, see *Regeneration (Regeneratio)*. It was shown by living experience that such introductions into swifter and as it were continuous gyres are to appearance into the breathing, for thus when inward breathing has been given, they can be present in angelic companies. From this [the spirit] is led into inward perceptions, for ideas are the intervals and variations of the types of respirations, no. 3399. About the rhythmic speech of angels in gyres, that all agree unanimously, what it is like, many things about it, no. 3423, see *Speak (Loqui)*. I observed that general rolling motion of gyres coincided with the heavenly breathing, which in the ratio to my own is as 3 to 1, see 3989.

Dwelling (*Habitacula*²¹⁵),
see also *Habitation (Mansio)*.

[I:325]

<**Hebrew** (*Haebreus*).

About the Hebrew Language, see *Language (Lingua)*.> [See *Hebrew (Hebraeus)*.]

Heredity (*Haereditarium, Haereditas*).

[I:326]

The hereditary character from the father develops later, from the mother more quickly, II Vol. no. 59 [37a]. Jews in the other life want "to inherit the earth" to mean to inherit heaven, III Vol. no. 4455 [273a]. There is nothing but evil in mankind, therefore, if the Lord were to desert [anyone], for a moment, whatever evil [in them] would break out, III Vol. no. 5446 [315a].

That the sensitivities of the father and the mother are born with, and in the offspring, but the father's are more inward, therefore they develop after a longer period of time; while the mother's are more outward, wherefore they develop within a shorter one, no. 83. What those are like who, deprived of understanding, act from their nature, and then enter into spiritual things, nos. 372, 373, see *Nature (Natura)*. To be distributed according to their hereditary lot, is for those who are being let into heaven, no.

²¹⁵ ms. *Hibitacula*.

703, see *Heaven (Coelum)*. Hereditary evils pass over into children and grandchildren; the hereditary evils in little children are tempered just as the colors of the rainbow, in others differently according to their acquired characteristics, nos. 1310, 1311, see *Color (Color)*.

Heaven was suddenly closed, from the doubt of some that because their inward parts were not defiled, although the earthly regions [of their minds] were, they were consequently pure and holy. But they were instructed, that a full agreement [of their inward and earthly elements] never can occur to eternity, nos. 2157 to 2159, see *Correspondence (Correspondentia)*. Hereditary evil increases successively from the first parent by the evil acts of each one, so that a person and spirit is nothing but evil; but more prone to one evil than another, nos. 2424 to 2427, see *Evil (Malum)*. Hereditary evil causes a person to incline to all evil, but bringing evil into act causes a person to incline to one, more than to another, which is the person's own. So it is that little children incline to all evil, but it is from putting them into act that there are so many diverse kinds and species of evils, nos. 2453, 2454²¹⁶.

[continuation p. 241 s.v.] **Heredity (Haereditarium)**.

That hereditary evil condemns all to hell, because they have nothing but evil, but they are freed by the Lord by mercy: their evil acts, that is to say, their acquired evils, are what torment them in the other life, no. 2486. The innermost and very inward parts have been preserved by the Lord in a state of integrity, but the inward parts, which are earthly, and also the outward and external parts are nothing but evil, nos. 2487 to 2490, see *Evil (Malum)*. The pleasure of adulteries and cruelties, also affects the innocent, is because, the human race from heredity, although it is innocent, still feels pleasure from this, when otherwise they should feel nausea, nos. 2622, 2623, see *Adultery (Adulterium)*. The offspring of those who deflower virgins without the purpose of marriage and offspring is worse than the offspring of others, because they derive that quality from the parent. Therefore, not many are born from such people, nos. 2704 to 2710, see *Virginity (Virginitas)*. The lust of raping immature girls, yea, little children, today spreads hereditarily into their posterity, therefore, the last times are at hand, nos. 2711, 2712, 2719, see *Virginity (Virginitas)*. Because hereditary evil today is worse, so that the little acquired by practice now has more of evil within it, there is therefore now need for the Lord's more direct help; and for more spirits, seeing they go more against order; for those things that flow according to order, such as the organs and viscera of the body, have no need for the direct presence of spirits, no. 2839. I realized that after the flood mankind was turned upside down, namely that there remained dreadful pleasures in tormenting the Lord, but the knowledge of religion was separated, in such a way that this heredity was gradually diminished in posterity, spoken of, nos. 3376, 3377, see *Church (Ecclesia)*.

Little children, [who are now] adults in heaven, are nothing but evil, even though they have not contracted it by practice, but hereditary evil continually bursts forth and produces falsity, especially such as the heredity, which had been the parents', an example, nos. 3547 to 3548,²¹⁷ see *Little child (Infans)*. Little children who grow up in heaven have predominant passions, which spring forth, therefore they are let back into the world of spirits so that they may develop an abhorrence for them, especially so that they may learn that in themselves there is nothing but evil, no. 3709, see *Evil (Malum)*. It was realized that before [any evil] becomes actual, one should beware of doing that evil, for as soon as it goes into act, it becomes customary, then habitual, and finally second nature; then it passes into posterity, no. 4080. How female magicians attach themselves to mental images, which [come] from heredity, under the Occiput, nos. 4517 to 4520; that hereditary elements draw us to hell, but that we are restrained by the Lord, nos. 4521 to 4523. If mankind were without heredity, it would be born into all good and truth, nos. 4635[a], 4636[a].

²¹⁶ ms. 2454, 2455.

²¹⁷ ms. 3549.

Harmony (*Harmonia*).

[I:327

The kingdom of the Lord or Heaven was portrayed before me, together with the union, harmony, inflow, and happiness of many: and also a ladder of angels was seen as with Jacob, *WE* 541 [4a], see also *One (Union) (Unio)*.

That from concord there is Light, from discord shadow, no. 84. About choirs of spirits and angels, and their harmonies, unity, forms, whirling and back and forth movements in speaking and acting, which image the beauty of things heavenly and spiritual. Also, about the heightening of happiness from many united into heavenly forms by the Lord, no. 86. See also *Agreement (Consensus)*, *Unity (Union)*, *Love (Amor)*, *Society (Societas)*.

That many spirits and angels from a wonderful harmony make one; they think, speak and act together as one. This is a source of their pleasure and happiness, nos. 289, 289½.

It is acknowledged in Heaven that in heaven there is unceasing variety and that from the variety there is harmony, as if [they are] a one, and from this there is happiness, no. 348. Good spirits are distinguished from evil by their warmth, by their gentleness of acting, by their gentleness of speaking, and also especially by the harmony in their circles, in which they are exquisitely recognized, experience, no. 578. I was drawn up into a realm of diamond-like light as to the head, but not as to the body. When I was there and sent back into imagery of a grosser feeling, that is to say, pertaining to the world, they said that it looked to them as if I was falling down, and when into certain earthly [imagery] having to do with the body, that this looked to them like clouds, no. 607, see *Heaven (Coelum)*.

[continuation p. 588 s.v.] Harmony (*Harmonia*).

When spirits come into the other life, they pass through various groups until they associate with their like, for they are examined, both openly and secretly by spirits as to what they are like, no. 816. When they are explored by inward spirits, then what they are like is known from the discrepancies, which is an inward judgment, no. 1209. Disarray arose in the world of spirits, arising from the reasoning of many, of disagreements, a kind of mental image of the last judgment; and with societies as it were dissociated, it is like the confounding of the lips—a chaotic mass [of opinions] about certain truths. There was a murmur of many all talking and thinking in diverse ways, and the one not knowing what the other [was saying and thinking]. This was around the head, like that of water making a sound. Then the clash between reasoned arguments and truths was heard as an army of chariots and horses, or [of very many] on the streets, this being in the region of the left temple. Then a rasping sound turned back and forth, which was a battle of the truths of religion with reasonings, above to the right, nos. 1316 to 1319. Between the jumbled clashing there were those who spoke with me in unison, what they meant, nos. 1320 to 1330.

If a single element did not regard another, but itself, there could never be a harmony, and so not any beauty, no. 1837. Pleasures are nothing but the results of harmonies, even from things that are contrary acquired from habit, such as [the pleasures] of some in discords, no. 1963, see *Pleasure (Jucunditas)*. From the mere thought that many were entirely one, then the world of spirits and the angelic heaven shuddered. But every oneness is formed of a harmony of many, thus through societies, nos. 2015, 2016, see *Variety (Varietas)*. The most minute details in heaven proceed just as is pleasing to the Lord, clearly shown, nos. 2321 to 2324, see *Lord (Dominus)*, and also nos. 2315 to 2318, see *Heaven (Coelum)*. A oneness can never exist without a society of many, and societies of societies, even of inward groups, that flow in, and that happiness results from this, no. 2405, see *Love (Amor)*. About the rhythmic speech of angels in gyres, what it is like, that there is a harmony of all, many things about it, no. 3423, see *Speak (Loqui)*.

Spear (*Hasta*). [I:328]

About the Jews who are let under the fine veil, and by the point of a spear in the hand of an angel they break out together with the veil, no. 745, see *Jews (Judaei)*.

[continuation p. 664 s.v.] **Spear** (*Hasta*).

About a spirit of the Peritoneum who swelled enormous, with a spear and terror, so that the kidney [spirits] fled, no. 991, see *Peritoneum (Peritonaeum)*.

Hebrew (*Hebraeus*). [I:329]

About the Hebrew Language, nos. 1951, 2414, 2631, see *Language (Lingua)*.

Liver (*Hepar*). [I:330]

The formation of the liver from experience, that [it is formed] of those who, in keeping with its workings also have something of innocence, no. 368. Who they are who relate to the biles: pancreatic, hepatic, cystic, no. 893.

Those who constitute the liver are near the head, [working] through gentle spiral and orbicular motions, pertaining to its office of separating the best, no. 1008. The functions of the Spleen, liver and pancreas are to cleanse the desires, but of the kidneys falsities, therefore those are within the peritoneum, no. 1010.

[continuation p. 680 s.v.] **Liver** (*Hepar*).

Spirits of the liver, who are magicians, mingle things honorable and dishonorable; spirits of the pancreas, the qualities of propriety, that is to say, the formalities of honorableness, depending on the function of their mixing, no. 1011. About those who constitute the hepatic bile, nos. 1017, 1018, see *Bile (Bilis)*.

Jerusalem (*Hierosolyma*). [I:331]

That the Jews seem themselves to be scurrying through the streets of Jerusalem, which is a miserable [city], no. 476. The dragon with his gang was cast out into the province of the tail. They are in old Jerusalem, and from there they aspire to higher things but in vain. They pour forth blasphemies against the heavenly [province], but they fall at the region of the tail, experience, no. 501. About the two Jerusalems of the Jews, one at the left in front of Gehenna, the other at the right, nos. 723 to 732, 749 to 754, 745 to 748, see *Jews (Judaei)*.

[continuation p. 728 s.v.] **Jerusalem** (*Hierosolyma*).

Some [spirit] from Jerusalem near Gehenna approaching at the left like a cloud with stars, speaking with me at my left ear, but as if within himself, no. 1195. He said that he was a Rabbi and that the streets of the Jerusalem were only mud, and that mud was offered him to eat, no. 1196, see *Jews (Judaei)*. About the kind of robbers there is between both Jerusalems, who hang people [like] slaughtered sheep, nos. 1250, 1251, see *Robber (Latro)*.

Abram said that he did not know where the Jews go after they have been with him, that there are many in filthy Jerusalem, whom he could indeed call together, however this happens with permission, no. 2875, see *Jews (Judaei)*. I spoke with the Jews, that the land of Canaan and the new Jerusalem symbolize heaven, no. 2878, see *Jews (Judaei)*. There were quite upright Jews wondering why Christians speak so much about the heavenly Jerusalem, David and Solomon, about them, no. 2881, see *Jews (Judaei)*. When the dragon calls the Jews together he betakes himself to filthy Jerusalem and then says one thing when with some and thinks another when with the Jews but this is known at once from his speech, no. 3042. I saw spirits of the ancient Church, or from the descendants of Noah, who were like a

cloud being brought toward the side of the old Jerusalem, spoken of, nos. 3385 to 3388, see *Church (Ecclesia)*. The dragon together with the Jews were hidden in the filthy Jerusalem, in the darkest part, for protection from spirits who were able to attract him, no. 3409, see *Dragon (Draco)*.

A murderer was coiled and sent toward the filthy Jerusalem, into a miry swamp, from where he declared that it was full of dung and filth. He was seen as it were on the roof of that city, no. 3559.

Dutch, The (*Hollandi*).

[I:332

[*continued in the unalphabetized manuscript p. 1113 s.v.*] **Dutch, The** (*Hollandi*).

There were invisible spirits rising up from below, at the back, like a cloud. The stench of teeth and of burnt bone was smelled. It was said that they were Dutch. They are invisible where there is a spiritual aura, but visible where there is an earthly one, because they do not think at all about spiritual matters, nor believe in a hell, nor a heaven, nor the spirit, no. 3498. They strove with intense effort for a long time, for many hours, to keep anything concerning them from being divulged, preventing them variously cleverly and skillfully from being exposed; not telling lies, nor covering up with falsities, but there was a kind of deceit, so that they might take things; which practice they acquired from their life in the body, in that they had similarly gotten possession of the goods of others, no. 3499. Their life consisted in business, not so much in money and merchandise – the life of relatively few of them, in buildings and in food. They said that they do not desire to defraud the Jews of anything, whom they like (but all others not so much) for this reason—that they were considering their wealth belonged to them, no. 3500. They have no love of the neighbor was shown by a little child whom they wanted to kill, thus the innocent. A certain mother was seen to kiss her little one, but I was told that the love is like that also with brute animals, no. 3501. Upon arriving in the other life, they dwell in palaces, but they are successively changed into lowly houses, and then into none, and they go around asking for alms, but expelled from societies, they are penalized; so their life is changed—finally into the corresponding foul odor of teeth, no. 3502. They made a pretext of many things: that they could not do business and be saved, unless they would give all to the poor, and unless they would carry the cross; and that the common good of their republic would require this; but it was said that there are rich business people from them who are in heaven, and that business does not impede, but because they are of such a mind set to want to seize all the goods that they had without conscience, [it was said] that they confirm themselves by such things against the inward sense of the Word, no. 3503. Their punishment was heard, of dismemberment as to the loins, the chest, and the head, no. 3504. They did not acknowledge the Lord but some Supreme Being. They derived such an idea from the varied fortune of their business experience, which is the reason they also pray, and worship as others do, no. 3505. It was said about their Republic that they do nothing for its sake, for if they could get greater riches elsewhere they would abandon it: and that business does not prevent the fact that they can live in such a way that they may be saved, besides many more things, no. 3506. They are earthly spirits, ignorant as to what spiritual life is, scoffing at those also, who discuss spiritual life. Therefore in the spiritual realms, when examined by angels, they appear like rows of teeth, their faces pulled back above, no. 3507. They have such a life that they do not esteem any except the wealthy, not what is honorable, devout, learned, friendly, no. 3508. It was said to them about eternal life, that life in the world is respectively hardly a point, which they acknowledged, no. 3509. They were scarcely visible to me and to spirits, and yet they were present and acted very strongly, to prevent me from writing anything about them, and also [acted] against inward things which they ridiculed, no. 3510. The reasons that they were scarcely visible, although they are earthly, are that they may keep silent, think and conceal their plans about others; for about anyone they see they judge among themselves the character as to whether there is lucre from him. Another reason is that they think in their own way, i.e. that there is a supreme being; and also that they do not tolerate statues and images in places of worship, so they do not acquire grosser mental imagery. When an image was displayed to them, they wanted to flee away, thus wanting to be in invisible notions, not even in seeing there are inward parts of the Word, ridiculing such people as insane who speak about similar things. Their earthly nature was depicted by some clear shallow water, between [the observer and] a looming object touching the other side, no. 3511.

The more refined of them were raised up among inward spirits. From there their speech was perceived waving, which was refined so that it was hardly understood. They were portrayed as a sparse shining cloud in which they were wholly as to head, body, feet, no. 3512. They are not instructed the way others are, but when they have wandered about for a long time, as beggars, they begin to think what must be done. At this point they are instilled with higher knowledge of faith by the Lord, but in such a way that they may be left to think. This they bring from their life in the body, that they seize upon safe plans. And when they have in this way confirmed themselves and perceive that the Lord rules the universe, they are more constant than others, nor do they allow themselves to be darkened and led away by reasonings, especially those whose life had been business, not so wealth, nor a lavish lifestyle, nos. 3513[, 3514]. They are at first more stubbornly repugnant to the tenets of faith than others, and do not allow themselves to be convinced by demonstrations and experiences, by which they are not moved; but are continually silently resisting, not by contradicting anything. It was shown vividly by the clash of their aura with the aura of those who had faith, spoken of. They appear clad in loincloths and garments like people on earth, no. 3515. They do not have the Republic at heart. They were let into a state of mind of their life, then it was realized that they not only were trying to seize everything that was Republic's, but also everything of all in the Republic, and so to migrate from there, not caring at all if they should perish. So it was shown that the reason was an afterthought: it was thus also shown to them that they were entirely opposed to love toward the neighbor, not caring at all if they would deprive families of all their goods so that with their little children they would have to go about naked, begging. So with them there is nothing but evil, no. 3516. It was perceived that they had no idea of heavenly joy except from the earthly one, no. 3517. When they heard that they could not save themselves, they thought they were to hang down their hands, but by an example it was shown to them that the case is otherwise, spoken of, no. 3518. They called their priest worldly because they lived at home just as they do, therefore they could not understand that the heavenly may be granted by them: they regarded the doctrine of faith as the worse stock's bond of conscience. Their business life was portrayed as a life of wintry light. I felt a chill from it in my foot and knee, no. 3519. What their faith is like and how with difficulty they are able to be led to faith was vividly shown. There was a certain person who having recently died was raised up into heaven by angels. Although they clearly saw that, nevertheless their aura of incredulity was such that they would not believe. But afterwards they were driven by envy, that they would be standing below while others were being raised up into heaven, more spoken of, no. 3520. I then spoke with them, [asking] what they would think if they were to see someone dead raised up from his funeral bier, because they say that if they saw a dead person speaking with them they would believe. From their own thought, in which they were held, they replied that they would think first that it was fraud. If they were convinced that it was not fraud, they would think that it had been a secret communication of the soul of the priest with his by which he lived again. If they had seen this repeatedly, they would think that there was some secret they did not understand, because in nature there are many things that we do not see how [they happen]. Thus they would never believe that was done by a heavenly force. From this their faith was examined, that they believe neither that hell exists, nor heaven; and also that there is no faith from miracles, as with the Jews, spoken of, when they received manna every day, no. 3521. Their life was shown by this, that they were let into the state of their life, which was as a light of snow, thus it was a life opposite to the life of love. They were let into that light and at the same time into the state when their every business activity was meeting with success. Then they were saying they were engrossed in their own delights and in their heaven. But I felt the chill of that life around the left side of my head. They, however, did not feel the cold but warmth, which was communicated to me affecting the left side of my forehead and my cheek. But their life is turned into ice, and their splendor into miseries. Until this happens, they are not affected by spiritual things, no. 3522. Some from their nation who are in heaven spoke with them and said that the primary law is love toward the neighbor and that without love toward the neighbor, no one can come into heaven. They replied that business does not permit this, but they received the reply that they had been much richer than they were, but that they had looked to the common good as their end, and love toward the neighbor, and engaged in trade for the sake of performing a use in the world, and had not placed their heart in those things, adding that in the other life there is no respect of persons, whether it be a poor person or a rich

one, no. 3523. With others, or [aroused] by others, which was unknown to me, they plotted wickedly looking to destroying inward things and marriage love, no. 3526, and also 3523ff. Dutch spirits operated into the inward parts of my Tongue, not like those who reject inward things, for they certainly do not care about inward things, but nevertheless they do not reject them, no. 3974.

Murderer (*Homicida*).

[I:333]

see *Kill* (*Interficere*).

Person on earth (*Homo*).

[I:334]

That evil demons and spirits are let into the world of spirits and sustain people's lives, since they are like this, I Vol. no. 986 [7a]. Speech with those who have died, [I Vol. no. 1003] [8a], see *Dead* (*Mortuus*). In general, people are controlled by spirits, and that spirits openly controlled my footsteps, and all the motions of my body, and how [they were able to do this], and that they think they themselves are the people willing and acting, I Vol. no. 1149 [11a]. The human race would have perished unless the Lord controlled the universe, I Vol. no. 1396 [18a]. Spirits think they are the people [with whom they are]. But it is otherwise with me. [But they know they are not] as often as reflection is given to them, II Vol. [no.] 135 [39a]. There were many conversations of spirits and angels with people long ago, and that there were many methods of revelation, and that afterwards heaven was closed to mankind, II Vol. no. 181 [42a]. A spirit can present a known person before someone and persuade the individual that it is the same one, when yet it is another, III Vol. no. 5021 [296a]. Outward spirits are ignorant of any interaction of spiritual elements with those of nature, thinking they are people on earth, III Vol. no. 5227 [306a].

The spirits that have been placed next to someone take to themselves the person's knowledge and memory, and this causes them to think they are that person. Still, each one possesses its own desires or nature, and consequently cannot take on the person's nature, nos. 3, 6. When they are not being spoken with, spirits do not know otherwise than that they are the people [they are with], no. 18. Earthly spirits think they are people on earth, furnished with bodies, and therefore want to be regarded as such. However, it is not the body that makes the human being, but the mind, or understanding and will; and that consequently good spirits and angels are human beings, no. 21. Mankind has been given the ability to command evil spirits, not to be commanded by them, nos. 47, 48, 50. Spirits think that they are people on earth in every respect, no. 58. Spirits take it very hard that they are controlled by a person on earth, no. 58, in the margin. Spirits were pleased [to think] that spirits control people, and that they are the person [they are with]. But they were displeased that the person replied, and was investigating their character, and controlled them, no. 68.

[*continuation p. 109 s.v.*] **Person on earth** (*Homo*).

From curiosity spirits want to know everything, so that they also inquisitively arouse all and the least things in a person's memory, and this process cannot be stopped, no. 58. Spirits and angels have a sense-based memory from the person they are present with, no. 78. A person on earth is a spirit clothed with a body, no. 82:1. A person on earth cannot live without being governed by means of spirits: for which reason [the Lord,] who rules spirits, rules the whole human race, no. 82:5. A dream appeared to spirits not to be a dream, but something carried out in wakefulness, and they would hardly believe [it was a dream] before it was proven. This also shows what the life of spirits in connection with people on earth is like, no. 89. The spirits with me could tell that they were not people on earth, and this by our speaking to each other, and by our separation, which I was sometimes allowed to experience quite keenly, no. 80. How spirits present with other people see through the eyes and hear through the ears, in whom [the spiritual world] has not been opened, nos. 92, 93, see *See* (*Videre*). Without humankind, order is not complete, no. 93. The Lord Alone is most perfect order, that is, Order, no. 93. Evil spirits want

especially to control people, and when this is not allowed, after fighting over them, they go away, no. 104. The spirits present with a person are like the person, well-informed in one who is well-informed, uncultivated in one who is uncultivated: for they are unable to arouse in the person any but those characteristics which agree with their own nature, no. 120. Many spirits are around a person, the one not knowing the other. Each one supposes that he is that person. They come, they go away - but from where, to whom, [and] from whom, they do not know, believing they have come on their own, that they have always been there, and always will be, no. 123. Evil spirits hold people in murderous hatred, and they strive for nothing but their destruction, except when they imagine themselves to be the person [they are with], no. 127. A person's spirit is in a more perfect state when separated from the body to which it had been attached, no. 129. Every evil spirit wants to subject someone on earth to himself as a most lowly slave. Consequently, if the Lord were not in complete control, people [on earth], possessed [by spirits], would instantly perish, no. 133. Spirits were amazed that mankind lives in such ignorance about their own soul and about the individual faculties that constitute their life, no. 139.

All are ruled by the Lord, all the human race through spirits; indeed, [it is led] toward the final goal by way of intermediate ones, no. 145. An experience worth observing about the inflow of spirits into a person's thoughts—of those who are near and of those who are further off, no. 159, see *Thought (Cogitatio)*. All people are ruled through spirits because they live contrary to order, otherwise they could not have been capable of understanding, no. 167.

That spirits think they are people endowed with organs and members just like a bodily earthly person. They are displeased when something different is said. Besides, such [feelings] can be induced on them through portrayals. The reason that they have this supposition, no. 207:1. I was sent back almost into my original state; spirits were then able to speak with me and to perceive my thoughts, but not to perceive anything through my bodily senses, no. 207:2. Evil [spirits] are admitted into the world of spirits. It is done for the sake of the human race, lest they perish from torments of the conscience, no. 218. Spirits, who on first coming put on all of my memory, not knowing otherwise than that they always had been with me, no. 267. That spirits believed themselves still to be living in the body, and they wonder that they are in the other life, no. 296. In the other life they at first do not at all know otherwise than that they are in the life of the body, no. 319:1. Mohammed said that he thought he was living on earth, just as did also the Mohammedans with him, and although he is informed, that he still reverts to such [a belief], no. 346. Souls do not suppose otherwise that they are in the body, but when reflection on many things is granted to them they know that they are in the other life, no. 352. Spirits think they are equipped with a body and its outer and inner members, and that they are dressed in clothes. Something about their form, that that it is also human, no. 355. A person after death loses nothing. They have senses, appetites, desires, heat, cold, sweat, feel their clothes by touch, nos. 364, 365. The Kingdom of the Lord is the likeness of one man with all its members, no. 366, see *Heart (Cor)*, *Lungs (Pulmones)*, *Kidneys (Renes)*, *Liver (Hepar)*. An endeavor of the grand human being acts into every single aspect of a human being, no. 369. Because a person's filthy mental images are portrayed by various wild animals, when they have been reformed by the Lord, they are turned into human images, varying in beauty, for every mental image reflects a person, no. 378. About idol worshipers, who seem to themselves to be turned into very small animals, and build small houses, and afterwards into forms like those of humans, with a head looking out on both sides, and their purging having been completed, they are carried off and instructed, nos. 392, 393, see *Gentiles (Gentes)*. About the state of a person a short time after death, no. 400, see *Spirit (Spiritus)*. There are three kinds of people and spirits, namely those who like the wild animals of the forest are against all order; those who like the beasts are up-right but not from faith; those who like human beings, because they [act] from faith, are merciful, no. 413. Tens of thousands of ideas flow into one idea, consequently of spirits, thus from the collective, with each person according to the arrangement of the spirits in particular and that each spirit and angel is a center, into whom there is similarly an inflow from others, no. 485. About the collective inflow into every single idea of a person,

and in particular with every single person, no. 485, see *Inflow (Influxus)*. All feelings [derive] from the One and Only Love, Who is the Lord, and that from Him they constitute a heavenly and spiritual form, from this the lives of all things, and from this the order of all things, thus the greatest human, no. 486. The whole heaven and the world of angelic spirits, and people's truths of faith, are a Greatest human being, to which the single parts in a human being correspond, and his outward things were dominating over the inward ones, and thus that the human race on this earth would have perished if the Lord had not come into the world, no. 488. The portrayals and imagery of the of the angelic choirs are comparable to the provinces in the greatest human, which correspond to the inward and outward members of a person, no. 493. In the greatest human there are in general two kingdoms: the heavenly pertains to the heart and the spiritual to the lungs. They are united in a wonderful manner, no. 499. A person on earth cannot undergo the punishment of being pulled apart as a spirit can, but in its place another [punishment], no. 515, see *Temptation (Tentatio)*. A person cannot be sent under the veil like a spirit, but in its place sustains another, no. 516, see *Temptation (Tentatio)*. On the planet Jupiter spirits speak with people on earth, no. 518, see *Jovians (Joviales)*. The Jovians worship the one only Lord, and they look for Him, and they know that He is Human, because He has appeared to many as Human, no. 523:1. The Jovians were asked about the Lord, whether they know that He is Human. They said that they know that He is Human and that He Himself is the Supreme One, Human and God, Keeper of all, no. 531. Among the Inhabitants of Jupiter when a spirit speaks with a person, a person is not permitted to speak with the spirit, only [to say] this, that he will do so no more, he is not allowed to say more, and he is not permitted to tell anyone what the spirit said, nos. 543, 544. Spirits who stand at the back believe that they are in every way the person and if it were allowed they could be with the person in his body once more in the world, just like those who were possessed, so that they desire to speak from themselves with others through the person, which [I know] from experience, no. 557. Jovian spirits could understand those things which I wrote which I read although writing does not exist with them, no. 562. When Jovian spirits speak with a person, that they hold the area of his face around the lips stretched out, mouth open, and face ever cheerful and laughing, from experience with me, no. 569. Spirits for a long time do not know otherwise they are in the life the body, and because consequently they bring to mind friends and acquaintances, it is granted by the Lord to speak and associate with them, nos. 610, 611, see *Acquaintance (Notus)*. I have spoken with many acquaintances, [known to me] in the life of the body, and they wondered that they had not known, and that others do not know, that they come among spirits at once after death, thus that there is a continuation of life, no. 621, see *Acquaintance (Notus)*. Spirits and angels are recognized from their situation in the grand Human being, but the evil are outside the Grand Human being. But still they are situated according to their fantasies. They hold that position wherever a person turns: toward the right on the level of the face, the good; to the left on the level of the face are the evil; toward the left below, Gehenna, toward the right below is a swamp: beneath the feet is the earth of the lower ones; above the head depending on the height are the proud, no. 636. Those [come] from behind desire to command; those at the left side, lower down, are those who desire to chastise; to the cerebrum [come] angel moderators; inwardly in the person, those who are good, no. 637. Deceitful [spirits] who lay traps by a wicked inflow into desires. They appear high toward the front, no. 639. There are spirits who are deceitful, who at the same time are delighted by magical tricks. They are on high in the zenith, no. 641. After death people lose nothing except the grossest elements, no. 662. There are two kingdoms in the Greatest Human Being: to those things which belong to the Heart, Heavenly things relate; which are of the Lungs, Spiritual things relate, no. 665. All and the least things relate to some Internal Bodily Part, Member, organ, no. 666. A result of this is an immeasurably great variety, no. 667. They are transferred into better situations in the province as they are perfected, no. 668. Those assigned to the province of the Mouth, that in speaking, when they are perfected, do not indulge in the desire to speak except on account of what is useful, no. 669. A golden coin was seen, which was given to someone who was in the province of the mouth, meaning that he can be transferred

into the province of the heart, no. 669. The province of the eye is nobler than the provinces of the rest of the senses, no. 670. The province of the Mouth looks both to the stomach and to the lungs, no. 670²¹⁸. Spirits excel people on earth in this that they grasp the mental images of thoughts more fully and at the same time the imagination's pictorial imagery, from which they perceive a thing without the mental images of words, no. 684. In a person on earth [they are grasped] much less perfectly. He has closed mental images of personal matters, objects of the senses which limit [them], and desires that absorb them, no. 685. About two known [to me] a few months before they died, that they entirely thought they were living in the body before reflection was given to them; with whom [I spoke]; about the state of souls after death how they are associated with spirits, nos. 690, 692, see *Society (Societas)*. Spirits with those to whom [heaven] is closed do not see through their eyes nor hear through their ears although they think themselves to be the person, not only one but as many together as are present, no. 720. A person does not see, does not hear, does not feel without reflection, various experience, no. 721, see *Reflection (Reflexio)*. The human being has been so created as to be at the same time when in the world also in heaven, thus so that heaven would be conjoined with the world, no. 722. Spirits can raise up from a person's memory whatever is in it, and in a moment, what agrees with themselves; and they also read things that were with me, which and when I did not know of, nos. 796, 797. Those who relate to the Kidneys, Ureters, Bladder, are a little to the left side of the forehead. They are those who are not concerned with inward matters, nor do they perceive them. They become indignant from a certain envy, they are not content with their lot, restless, not deceitful. They think over the things that are said to them, they go away, come back, no. 825. At the left side [appeared] swine joined together, by which are symbolized the phlegmy earthly matters of urine, no. 826²¹⁹. There are those who relate to the outward skin. They brought on warmth arising from exhalations. [They are speaking,] saying they cover all, no. 828. Those who constitute the ventricles of the brain and series from it are angelic. They act and speak pleasantly and aspire to heaven, from which they had been let down so as to be perfected and, heterogeneous parts having been as it were wiped away, brought back. They are overhead a little toward the front, no. 831. Spirits believe themselves to be a whole person on earth, as to rational thought, and as to acts of the body, from much experience, nos. 819, 820. Spirits are educated by the Lord by means of people on earth, with whom they are associated, and indeed in a thousand ways, for they know whatever is in the memory of the person to whom they are joined, nos. 821, 822, 823. Mankind is led by means of spirits, and one spirit by means of others, and so on, without them knowing. Plain experience, consent having been given to me to lead others in this way with them not knowing, no. 842. What a person is like immediately after death, he or she is explored by spirits and brought into company with them, no. 885, see *Society (Societas)*. Heavenly and spiritual elements are distinct in the Greatest Human Being, thus in a person on earth, in whom they are portrayed, about the types of happiness of those [elements], nos. 903 to 906, see *Happiness (Felicitas)*.

A person exists by virtue of tiny fields joined together in order and harmonizing, and also societies in the life, in agreement flowing forth from the love of the Lord, nos. 978, 979, 980, see *Aura (Sphaera)*.

That there are spirits who wholly believe that they are a person earth, and also that they are the person or spirit whom they are thinking about, and when the true person comes, that they are substituted in his place: also others can present themselves through another spirit in this way so that he does not know other than that it is the same one, no. 997. How a person is raised up from the dead, nos. 1092ff., see *Die (Mori)*. The connections of the human body and its members are so exquisitely understood by the angels from a deep knowledge alone of the Grand Human Being, that nothing is hidden, no. 1145½. This one World would little suffice for the Grand Human, no. 1145⅓. Bodily and

²¹⁸ ms. 671.

²¹⁹ ms. 827.

worldly matters withdrew me wholly from the company of spirits, so that the spirits did not know where I was, no. 1166. In the other life societies are joined to a spirit, otherwise than in the life of the body, then a person takes societies to oneself, depending on their purposes. It is different in the true Church, societies are joined to them not for the sake of self-love but of faith and friendship, and also of use, no. 1167. Those who do not acknowledge and open their minds to interiors things not only bring a person to speaking but also to answering, so that they control the whole person, leaving the universal government to the Lord; besides this they consider the person as a servile machine, no. 1183½. Out of [their] room they spoke with me, that they thought themselves to be my body from there, nos. 1185, [1186,] see *Inward Elements (Interiora)*. Evil spirits as it were compete for a person's thoughts with angels, who may win the victory, no. 1205. A person after death retains an appetite for eating, sight, hearing, smell, touch, just like the bodily [senses], so that they think they are living in the world, and because they no longer have cares about, food, clothing, shelter, therefore without desires they can live in peace, no. 1243. About a certain devil who when he lived in the world was thought to be among the respectable, as wise, by others as cunning, no. 1299; about him nos. 1257ff., see *Kill (Interficere)*, nos. 1267ff., see *Hate (Odium)*, nos. 1292ff., see *Swine (Sus)*. The works of charity are a body, and faith a soul, so when the body is obedient and servile, then it contains the prior elements, and represents the soul; it functions in the same way as in the Greatest Human being, namely in the world of spirits and the heavens, and in a human being: when so they obey in their order, then they receive the goodness of heaven. Inward spirits suppose the lower world of spirits to be as it were their body, just as this supposes the human body to be its own: but spirits who desire to be their own masters, do not like this. When so they are obedient and servile, then the heavens and spirits constitute a one. They are reduced to that because the heel has been bruised, nos. 1339, 1340, 1341. There are societies of spirits and angels to which the muscles together with the muscle tissues relate; as a result a human being is a heaven and kingdom of the Lord is evident from the correspondence with the Greatest Human Being. Visible experience around the face and around the tongue. From this [it can be known] that for everyone it is foreseen that a place in a province is allotted, and the more there are, the stronger, more blessed and happier they are, nos. 1362 to 1365. The spirits of our earth especially make up the provinces of the [outward] bodily parts, no. 1435. How heavenly [angels] by mental images understand the whole person to be formed by affection and portray to themselves a tree from a seed, or a seed from sap, and also as a pleasure garden, thus from a heavenly seed, nos. 1470 to 1481, see *Love (Amor)*. Without the coming of the Lord into the world the whole human race would have perished on this planet, no. 1507, see *Lord (Dominus)*. A spirit did not know otherwise than that he had written with my hand, others as well in his society, no. 1533. Mankind was created so as to be able to speak with those who are in heaven and they with them, thus that the human race might be joined with heaven as in the ancient Churches and other planets, but that they were separated is because mankind's spirit immersed itself entirely in outward and bodily things, no. 1587. I spoke about the planets, that there are too few on this planet for them to make up the Greatest Human Being. It was called a stagnant pit, no. 1588. A person is controlled through the heavens from the innermost regions to the outward parts in order, depending on the level of organic substances, nos. 1609 to 1619, see *Inward Elements (Interiora)*. The angels wonderfully know from the Greatest Human whatever there is and can be known of the anatomy of the body, and yet they had known nothing about the one or the other. When they recall it, it seems to them as it were inborn knowledge, thus they are in the beginnings and causes of everything outside or below, which they would not know if the very least parts in a human being did not correspond to the Greatest Human, and if the Lord were not the life of all, and the all in all things of heaven, and heaven of itself an instrument, no. 1625. There is nothing but evil from what is one's own, so that it is not even permitted a spirit to pray from himself that he may do good, nor to think from himself about the Lord, nor to want to be still, but the same things are allowed to people, not to spirits because their condition is different, no. 1637. Marriage love and parental love, come from the Lord's love toward the whole human race in the universe, no. 1683, see *Love (Amor)*. All spirits have their location and station according to quarters, which are never mistaken, and indeed are in

respect to the human body although others also appear in the same place. The same [applies] to distances from the body. They appear horizontally on levels at the sides of the body, above the head, below the soles of the foot, in the earth of lower [spirits]. They also change locations, but still they slip back into the location of their own nature. Locations in the other life do not differ other than as to distance and height, which are appearances, because in the greatest human being they are so presented to every spirit and angel. Through spirits' phantasies these also can be varied, nos. 1699 to 1703. About the inflow of the Lord's life into the grand human being, nos. 1708 to 1714, see *Lord (Dominus)*. And about the interactive relationship of the Greatest Human with man, and with the whole created world, *ibid.* The Lord rules the greatest human being, and disposes all things, illustrated by the soul and the will, nos. 1758 to 1760, see *Lord (Dominus)*. Spirits have no knowledge, but take it out [from the memory] of the person with whom they are, and they think it is their own. Therefore they convince themselves concerning those things about which the person is convinced, nos. 1776 to 1780, see *Faith (Fides)*.

That in the human body nothing exists except what is organic, thus membranous. What is within is heavenly, thus life, which the sanguineous fluids portray, no. 1741. The skin spirits try to take complete possession of a person and put themselves in his place, which was shown to be impossible, no. 1750, see *Skin (Cutis)*.

The people of this earth are corporeal, so that they are unable to know that the body is distinct from the natural mind, and this from the spiritual mind, and this from the heavenly mind, so that a person is an image of heaven. And that there are three levels of life in a person, which correspond to the three heavens. [An outward spirit] cannot even believe that there is an inner person, no. 1827 to 1829, see *Inward Elements (Interiora)*.

[continued in the unalphabetized manuscript, p. 913 s.v.] **Person on earth (Homo)**.

The organs of the body interact with those things which are in the atmospheres, as do taste, smell, hearing and sight. All and the least things of a human being interact with the Grand human being, whose life is the Lord, therefore all things are ruled by the Lord, for the Grand human being is only an organic instrument. From this truth flow truths unlimited, otherwise [they see] mere falsities. One gives life to each and all, which are His organic instrumentalities, nos. 1830, 1831, 1832, 1834. Spirits without reflection given by the Lord do not know otherwise than that they are people on earth. But reflection was given to those who were with me, and they acknowledged that they are spirits, no. 1852. Every person on earth and also everyone in the world of spirits and in the heavens lives through others was shown in a living way to spirits who had not believed this, no. 1868. The main point of understanding in the heavens is that the whole heaven forms a greatest human being, with which all and the least things interact, whose only life is the Lord, no. 1875. A pulling toward the outside by spirits who were outside of me was felt, so that they might hear and be aware of what I was thinking. But when the pulling came from the inside, then those who were outside heard and saw nothing. Then those conversed, who were outside of me, as if they were far off, nos. 1886, 1887. How very greatly spirits desired [to have] power over people and to control them, and do this persistently and treacherously. With others they could not reflect [on the matter], but with me because reflection was given to them they endeavored with great indignation because they knew they were spirits, no. 1890, 1891. People after death do not know that they are in the other life, and people cannot know anything without reflection in the life of the body still less in the other life, nos. 1903, 1904, see *Reflection (Reflexio)*. Spirits are given to a person according to the person's prevailing state of understanding and desire, and they cooperate according to the changes

of state, nos. /1928 to 1931²²⁰, see *State (Status)*. Spirits were very amazed that they were with people, and were with me, that they were in a world; for they do not know otherwise than that they are the people with whom they are, for they come into possession of all things of the person's memory, yet the person is left to him or herself, because the person is in their company just as one of them, no. 1938. People after death are spirits [is plain] from much experience from those who were known to me in the life of the body, no. 1939. This truth is today rejected among hypotheses, that the least thought affects the whole body; and that the least organic part of the human being interacts with the greatest human being, and the greatest human being flows into the least thought, nos. 1970, 1971, 1972, see *Truth (Veritas)*. A spirit excels man in the faculty of thinking because spirits do not think from their own bodily memory and because a spirit puts on a person's bodily memory. They do not know otherwise than that they know and speak from themselves, nos. 1983, 1984, see *Memory (Memoria)*. Spirits are allotted a place according to their state of disposition and mind, and in fact relative to the human body, nos. 1985, 1986, see *Place (Locus)*. To spirits who supposed that I had thought something evil I said that they thought this when those [evil spirits] were the ones, and that the case was like that of an image in a mirror which gives the impression as if it were the person when only they are the phantasies of inflowing spirits, no. 1999. The lives of spirits differ from those of people on earth; that people on earth are roused by objects of the senses. People on earth are linked to communities of dissimilar dispositions. People on earth think and speak from the bodily memory. People on earth deliberate on and take care of things to come on the basis of things past. People on earth do not know the thoughts of others, less do they penetrate into them. Human mental images are linked to bodily elements; but not so those of a spirit, no. 2019. I have spoken with spirits, that the Lord can open heaven with whomever it pleases Him so that he may speak with spirits, from experience. I was let exactly into the state of a person and then that I was sent into the memory of some spirit so that I might know what I did not know, just as spirits do in my memory. Confirmed by the prophetic spirit given many times in the past. Today [it can be given] more, because they have the higher knowledges of faith, for man is a spirit. It only [happens] when bodily elements are removed, nos. 2021, 2022. Human beings are much more savage than wild beasts of the forest, for these live according to order, but human beings against the same, nos. 2026 to 2029, see *Order (Ordo)*. A certain one recently from the life [of the body], was received immediately among angels, and into heaven, nos. 2030 to 2039, 2042, see *Angel (Angelus)*. I saw that the aura of spirits around man is like the atmosphere around the earth, nos. 2087 to 2089, see *Aura (Sphaera)*. Spirits recognized themselves from my face in the mirror, experience, no. 2106. The world and heaven in the sight of the Lord is like the image of a person or virgin in an optical cylinder, where all around nothing but the most disorderly things appear. It is not such as heaven or the world is, but such as the Lord desires it to be, namely an Image of Himself, nos. 2163 to 2165, see *Providence (Providentia)*. Spirits in the world of spirits are people who have lived [on earth] and that there are no spirits from eternity, no. 2180½. Angelic mental imagery and portrayals are to the mental imagery of an earthly human like the forms of the internal organs are to the outer form of man, nos. 2211 to 2220, see *Angel (Angelus)*. They are allotted their place in the greatest human being according to their feelings, no. 2227. Spirits were with me as [they are with people who are] in the world. They were surprised, but that they saw nothing through my eyes unless reflection was given to them; and that in the case of others, where they think

²²⁰ ms. 928 to 931.

themselves to be the person on earth, they do not have such reflection, nos. 2247 to 2249, see *Reflect (Reflectere)*. [The gifts] too with which spirits are endowed beyond people on earth, nos. 2251, 2252, 2253, see *Spirit (Spiritus)*. The Church is like a human being, the symbolic church is as its body, which therefore will die in order that the inward Church may come forth, and this likewise will die, so that a still more inward one may come forth: and that the Lord Alone is Human Being, and that He saw fit to fulfill all of the Law, even the outward, because everything was symbolic of Him, both Heaven Itself and the Church. These things were written by the angels, no. 2259. The Prophets of old were obsessed in such a way that the spirits entirely imagined themselves to be the person; and that I was possessed in this way throughout a whole night by spirits, as if I were closed out of the body, only that I could think; much more about this, experience, nos. 2272 to 2283, see *Prophet (Propheta)*. About a spirit who did not know otherwise than that he was a person on earth, when it was shown to him that he was a spirit, he fled, crying that he was a spirit, nos. 2287, 2288, see *Spirit (Spiritus)*. Every mental image of a person on earth and spirit is so ugly that a devil could not be more hideously depicted; but the images are turned by the Lord into more beautiful ones, nos. 2303 to 2305, see *Mental Image (Idea)*. People are together in one place means nothing at all, but one of them may be in heaven, the other in hell, which is evident from the location of spirits in the Greatest Human Being as to their character, no. 2319. Every society of heavenly beings is a human entity according to the presence of the Lord, and thus that they constitute a greatest human being, no. 2324. Those who come in the other life think they are living in the body, thus that they are not spirits. It was said to them they could have known the body does not live except from the spirit, and that the body existed only to serve the spirit, which they could have known if they had paid attention, but because they had not paid attention, they think the body lives, nos. 2330, 2331, see *Body (Corpus)*. Wonderful phenomena that exist as to constant location in the greatest human being and as to changes of place in the other life, nos. 2332 to 2338, see *Place (Locus)*. One who is outside a society is not taking in the things one is saying who is within the society. One who is within [a group] perceives whether [the one who is speaking is] near, or whether further away, no. 2341. There are [spirits] who change their place in the other life, but that the rest kept their constant place in relation to my body. In the same way there are also similar spirits around others, however many they are, nos. 2357 to 2360, see *Place (Locus)*. A person cannot live without spirits adjoined to him or her, because a person lives against order. It is otherwise with a brute animal, experience, nos. 2376 to 2379, see *Medium (Subjectum)*. Spirits who are higher or further from me discerned the meaning of the [words of] speech better than those who are near, who [take in] too much of the word, which takes away the meaning, no. 2382. Spirits before the coming of the Lord were just as people at that time and that the human race would have perished, unless the Lord had come into the world, communication between the people of this earth and heaven having been disrupted, nos. 2387 to 2390 see *Jews (Judaei)*. It would be very dangerous for spirits to be revealed to a person when a person did not possess faith, no. 2393, see *Faith (Fides)*. Angels know what is in the body's organic structures, based on the grand human body; they can even enumerate the sequence in order, for they are in the light of truth from the Lord, no. 2394, see *Angel (Angelus)*. Spirits put on all the memory of a person, and they think they know what the person knows, of themselves. This is a fallacy was shown. They and little children knew the Hebrew language as much as I, no. 2401. A person on earth is instructed differently than a spirit, for a person has the means of salvation, buildings, the Word, Books, chooses the circles for him- or herself, is in another state of freedom, therefore is also governed differently by the Lord, no. 2406. In the other life

everything is exalted because they have perceptive understanding, in the life the body they have scarcely anything but understanding because sensual elements stand in the way, no. 2420, see *Reward (Merces)*. When I read the Word a nude person was seen raised up above the head upon seeing whom spirits said it was a miracle; by that person the inner meaning was symbolized, the clothes are words: the nude person also symbolizes the regenerated person, nos. 2445, 2446. A person on earth, while he is living, can scarcely be led into the inward realm so as to have a clear mental image. It is otherwise in the other life, no. 2536, see *Thought (Cogitatio)*. Spirits were amazed that they were in the other life, before reflection was given to them, no. 2540. The body in itself is nothing except the use that it performs to the spirit, no. 2543, see *Body (Corpus)*. People after death become wandering spirits, for depending on the fantasies of their bodies their states, thus their places, change. But afterwards they are taken into the greatest human being and so receive a stable location, which they do not change except in accordance with the state of their reformation, no. 2547. About the more excellent faculties of spirits surpassing those of an earthly human, nos. 2548, 2549, see *Mental Image (Idea)*, no. 2557, see *Mental Image (Idea)*. Spirits who are in the inward aura stream into a person and think themselves to be the person, but when the person does not have the kind of purposes (they have), they flee away, and angelic spirits follow, no. 2569, see *Thought (Cogitatio)*. Those who are in the inward realm think and speak through spirits who are in the lower realm and put them on, just as if they were the person, wherefore when spirits are with a person they seem to put the very person on themselves, no. 2574, see *Thought (Cogitatio)*. The first created human being was led by the Lord Alone. When people multiplied, [they were led] through angels and spirits, through whom the Lord Alone also still led the human race. Thus the human race was His from the beginning of creation, no. 2951. In the life the body there are many bonds that restrain a person, such as fear of the law, loss of profit, respect, reputation, life. With these restraining bonds ceasing in the other life they attack anyone without shame, although they had not been so in the life of the body, no. 2603. Like spirits people also have a place in the greatest human being although they are together on earth in one location, no. 2651. Evil spirits desire to control a person entirely, and when permitted they then obsess not only the thoughts, but also the speech and actions, no. 2659, see *Obsess (Obsidere)*. Other persons, similar to those who are alive, are accustomed to being copied by spirits, from some thought of them, so that they can scarcely be distinguished. Thus spirits are accustomed to fool and convince that they are dead people who nevertheless are alive, for they have likenesses in the other life, especially to those who were associated with such a person, no. 2686, 2687. The greatest human being is held in order by the Lord, which order no one can strive against, therefore those who have faith, or are in the truths of faith, cannot suffer violence from any evil, no. 2689, see *Order (Ordo)*. Those things which are of the bodily memory are the last vessels in which order is completed. Spirits can speak with others from either memory of a person, as if it were the person, without the person knowing it, was evident from spirits who spoke from me when I slept, without my knowing, no. 2752, further no. 2753 to 2755, see *Memory (Memoria)*. That beasts live in order, not however the human being, was proven, nos. 2766 to 2770, see *Beast (Bestia)*. There is an interaction of the tissues of the brain and of the body, which are entirely compliant with those who have conviction, not with those who only have knowledge, no. 2782. Thought and will flow in through spirits, but speech does not flow in from them in this way, because it follows according to order, no. 2799, see *Speak (Loqui)*. That the human character is not changed after death but is added to by the Lord so that they may be in heavenly societies. Everything is retained that has been brought in since infancy, but as

[a person] advances in years, mental images and fantasies are condensed or diluted, nos. 2804 to 2805. The innermost mind and the very inward one, or the heavenly and the spiritual, is not mankind's but the Lord's, but that the earthly and bodily mind is mankind's, nos. 2828, 2829, see *Life (Vita)*. People do not live from themselves, but that life is the Lord's, nos. 2835, 2836, see *Life (Vita)*. Mankind now needs more spirits, because hereditary evil is worse than before, and mankind lives more against order, no. 2839, see *Hereditary (Haereditarium)*. Spirits at once see and discern a person's inward thoughts, differently than an earthly person, who if he were to have been like a spirit when engaged in bodily things, would have at once become insane, no. 2845, see *Spirit (Spiritus)*. Just as they have a place assigned in the greatest human being, so also by assigned ways they are variously lifted up from the earth of lower spirits into the world of spirits, and are thrust down by various ways, no. 2846, 2847. The ability to contemplate purposes distinguishes the human being from brute animals. From this comes humanity. Therefore unless they contemplate true purposes, thus eternal life, and so the Lord, they are not human, no. 2854. Spirits are accustomed to substitute for others and to lead to believe that they are other known acquaintances, and in such a way that it can scarcely be known otherwise, no. 2860, 2861. It is from the understanding of truth and the will of good, which are the Lord's that a human being is a human being, and that the faculty of reasoning is from the Lord's life; otherwise they could not think, but would be scattered like brutes; but to think falsities and do evils belongs to them, no. 2904. Through [my] gazes spirits were moved to speaking and acting; when I was let back into my original state the intuitive field was not moving the evil spirits, nos. 2911, 2912, see *Bend (Flectere)*, nos. 2914 to 2916, see *Looking (Intuitio)*. How a person is bent by the Lord, nos. 2911, 2912, 2918, see *Bend (Flectere)*. Evil spirits want to subject every person to themselves as a slave and also destroy them, but they do not know otherwise than that they are the people with whom they are, [consequently] they do not do [so]. With me it is different, but they are convinced [that they are not the person with whom they are]. When they want to destroy me, as they do daily, they want to destroy themselves, no. 2924. Every person is governed by spirits like themselves, as has been shown, no. 2925. Spirits imagine things to be their own which they call forth from the person's memory; certain spirits however, who are not associated with a person in this same way, think differently, examples, nos. 2927, 2928. Similar things occur in the other life, with the difference that those things which are in the other life are more desirable and better to the differing states than those things that are in the life of the body, no. 2936½. Some spirits who come [into the other life] do not put on a person at once and know what is in the person's memory. They are strangers who are not yet received in the society of those who are with a person, no. 2939. How much spirits excel people on earth can be concluded also from this that they knew where they were and who they were whom they sent to me as mediums, and that without my knowing they could as it were read from my memory, even when I slept, no. 2942. How difficult it is to be able to bring a person to believe that the Lord governs a person through spirits. Before I spoke openly with spirits, from much experience I had it was evident, not only for several years through dreams they spoke with me, but I clearly perceived not only an extraordinary light when I wrote, but also the sensible presence of spirits, often, and the clear attacks of evil spirits, and then also fiery lights, that is, flames; and nevertheless when a spirit spoke with me a few times, I was surprised that he discerned my thoughts, besides many other things;. From this it is evident how difficult it is to bring a person to believe that the Lord governs a person through spirits, no. 2951. An experience that spirits entirely think themselves to me the person with whom they are. I was let back into almost the original state, and spirits then acted on me, which

they soon then reported to me, no. 2954. Spirits have thought and spoken with me, and have imagined themselves to be me has become so familiar to me that nothing is more familiar, no. 2957. When spirits think and speak through another, they pour in their own passion and conviction into him, therefore he does not know otherwise than that he speaks from himself, because to speak from passion and conviction, this is imagined to be free, nos. 2969 to 2971, see *Speak (Loqui)*. People together in one place, each one can be in a different realm. The realms of bodily and sensual things are unstable, experience, but these are ruled by the Lord through the inward [realms], no. 2983, see *Aura (Sphaera)*. People lose nothing but bones and flesh, and the use of the bodily memory, all of which they nevertheless keep, no. 2989, see *Spirit (Spiritus)*. Spirits do not know otherwise than that they are people on earth. But certain also desire to occupy the body, so that the person has no body. But as a result they were driven away from me in various ways, no. 3019. Choirs that are initiated into the grand human being, but others, who cannot be, are outside the grand human being, no. 3041. I spoke about the four provinces in the human body, and the inflow of the one into the other, namely the province of the genital members, the abdomen, the thorax and the head, no. 3036. The evil spirits have been entirely separated from the good ones, even from people on earth, with whom they cannot stream in except insofar as it is permitted, no. 3048. Those from Jupiter did not want me to write that the Lord is a Human Being and at the same time God, not knowing what God is, but that there is a Supreme One. They rejoice greatly that it is said there is One Only Lord, and that He is the Only Human Being, and that all the rest derive it from Him that they are human beings, no. 3049. To a spirit an earthly human has such speech as spirits, but the reason that an earthly human does not know this is because he does not know that he has a spirit, so he is immersed in bodily and worldly things, nos. 3050, 3051, see *Speak (Loqui)*. How difficult it is for a person to be able to be withdrawn from the phantasy in which he does not but think that no one can speak with spirits, nos. 3057, 3058, 3059, see *Spirit (Spiritus)*. It has been shown that the life the body is so dark that it is as it were the life of night, with respect to the life of the spirit separated from the body, nos. 3077, 3078, see *Spirit (Spiritus)*. Spirits often speak among themselves and take counsel of themselves, and as it were read from my memory without my knowing. Yet they complained that they were held on the mental images of the thoughts that had come up in me. I told them that the same applies in the world where there are many, and where there is a large gathering, that the speech of one holds many, and sometimes all with the mental image of his speech, still more so in the other life where mental images are fuller and can be better communicated, nos. 3081, 3082. That spirits do not know but that they are in the life the body and that they are not spirits, was shown from a Jew, about whom, nos. 3101, 3102, see *Spirit (Spiritus)*. The reasons spirits do not know otherwise, are as much because they are among the kind of spirits who do not have reflection; and that they think the same, who are with a person on earth, because they put on all his memory, for one is not a person except from his inward qualities, nos. 3103, 3104, see *Spirit (Spiritus)*. A certain preacher said that he could preach like an angel, that human beings have been so created by the Lord that when in the world they could at the same time be in heaven, but yet when it is demonstrated to them that it is so, they are amazed that it is possible. They had thought just like others, no. 3106, see *Preach (Praedicare)*. Some spirits said that they were walking, nevertheless they were seen to me standing with the body upright. Some seem to themselves to be sitting upon seats, some to be laying, some other ways, no. 3116. Spirits are in a so much more perfect state than people on earth, as sight is to hearing, and in order that they may be in this state they are not permitted to use the bodily memory. If they were endowed with

this memory, it would be disrupted, so that they would become entirely insane. So their speech flows into the memory of man from within. As result man does not perceive that it is from spirits, but man's speech with man flows in from without through the ear, nos. 3129, 3130, see *Speak (Loqui)*. Earthly things come forth out of spiritual ones, thus those things which are in a person, [come forth] from the Lord through the grand human being, confirmed by consideration of thought, which through the will governs the acts of the body, nos. 3118, 3119, see *Spiritual (Spirituale)*. Men and maidens appeared in a colonnade. It was said that angelic spirits are like this when looked into by angels, no. 3142. All things in the human body interact with the grand human, which is confirmed by the will, which pertains to love, which governs the whole body; and by consideration of the brain, which is a representation of heaven, out of which all and the least things that pertain to the body come forth and are governed, no. 3148. Spirits entirely think themselves to be the person [with whom they are.] With me [were some who insisted] that they were my body, but it was shown to them that my body has been appropriated to my spirit, and that the body of a person can never be joined less appropriated to another spirit unless he is obsessed or insane, no. 3157, 3158. I spoke with spirits, that they think they live by their own power, when they know it is a fantasy, that they are living in the body, even as to the lowest functions of the body, even though they knew that they were spirits, no. 3172, see *Life (Vita)*. People are led by the Lord in the very least things, experiences, no. 3177. Spirits sleep is also for the reason lest they know that they are spirits separate from the person [with whom they are], in which case they would rush to his destruction, nos. 3231, 3232, see *Sleep (Somnus)*. The spirits of Mercury do not want to be portrayed as humans, but as crystalline globes, no. 3237. The inhabitants of the Moon are little persons was shown, for a little person was seen carrying another, who spoke with me. They, when they speak, are heard like a huge multitude, nos. 3241 to 3245, see *Moon (Luna)*. A planet or satellite cannot exist without a human race, because it is a link, no. 3244, see *Moon (Luna)*. Spirits of Mars appear like human beings clothed with a body because in bodily life they know that they are spirits clothed with a body, which nevertheless they do not care about. Therefore they appear like this when they are spirits, for they live in a body, as in the other life, like those who were from the most ancient Church of our earth, no. 3251, see *Mars (Mars)*. A person who was an inhabitant of Mercury was shown, a woman and a man, about whom, no. 3262, see *Mercury (Mercurius)*. From a certain earth in the starry heaven a person was shown. He was an old man who had a gray beard, about whom, nos. 3275, 3302, see *Star (Stella)*. Each society of the grand human being has its own special respiration, no. 3318, see *Breathing (Respiratio)*. Spirits of Saturn reflect Reason or the inward person, the spirits of this earth reflect the outer sense or the outward person. How the latter is averse to and afflicts the former with affronts, shown, nos. 3328 to 3330, see *Saturn (Saturnus)*. An aura composed of human forms was seen, as a thorough [humanity], although divided into distinct parts, which was an aura of human affection. From this I realized what the inhabitants of a particular earth were like, no. 3345. Spirits do not know that they have perception and intelligence surpassing that of mankind, about which, no. 3351, see *Spirit (Spiritus)*. When the people before the flood worked from the middle of the cliff a sound was heard as though very many drills were at work. Then the good spirits seemed to be removed and the arrangement of the grand man changed as to its location, no. 3367, see *Church (Ecclesia)*. I realized that mankind after the flood was turned upside down, namely that dreadful passions for crucifying the Lord remained, but that the knowledges of faith were separated, about which no. 3376, see *Church (Ecclesia)*. In the other life a person's individual acts are discovered together with circumstances, even by this, that he is sent into the state in which he was

the life of the body, then those things which he had done are vividly portrayed, an example, no. 3383.

About spirits who by fantasies were attracting persons or spirits who were the most remote in my mental image, and he who was with me changed the location of the grand human being, nos. 3400, *ff.*, 3413, 3414, see *Fantasy (Phantasia)*, and *Mental image (Idea)*. The whole grand human being is organic, thus a dead force, of which the Lord Alone is the Life, no. 3419, see *Organ (Organum)*.

The least inward elements of spirits, and of their inward elements conspire to the human form, first as the soul of the parent does in the ovum, and that all spirits think themselves to be human forms, in which they are seen, no. 3472, see *Spirit (Spiritus)*. With all people on earth there are two or three spirits, who are mediums, through whom the urges of the world of spirits flow in. They imagine they are that person. There are also two angelic spirits near the head who control the lower spirits, of [whose role] these are ignorant. Angelic spirits act into the inward parts of thoughts. Given to reflect, they know that they are not the person. In this way the Lord rules people on earth through angels and spirits, no. 3525. Since a human being is ruled in this way by the Lord through spirits and angels, the order is also such that evil spirits pour evil into a person and arouse it, and angels hinder, turn it away and defend, as is clear to me from much experience, no. 3528. Spirits do not see nor hear with a person on earth, but sense whatever the person is thinking and he or she desires, from experience. Spirits also sensed what taste is like, even though they have not the sense of taste; from experience, that they saw nothing before reflection was granted to them, no. 3529. Spirits become indignant that they are controlled by a person because they desire to control the person, but if the person is presented under the mental image of a spirit, they scarcely begrudge it, no. 3563. In the other life it is clear what the human race is like, about which, no. 3613, see *Judgment (Judicium)*. In the case of spirits with the insane and with those who have fantasies, they do not know otherwise than that it is so, [as they imagine it], experience, no. 3627, see *Spirit (Spiritus)*. A medium thinks he speaks from himself, and those who speak through him to be nothing. But those who speak through the medium think the medium to be nothing. From this it is evident that many spirits who speak through a medium with a person think themselves to be the person, and if they knew, that it was a person, that they would think him to be an inanimate machine, thus nothing, just as a person thinks he speaks from himself and spirits to be nothing. Wherefore unless the Lord saw a person to be something, the whole world of spirits would think him to be nothing, and something inanimate, just as they said about me many times, nos. 3631 to 3634, 3645, see *Medium (Subjectum)*. If we reflect, we may know that there is an inner person, and what one is like when a spirit, no. 3637²²¹, see *Inward (Interior)*. Mankind cannot live unless in company with spirits and angels, therefore not without mediums, otherwise there would not be a connection between them and the world of spirits, and between them and heaven, through which the Lord pours in truth and goodness, no. 3639, see *Inward (Interior)*. A person is kept by the Lord in a society of spirits by means of mediums, otherwise a person cannot live, and indeed in a society of those who are of a like disposition and nature and in accord with the varieties of the person's life, no. 3641. The pulse of adulterers and the cruel overhead, where David was, was felt in the very outside skin of the left of the chest, not within, from which it is evident that they are not in the grand human being, no. 3673. The Word contains vessels into which the Lord's life could inflow, through heaven, and that through it heaven has been conjoined, and the human race, otherwise it would have perished, no. 3676. Because order has perished, mankind is ruled by outer bonds, and that truths of faith separated from love instruct and lead mankind back, no. 3693, *Faith (Fides)*. The mental images of the human bodily memory are vessels in which the mental imagery of spirits and angels is grounded, no. 3759, see *Vessel (Vas)*. Spirits never act into a person's bodily matters, as for example when a person speaks, eats, walks, in the marital act, only into the thoughts and desires, no. 3768, see *Quakers (Quakeriani)*. Spirits cannot arouse other things in a person than those which are in the person's memory, thus the doctrinals of his memory, which they draw up and teach, which is the reason

²²¹ ms. 3636.

that the Quakers, like the papists, preach the Lord, although they are against the Lord entirely, no. 3775, see *Quakers (Quaqueriani)*. It is most dangerous for spirits to act openly on a person. They are not only convinced that they are the holy spirit, but they are also aroused toward wicked acts, for almost the whole world of spirits today is wicked and fanatical and desires to obsess mankind, but the Lord is guarding; but yet one who has true faith, is not harmed, nos. 3781, 3815.

[continued in the unalphabetized manuscript, p. 1177 s.v.] **Human (Homo).**

Spirits with other spirits, and also with me, not only poured in passions but also convictions so that I could not know otherwise than that they came from myself. With a person they can pour in desires and thus arouse convictions so that a person never knows otherwise than that they come from themselves; an example, nos. 3782, 3786, see *Freedom (Libertas)*. A certain Quaker spirit, who [imagined] himself to have been born holy, because from wicked adulteries. He preached. He drew a new crust from a bottle wrapped around [him], from which emerged something white like a person. He then spoke with me [saying] among other things that in this way he had put off the old person and put on the new, thus he himself was the holy spirit from eternity, no. 3804, see *Quakers (Quaqueriani)*. Wild animals also have an inflow from what is heavenly and spiritual, and that they also cultivate the sciences and arts, however they do not receive an inflow in this way, but their purposes look toward earthly things, therefore when a person only cares about worldly and earthly things, he or she does not have a different life than a wild animal. [The purpose of] a person's life must be that he or she can live in societies of the other life, because a person can think and contemplate ends, namely what is true and good, or spiritual and heavenly, about which many things, nos. 3818 to 3820, see *Life (Vita)*. The deceitful overhead stream into a person's thoughts so imperceptibly that the person never is conscious other than that it is from himself; for they are in the pleasure of their life whenever they are able to hold a person in an evil desire. Then they appropriate the person's life to themselves. They flow into mediums, who are with people on earth. The Lord bends them; and then He acts through the angels who are present with the person, spoken of, nos. 3842²²² to 3846, see *Holy (Sanctum)*²²³. In the case of people who think in a withdrawn manner, and who talk to themselves, the spirits with them do not know otherwise than that they are real, so they get angry with them, and envy, hate, and persecute them, by thought alone, no. 3857²²⁴, see *Spirit (Spiritus)*. An inflow of the grand human being can be grasped from this, that is to say, spiritual things move the physical, thought moves the whole face and produces the motion of the tongue, of the lips, thus words, and the will moves all the muscles, no. 3891. Spirits of the starry heaven, who progress to the ninth use, were with me for almost a day, and although they were able to see through my eyes, still, because they did not reflect upon those things that were before my eyes, they saw nothing. From this it was evident that spirits with a person neither hear nor see [what the person does] because they have no reflection on such things, nos. [3901,] 3902, see *Star (Stella)*. When spirits operate from their own memory of personal matters into a person on earth, then one does not know otherwise than that one had experienced some matter before, experience. This shows what confusion [would arise] if spirits enjoyed this memory, no. 3917. To be nothing also means that in comparison with the grand human being one is as it were nothing, like a particle in the whole ocean, nos. 3939, 3940, see *Nothing (Nihil)*. Spirits are not permitted to use [their own] bodily memory, therefore also so that they may think themselves to be the person [with whom they are], and thus they may serve the person, no. 3962. But how spirits were with me, that it has been otherwise than with other people on earth, about which, no. 3963, see *Spirits (Spiritus)*. Nothing can exist or continue to exist but from another, and that nothing can be held together in a form except from another, just as a body cannot without an atmosphere, so

²²² ms. 3843.

²²³ ms. *Sanctus* but no such heading exists.

²²⁴ ms. 3897.

neither can whatever in a human being, except by the grand human being, nor the grand human being except by the Lord, no. 3972. If a spirit were to use his own bodily memory, that he could not have been with a person on earth. He would think from his own memory thus also speak, and thus the person would be entirely obsessed. Nor is it permitted to any spirit to teach, nor to lead the person except from desire, for the Lord alone wishes to teach and lead mankind, which could never happen if a spirit had anything of the bodily memory, no. 4001. How a person is reformed when living [on earth], and how after death when a spirit, nos. 4037 to 4039, see *Regeneration (Regeneratio)*. Wild animals and beasts, because they act from passions, others from feelings, because they have passions and affections, know all things whatever that are necessary to them, about which mankind knows entirely nothing but needs to learn through the sciences, by books or handed down by word-of-mouth, for the reason that the things which are of faith have been separated from love, as a result mankind knows nothing but must learn, which he would know nevertheless all things, if he had love, nos. 4057, 4059, see *Knowledge (Scientia)*. It was allowed to spirits to pass to a certain other person and from there to speak with me. They said that he did not see or understand anything—that they wanted [him to]—and that he appeared to them like a lifeless black heap, bodily life is relatively like this. It was said that those who have faith that their bodily life appears otherwise, indeed as something inanimate, but of a wooden color, of a human likeness no. 4060. It is evident that the human being is held together by atmospheres, and that the ear is formed according to all the modes of action of the air, and the eye according to all the modes of action of the ether, thus they can be held together in their own form, and the atmospheres are able to operate into those organs, for thus they are connected with them. Thus the interiors, like the brain and its organs of thought, and the internal bodily organs which have not been constructed according to some ether's modes of action, can in no wise come forth and be maintained if they have not been formed in accordance with the inflow of the Lord, and thence of the grand human being, with which they interact, and with which they are connected, otherwise they would at once disintegrate. Because the human being is such that it must be bent away from passions toward goodness, and from convictions [of falsity] toward truth, therefore the Lord acts indirectly through heaven and the world of spirits, for if the Lord should flow in directly the human race could never be maintained; but still all good and truth flow in from the Lord, which is then tempered by the inflow of angels and spirits, nos. 4063 to 4066. Those who are not grounded in the love of faith cannot be in the grand human being, they cannot move themselves [there], for nothing interacts with their fantasies; but the better they are grounded in the life of love, the more mobile they are, therefore the life of love is also portrayed by movement, no. 4089, see *Idea (Idea)*. Spirits from the life of their convictions arouse whatever they speak from man's memory, and indeed much more cleverly and keenly than man, and also from the life of their passions. And that there are spirits with a person who are of the same conviction and the same passion, for each mental image is an image of the person, consequently of the spirit, therefore such spirits are present as are in agreement with the mental images. Such is the order existing in the other life. And there are spirits from the same genus, from which there is conviction and there is passion governing a person; but when a person has been regenerated, then other spirits are sent to the person by the Lord, about whom, nos. 4115 to 4120, see *Conviction (Persuasio)*. There are societies [of all kinds], that interact with all of the thought and affection in mankind, no. 4154. If mankind were without heredity evil, thus in order, it would be born into all good and truth, nos. 4635[a], 4636[a].

Honorable (Honestum).

[I:335

[Spirits of] the Liver mix honorable and dishonorable qualities, [spirits of] the Pancreas qualities of propriety that is to say the formalities of honorableness, nos. 1011, <1018>.

About those who are outwardly honored honorable and inwardly desire to strip everyone [of their goods], nos. 1207 to 1213, see *Cruelty (Crudelitas)*, see also *Propriety (Decorum)*.

[continuation p. 989 s.v.] **Honorable** (*Honestum*).

How miserably twisted and torn apart those are who abuse the gift of cleverness by mixing bodily ideas with honorable and spiritual things to hurt and destroy others, nos. 2240 to 2246, see *Idea* (*Idea*).

Sirens come into being from this, that they become accustomed slipping into societies for diverse purposes, by decorous living, by their feigning sincerity, about which many things, nos. 3699, 3700, see *Siren* (*Siren*) and *Magic* (*Magia*). Women constitute the greatest portion of sirens, who were esteemed in the world, delighted in graceful style, in which they had passed their time, nos. 3713, *ff.*, see *Siren* (*Siren*). Decency is the form of being honorable and ought to proceed from being honorable, just as the formal from the essential, the unreal from the real, the true from the good, the spiritual from the heavenly, no. 4040.

Respect (*Honor*). [I:336]

That respect is attributed to truth, and love to good, no. 764, see also *Reputation* (*Fama*).

Barley (*Hordeum*), [I:337]

nos. 2701, 2702, see *Wheat* (*Triticum*).

Horror (*Horror*), [I:338]

See *Fear* (*Timor*).

Garden (*Hortus*). [I:339]

I was led into a habitation of those who had a [kind of] paradise and garden together with delights, no. 275. The sight of spirits and angels is just as real as in a waking state of life, in which they seem to themselves to be in gardens, dwellings, and the like, no. 652, see also *Paradise* (*Paradisus*).

How it stands with an idea in which there is what is filthy was shown by the recollection of a tract of garden about which spirits had earlier induced frightening things, which at once frightened spirits, nos. 2072 to 2074, see *Mental image* (*Idea*). In the other life the fantasies which they had return, as also does the visual imagery, such as glades, gardens, palaces, and the like, in which they seem to themselves to live for some time, experience, no. 2903.

Shoulder (*Humerus*). [I:340]

About a magic shoulder, no. 4576[a].

Humbling (*Humiliatio*). [I:341]

That it cannot be concluded from the state of fear, and the humbling from fear, about anyone, what he is like, whether he is evil or good, for after the fear he falls back, III Vol. nos. 3496, 3497 [219a–220a]. In humbling, as in every affection, there are countless different kinds, III Vol. no. 3959 [250a], see also *ibid.* nos. 3537, 3539 [227a, 229a].

That the instructed and nevertheless corrupted tremble more than others at the judgment of truth and flee to the most humble prayers, but they soon return to the same arrogance and pride, no. 149. The Jews in dangerous situations are very fearful and very humble, but they at once return, and that they are of the same descriptions, nos. 150, 151. How pride is cast down through temptation even to despair, and what the state then is, no. 170.

Certain people, who when they worship their greatest god are magnifying themselves, and soon change, prostrating themselves as little worms, no. 402, see *Gentiles* (*Gentes*).

The spirits of Saturn are upright, humble, consider themselves as nothing. They relate to mankind's reason, no. 1516. When of age the inhabitants of Saturn speak with spirits about uprightness, humility and about the Lord, no. 1525.

[continuation p. 127 s.v.] **Humble** (*Humilis*).

Those who present themselves as humble in life so that they may become the greatest in heaven, these love themselves more than others and are hypocrites. They appear in the other life in the highest heaven. On high also are those who humble themselves for the sake of honor, glory, the world, for they professed humility with the mouth, but they had their heart set on highness, nos. 2374, 2375. Through fear spirits and people can be brought to humbling, making themselves nothing, supplicating, acknowledging truths of faith, and the worse they are the more this can be done, but it is not a state of reformation for they at once fall back, no. 2400. When angels spoke with spirits of Mercury by means of changes of state, which changes they did not understand but only perceived in general, and were told that every single state contains countless things, then they humbled themselves, which humbling was portrayed by a letting down of the volume of them, but because it had been hollowed out and the sides were exposed, [they] were told that not all had humbled themselves, therefore they were separated and they were sent back toward their planet in order to learn there, no. 3238. Because they relate to the inner sense, they delight in higher knowledge, not in uses and purposes, therefore they are proud and despise others in comparison with themselves, but in their humbled state they worshiped the Lord, no. 3239. A spirit of Mars, when the Lord was named hardly bore it, saying that the Lord leads him. Humbling himself he let himself deep down and remained in a humbled state with a joyful heart, no. 3252. Spirits of Mars were seen far off so humbling themselves before the Lord, that good spirits said they would never have believed such a humbling could exist, about which, no. 3331, see *Mars (Mars)*, no. 3352, see *Mars (Mars)*. Those who have love receive all higher knowledge from the Lord, as is evident from one who has true humility, he knows that he is nothing and that the Lord is everything, nos. 3874, 3875, see *Love (Amor)*. Humbling is in the inner confession that there is nothing of goodness and truth in oneself but that everything good and true is the Lord's, and that [oneself] is nothing, about which, nos. 3939, 3940, see *Nothing (Nihil)*.

Fluids (*Humores*), [I:342]
see *Water (Aqua)*.

Winter (*Hyems*), [I:343]
See *Cold (Frigus)*.

Hypocrite (*Hypocrita*). [I:344]

About one kind of them, nos. 1207 to 1213, see *Cruelty (Crudelitas)*, see also *Outer (Externa)*, *Inner (Interna)*, *Pretense (Simulatio)*, *Deceit (Dolus)*, *Siren (Siren)*.

Those who behave humbly in life so that they may become the greatest in heaven, they love themselves above the rest and are hypocrites. In the other life they appear in the highest heaven, no. 2374, see *Humble (Humilis)*. Those who are high overhead are hypocrites. Outwardly they are angels, inwardly they are wolves. With flattering, they lie in wait, but as often as they see a person slipping, they work hard [to cause the person to fall headlong], no. 3109, see also *Deceit (Dolus)*.

[continued in the unalphabetized manuscript p. 1263 s.v. **Hypocrite** (*Hypocrita*), but the fifth part of the autograph has been lost, containing continuations of the words **Love** (*Amor*), **Brain** (*Cerebrum*), **Church** (*Ecclesia*), **Faith** (*Fides*), **Hypocrite** (*Hypocrita*), **Word** (*Verbum*); see Editor's Supplement by J.F.I. Tafel in the appendix.

Hypothesis (*Hypothesis*),

[I:345]

Those who hatch theories are sent into rare waters, and are carried around in them with hardship, but they suffer according to those things that they have confirmed and their purposes, no. 1468, 1469, see *Water (Aqua)*.

That to the learned today hypotheses are especially attractive; and that they reject truths as theories, nos. 1967 to 1972²²⁵, see *Truth (Veritas)*.

Jacob (*Jacobus*).

[I: 346]

That the Wrestling of the angel with Jacob means the Lord's wrestling with his descendants; and also that it means temptations, I Vol. nos. 1461, 1470 [20a, 21a]. Jacob was seen, what he is like is described; that he wrote by my hand, about the Lord, I Vol. no. 1511 [22a], *those things there that immediately precede*. Jacob confessed concerning himself that he had repented before his death I Vol. no. 1526 [23a]. Jacob and his descendants are the serpent, who deceived and bruised the heel, I Vol. no. 1712 [34a]. They had been Abraham, Jacob and Moses, with whom I spoke; on that occasion concerning the representative Church, III Vol. no. 3772 [241a]. There were horrible intrigues against the Lord by Abraham, Jacob, who are called fathers (not by Isaac); that they had been like this in the life of the body can be concluded from this, III Vol. nos. 4512, 4513 [275a-276a]. That Abraham's faithlessness was transplanted into Jacob and his descendants, no. 63.

That Jacob has a place up high lying on the bed, almost like that of the dragon, but fewer are coming to him, no. 462. The greedy Jews were summoned to Jacob in bed. They filled the atmosphere with the stench of mice, which also violently attacked Jacob so that he cast himself down from there, no. 469, see *Jews (Judai)*. Moses and Jacob were thrust down, and understanding was taken from them. They became silly and others [substituted] in their place, who told about the Jews, no. 476, see *Jews (Judaei)*.

About Jacobs's nerve: it was dislocated, what it symbolizes, and about his descendants, that they were against marriage love, and that they were cruel, and what Jacob's holding the heel of Esau means, and more, [nos.] 2611ff., see *Marriage (Conjugium)*.

Door (*Janua*).

[I:347]

What it means that the door was closed, and those coming too late were not admitted, no. 697[ff.], see *Heaven (Coelum)*. A decoration on a gate was seen with changes one after another, and a live mobility, no. 711.

Mental image (*Idea*),

[I:348]

see also *Word (Vox)*. How spirits raise up mental images out of a person's memory, which fall into words of speech, no. 85. Demons and evil spirits arouse whatever agrees with themselves in a word or in a mental image acquired from various sources for some evil purpose, nos. 100, 101.

[continuation p. 183 s.v.] **Mental image** (*Idea*).

That the speech of spirits is in the vernacular of people on earth, or in other languages which the person is practiced in. They did not know their own. The words are chosen by them. They prefer familiar and clear words that follow from the mental images of their thought, falling into words, no. 142. A countless number of inward elements compose one material mental image, thus angels' incomprehensible forms compose a person's single form of mental imagery, no. 155:4. Innumerable things flow into an idea, which appears simple to a person, no. 237. Myriads of things contribute to one simple mental

²²⁵ ms. 1973.

image, both mental images and spirits, depending on the arrangement by the Lord: confirmed by the actions of the muscles, and by the objects of sight, no. 254. Because a person's filthy mental images are pictured by various beasts, when they have been reformed by the Lord they are turned into human images, varying in beauty, for every mental image reflects a person, no. 378. Spirits can grasp ideas more fully than people on earth, no. 400. One who believes that he or she governs him or herself, that from this one acquires mental images, fantasies, convictions and qualities of character that must be rooted out, it is otherwise with one who has faith, no. 455, see *Faith (Fides)*. Through mental images alone spirits can express in a moment more than a person can utter over a long time, no. 481. Tens of thousands of mental images, flow into one mental image—therefore from spirits, and thus from the community—within every person according to the arrangement of the spirits in particular; and that every spirit and angel is a center into whom there is a similar inflow from others, no. 485. The fantasies and mental images of evil spirits can do nothing to disturb the visual displays and mental images of angelic choirs, and cannot flow into them, just as what is gross cannot flow into what is refined, or the body into the soul, no. 490, see *Form (Forma)*. Many choirs at the same time, [singing] about various things, flow into each other through visual displays and mental images and thus form one. From this what heaven is like can be known, no. 491, see *Form (Forma)*. Choirs celebrate the Lord in general through pictorial performances, through performances with mental images, and through mental images like those of purer speech, nos. 493, 494, see *Form (Forma)*. The pictorial performances and mental images of the choirs are comparable to the provinces in the greatest human being, which correspond to the inner and outer members of a person, no. 493, see *Form (Forma)*. The mental images of those of Jupiter are inward imaged ideas, thus not images of the senses of the body which have been formed into words, which they indeed have but rarely express through these, no. 540. Words and the mental images of words, when the mind sticks in them, cause the light of spiritual and heavenly truths to perish. It is otherwise with one who is in light, he regards such things as clouds, no. 565. It was granted me to speak spirits of Jupiter through as it were speaking mental images, thus they understood better when I only intimated what I was thinking, n. 584½. It was visually demonstrated to me by a white cloud how thousands of thousands of things flowed into one simple idea, and also to others how they flowed into one element of affection, no. 680. It is evident from the objects of sight examined through a microscope, when the least faint point of understanding [is seen] through it, a thousand unseen things appear, no. 681. Similarly from the rainbow's shades of color, for producing which thousands of thousands of rays of light coincide and present light of one color. Since it is only an indistinct one, [it is evident] from this what an earthly person's wisdom and intelligence from the senses is, no. 682. And when the forms of their minds were pictured to spirits, what they would be like if spiritual and heavenly things did not inflow from the Lord, that they almost lost their mind, no. 683. Spirits surpass people on earth in this, that they grasp the mental imagery of thoughts more fully, and at the same time grasp the pictorial images of the imagination, from which they understand things without the mental imagery of words, no. 684. In a person on earth [this is done] much less perfectly, this one has closed mental images of personal matters, and objects of the senses that impose bounds upon and limit [the thought], and desires that absorb it, no. 685. Those who only devote themselves to studies dealing with their own favorite ideas such as critical analyses, languages, verbal eloquence double meanings have accordingly constricted ideas, so that there is scarcely anything of spiritual life in them, which is clearly observed, for the mind sticks in those lower things, nos. 805, 806, 807, see *Word (Vox)*.

Communication of a person's mental images with spirits takes place through speech, more fully through more or less full mental images, also depending on the ability given to spirits by the Lord, also through pictorial portrayals of the imagination without mental images, thus many things in a moment, no. 987.

People on earth who show their thoughts to others only by speaking cannot understand how it is²²⁶ with the speech of spirits, no. 1050. Spirits see simultaneously the mental images of words and of many things which are belong to a mental image, such as, for example, what shame is, if there is not reverence in shame, which cannot be explained with many written things, this they see in a moment, no. 1051. Angels [see] thus, so that [they see] innumerable things simultaneously, and from this are conclusions about the truth, no. 1051. How that speech takes place the uneducated can see better than the learned, no. 1052. In sleep, and on first awakening, kinds of mental images occur, understandable then, as cannot be expressed in words, therefore they fly away, no. 1086. Angels' talking is flowing, like water, and consists of uninterrupted mental images, nos. 1146, 1147, 1148, see *Speak (Loqui)*. Those who did not acknowledge and allow that there are inward qualities, to them it was shown by a portrayal, through one mental image's being closed up, that appeared like a black something, then through its opening up, at which point a universe stretched out leading to the Lord, and it was said to them that in a single mental image there is an image of the whole heaven, because it is from the Lord, Who is heaven, no. 1188, see *Inward Elements (Interioria)*. There are things in unlimited number in every idea, and also in many, that angels perceive; but a spirit and an earthly human perceives almost only earthly and bodily elements, no. 1225. Those who from habit abuse holy things of the word in humorous phrases and profane in various ways undergo punishments of dismemberment, for in this way profane and holy things returned together in the other life, and are dissipated with pain: the mental images of spirits fall into words of speech, and mental images with which they are mixed are immediately noticed, no. 1305. One mental image, like one word contains many ideas and meanings, no. 1395. Mankind's idea about hell and about heaven is only a general one; as about hell that it is fire; that one knows nothing when the idea is only a general one, such as one who only knows that there is an earth, that there is a body, that there is thought, and nothing besides this. But when one knows there are countless things in them, that then one begins to know, nos. 1399, 1400. About how much better the mental images of spirits are than those of an earthly person [shown] by examples, from which it is clear that the mental images of spirits are relatively so rich that it can scarcely be believed, but that the Lord Alone fills in a mental image so that one sees more or less because the Lord Alone sees, no. 1498. What a general mental image is like into which particular ones flow in was shown to me through an experience; and also how particular mental images flowed in, no. 1562. An experience. When I had only a simple mental image that an angel said that there were so many things in it, and extraordinary symbolic displays so that he was amazed, when nevertheless I knew of nothing such. A similar thing occurred when I was praying the Lord's prayer. Mental images that have been opened are like this; those that are closed however are different, in which there is self-merit and other things. These are turned into good by the Lord differently. From this it is evident how little mankind can know and what the angels' happiness is like. How many elements there are in one mental image can be evident by the eyesight, therefore it was said to spirits who believed they thought sharply that if the things that were within were to be portrayed they would be just as obvious as troops of elephants, or snakes, no. 1638 to 1641. About the Speaking of the angels of Jupiter with me by mental images, which spread from the lips into the face; and also from the eyes into the face, and further, nos. 1648 to 1656, see *Speak (Loqui)*. There are spirits who do not speak with sound, serving to bring down the mental imagery of inward matters, whose motion is crosswise from front to back in the brain, and others whose motion is crosswise from both temples to the middle, whose mental images are softer, not closed, so that they are intermediate between angelic ones. They are those who constitute the pia meninx and its derivations, nos. 1727 to 1734, see *Pia Mater (Mater Pia)*. What spiritual mental images are like cannot be realized except by spirits separated from the body; so a mental image, and also the spirit himself, can be bound to a word, such as to the word servant, for the sake of showing his humility, no. 1735.

²²⁶ ms. *sit* (2nd Latin Edition *fit*); see *Loqui* which has *est*.

That the Lord's prayer involves countless things which are open to angels, but these things are incomprehensible to spirits and people on earth; those who are engrossed bodily things, for them they are closed, and scarcely anything but the letter, which is dead, from this it was found out what some were like, no. 1790. Certain deceitful spirits acting secretly, in such a way [that they acted] not from outward, but from inward considerations, but it clearly shows to the angels that it is cunning, deceitful, and lifeless, no. 1824, see *Pride (Superbia)*. Just as in objects of the animal and vegetable kingdom, the more inward one goes, the more amazing and unbelievable things [there are], and the more, they are the all within all things. A person's mental images are enriched by the Lord more when the person is not paying attention, consequently when they are not disturbed by his or her own thoughts; thus [the mental images] of little children [are enriched much] more than those of adults, experience, nos. 1825, 1826. There are [kinds of] speech of spirits that are sonorous just as with people on earth; moreover the sounds come from mental imagery; and there are also those without sounds, like those of demons, which are also imperceptible, no. 1888, 1889, see *Speak (Loqui)*. One least [point] of thought contains within it the whole of heaven, which is unbelievable, just as in the least element of a human being, there is a communication with all things that are in the [whole] body, experience. Thus general mental images about hell and about heaven, and so then others too, embrace within them countless things; so a person's mental images can scarcely be said to be most general, nos. 1892, 1893. The simple mental images of a person are perceived by spirits as so full that it can hardly be believed, their mental images likewise by angelic spirits, and theirs by angels. Thus they are unfolded almost countlessly, which nevertheless is only a general unit to a person, thus angelic language is incomprehensible. Thus it is mental images of things, and it is perceptions of feelings. What was perceived in the Lord's prayer. Bodily or material elements are as it were receiving vessels of earthly ones, earthly elements are as it were receiving vessels of spiritual ones, spiritual elements are as it were receiving vessels of heavenly ones. Thus they ascend by steps and interact. That mental images exist in this way by inward steps of ascent can be grasped somewhat from objects of sight, nos. 1894 to 1899. Angelic mental images are ineffable; they do not contain the things that the mental images of the bodily memory do, such as motion toward a place, space, time, but the inward subjects of the mental images; so that a simple human idea involves almost an unlimited number of things. Take for example, the fact that one is nothing, and that then one is something: which is not understood by spirits, it is so unbelievable, and almost scarcely can be shared. Take for example also, how any feeling has been stated simply, then [the angels] grasp limitless complexities, which again cannot possibly be described—true, harmonious, pleasant ones there. From the mental imagery of little children [the angels] discern more abundant and more pleasant mental imagery than from the mental imagery of adults, which has been defiled by falsities, passions, hatred, whose ideas have thus been closed off, while those of little children are open. The more we grow up into fantasies, or filthy ideas, the more heaven becomes closed, such as we read of Adam after the fall. An experience with myself: the more I was mixing in my own mental images, the less the angels were understanding. Thus I understood more perfectly when I paid no attention, thus more perfectly from [the mental images] of little children. When angels are allowed to stream into a person's mental imagery, such a pleasantness arises from this in the person that it cannot be described, nor be understood, because it is unbelievable. But they are not allowed to stream into sensorial and bodily thought. From this it is evident that angels discern the inward elements of people's thoughts, people not believing that they discern their thoughts' mental images hidden from others—when a spirit discerns these better than the person himself, nos. 1918 to 1927. The most general notions of the higher knowledges of faith with human beings are as it were receiving containers into which countless truths are slipped by the Lord, without which nothing of truth can be poured in, confirmed, no. 1935. When evil spirits intend evil against the good, their mental imagery is as it were at once blocked and they appear like contracted lines; which is illustrated by tissues of the body, nos. 1940, 1941, 1943, see *Close (Claudere)*. [The thoughts] of critics, of grammaticians, and who busied themselves with words, as well as that kind who are translators of the Word, their mental images were depicted [to me] as closed lines, no. 1952, *Learned (Doctus)*. The deeper things of inward things were

communicated to me, but only that there are such things there, in which there are many, very many things, together with one very general mental image of them and with a certain similar feeling, which generals are containers, no. 1958. About the wicked sexual intercourse between women and men under the guise of holiness, from which comes the mixing up of mental images of holiness with profane acts, and about their grievous punishments, nos. 1976 to 1980, see *Marriage (Conjugium)*. About those who like those in the earliest Church had insight or feeling, that their mental images are scarcely anything except the meaning of the words, but they are not closed but open, understandable to the angels for whose mental images they can serve as a container, no. 1987½, see *Perception (Perceptio)*, no. 2039. This shows what a general mental image is: that in a moment can be thought what cannot be described in several hours, with the general thus embracing the least parts, and at the same time then governing them: but this general of a person in comparison to angels' mental images is slow and vague. However there is great differentiation among a person's general mental images, according to the abundance of the matters of his memory, and their arrangement, and also especially, that they have been closed off or opened, nos. 2009, 2010. One reads in the Word that the Lord does evil. The reason is that they are held in the very general idea that the Lord governs all and the least things, nos. 2012[a], 2013, see *Lord, Dominus*. They have one very general idea about hell and about heaven, when nevertheless there are endless varieties, no. 2014, see *Variety (Varietas)*. Spirits have a more perfect state of mental images than people on earth. The perfections enumerated, no. 2019, see *Person (Homo)*. Experience that the Lord rules all and the least things, from the mental images of thought, which inflowed from many spirits, each and every one of which wanted to rule all and the least things, which nevertheless were distinct, no. 2020, see *Lord (Dominus)*. What critics, philological translators of the Word, are like, that their different material mental images are mingled with spiritual matters, from which result falsities, which in the other life are harmful to them, no. 2040, 2041, see *Fantasy (Phantasia)*. In spirits' least actions it is evident what they are like, because, because the very least things are images of themselves, no. 2048, see *Perception (Perceptio)*. Some, even acquaintances, were raised up into heaven, among angelic spirits and spoke with me from there, [saying] among other things, that they saw my mental images, how they were mixed with opposite and foreign elements, and that unless they were separated how they would flow into other mental images, and how much harm there would be in spiritual matters if they were brought into filthy bodily elements, and unless they were separated, that they could never be in a society of angels because to them mental images become plain, if not in one state, still they will be in others, for they have exquisite perception, about which things all were convinced who had been raised up into heaven, no. 2059, see *Thought (Cogitatio)*. Countless things flow into every idea and feeling, shown, the societies were exposing themselves, those who were flowing in, one after another, also saying for what reason and for what purpose, when there was only a general mental image of a thought in me: the spirits were indignant, saying that they thus do not think anything: that therefore there are countless varieties with their opposites that are guided, moderated, bent, by the Lord, alone, in accordance with [His] purposes, nos. 2062 to 2065. And because so many mental images of spirits and angels contribute to one mental image, it follows that if filthy and profane elements have been mingled with them they cannot be present in angelic societies. This was corroborated by a beautiful earthenware vessel being depicted in which there was what is filthy, which resulted in aversion. There are innumerable varieties in one mental image, experience, nos. 2067, 2068[, 2069]. It was shown how it stands with an idea in which there is what is filthy by the recollection of a tract of garden, about which spirits had earlier induced frightening things, which at once frightened spirits, but after it was shown that they were illusions, there was no horror. This shows what the mental images are like when falsities have been mixed together with truths and profanities with holy matters. What falsities and evils there are, are called forth by evil spirits, and these defile them even more so that angels flee from the sight of the mental image, in which if they look into it, from it a person or spirit is known [as to their character]. The image of that tract of garden could not be thrown off until they were told about the temple of Jerusalem having been profaned by idols, and yet afterwards having been purged, nos. 2072 to 2074. There are symbolic mental images, to which

matters are linked, inexpressible in wakefulness but clearly perceived in states of sleep and midway between [it and] wakefulness. They are familiar to spirits. Such images are also in a connected series, no. 2083. An idea is a general receptacle of an unlimited number of mental images, and there can never be the same in one as in another, is clear from human forms, souls, minds which are never the same: that their varieties are arranged by the Lord in harmonious patterns so that they may harmonize in a unanimous body, nos. 2085, 2086. Every spirit is the medium of thinking and speaking from others so that there is a certain string and chain of many to one mental image, or word, just as of muscles to one action, no. 2100, see *Speak (Loqui)*. The angels perceive at once what harmonious good, and truth there is, although there are countless elements in a mental image. That it comes from the Lord was corroborated from heaven, otherwise a harmony of elements, beyond number, or any selection from them, could not exist, nos. 2115 to 2117, see *Good (Bonum)*. From heaven they said they see the general and particular ideas of thought clearly, and more besides than a person could ever believe, and many most filthy things within me, which appeared very clearly, no. 2118. The speech of spirits is universal and indeed from mental imagery. When these images fall into a person's memory they produce words suiting their mental images. Also the speech of angelic spirits is the mother of the speech of lower spirits through mental imagery. So the speech of still more inward angels is incomprehensible, and their least mental image contains almost countless things. Spirits converse among themselves through the very first mental images of words, just as when a person thinks. An experience. From this it is clear what a bodily mental image is like in which there is nothing spiritual, nos. 2137 to 2144, see *Speak (Loqui)*. There is not even the least thing mental or the least thing emotional in a human being with which societies [of spirits or angels] do not interact, which they do not understand and desire more than human beings, nos. 2169, 2170. It was shown that one thinks from another, those who are closer [thinking] from those who are further away, and because many were doing so at the same time, the mental imagery came from a different source. The mental images of many spirits which do not appear in order stream in and appear to the mental image of a person as in order, just as in the case of objects of sight, and in the sounds of many instruments, nos. 2177, 2178. It can be discerned from one word of speech what a spirit is like, also whether the mental image is closed, whether it is open, and in what way it is open, thus his whole lower mind, for every idea is an image of the person; which is illustrated from those things which usually appear from a person's facial expression, such as from a happy one, whether in the happiness there is pretense, deceit, a cheerfulness from nature, bashfulness, friendliness, insanity. But much more is seen in a single idea of a spirit, as for example, whatever he had thought, spoken and done from earliest childhood, which [is seen] by the Lord. No one would believe [this], except one who is in heaven. But it is not granted to anyone to know the inward elements of a spirit unless it is pleasing to the Lord. Certain ones who doubted were raised up into heaven. They spoke from there, and declared that they saw more things in the mental images of my thought than anyone ever could believe, and how the understanding worked together with the affection or will, nos. 2181 to 2184. About the symbolic mental images of the angels, that they are inexpressible, and what they are like, sketched out, nos. 2186, 2187, see *Portrayal (Repraesentatio)*, nos. 2192, 2193, see *Portrayal (Repraesentatio)*. All of a person's mental images and the least parts which make up the images interact with societies of spirits, nos. 2197, 2198, see *Society (Societas)*. What an angelic mental image is like, was shown in the Lord's prayer, that they rejected temptation and evil to the back, no. 2207, see *Temptation (Tentatio)*. Angelic mental imagery and portrayals are to the mental imagery of an earthly human like the forms of the internal organs of the body are to the outer form of man, and how crude they are in themselves, nos. 2211 to 2220, see *Angel (Angelus)*. Angels can tell what a spirit is like better from a continuation of a feeling than from a mental image, which is an effect of a feeling, no. 2227. Singing soothed not only spirits' outward things but also their mental imagery, which was felt, no. 2231, see *Music (Musica)*.

[continuation p. 981 s.v.] **Mental image (Idea)**.

In my sleep I seemed to be in a ship, then on a mountain, and that horses were hitched to the ship, who driven in a spiral by the shipmaster plunged into the depth, and those who were in the ship were submerged. Awakened I heard one lamenting who emerged that he had virtually perished. He appeared in fact with his hair streaming. In a wakeful vision a long ovary appeared symbolizing the poison of dragons. I heard that the shipmaster who willfully submerged the ship was horribly tortured and torn apart by spirits. They told about that shipmaster, that he delighted them with clever sayings, fantasies and visions, but that afterwards he distorted these and hurt them. They are the kind who abuse the gift of cleverness and deliver cutting remarks so as to hurt others and destroy them. Such people mingle upright and spiritual qualities with bodily mental images and witticisms, which come back in the other life, and societies praise very much, nos. 2240 to 2246. Speech with spirits through portrayals resembling things seen [by the eyes]; and also through subtle thoughts; as well as through feelings without words, no. 2251, see *Speak (Loqui)*. Spirits more than people on earth can know what elements a mental image contains, what elements of falsity and of truth it has, what elements of evil and of good, and how societies, and also what societies of spirits flow into their mental images: therefore some were carried up into heaven. They saw these things, and also that every single mental image, little flash of understanding and tiniest feeling flows in from a general, in which it is in its own order, and that otherwise a person could not have the least idea, shown and corroborated. Especially how those things that I have written at that time flowed in, nos. 2265 to 2270, see *Inflow (Influxus)*. Never to eternity can a full correspondence exist, for in one single idea there are countless elements, and individual evils, drawn from the first parent successively, and with countless ideas belonging to one desire, and innumerable desires with their compositions, nos. 2291, 2292, see *Correspondence (Correspondentia)*. About the tempering of what is pleasant and unpleasant in a mental image, just as by opposites in odor and taste, nos. 2293, 2294, see *Regeneration (Regeneratio)*. In the very least things there is not only countlessness, but countlessness multiplied into countlessnesses. Spirits were indignant that thus they would know nothing, which was confirmed by angels. It was illustrated by the tiniest insect, which to the naked eye appears like a single entity, when nevertheless it has so many internal organs, and these have vessels and tissues, which can never be detected, and so forth, nos. 2297, 2298. Those who conceive of spiritual matters in a material way, that their mental images appear like white lines, such persons are extremely distressed in the other life, experience: such persons cannot be present in societies because they close their mental images, nos. 2299 to 2301, see *Philosophy (Philosophia)*. Every single mental image of a person and spirit, coalesced from a multiplicity of them, is so deformed that a devil could not be more hideously depicted, and nevertheless they love such mental images and think them most beautiful. But the images are sorted out by the Lord and attached to different ones, consequently they are turned into more beautiful ones by the Lord, by joining to them what He has induced. Mental imagery in the other life can be no more disfigured. When a new spirit comes there are at hand those who love to examine and punish, solely on the basis of mental images, therefore if they were to be presented to them such as they are, they would be torn apart as if by rabid dogs, so the Lord only allows those things to come forth that can be corrected by the punishment of purging, nos. 2303 to 2305. Spirits speak by mental images, which fall into words of my vernacular, nos. 2308, 2309, see *Speak (Loqui)*. It is by spirits that those things are raised up which are in the mental image of someone on earth, near, far, related, so in different ways depending on the nature of the spirits, nos. 2352, 2353. Those who cling to philosophical terms close mental images, which first must be opened before they understand what something is, no. 2369, see *Organ (Organum)*. From a spirit's mental image angels know at once what he is like. How great the intelligence of angels is; this also explains why, if people on earth scan at a single glance, or only look into, what they have written, angels at once know whatever has been written and what the person's ideas had been in detail, but this is from the Lord, nos. 2396, 2397, see *Angel (Angelus)*. Ordinary thought is from images that flow into speech, but inward thought rules those mental images. It is comparable to intentions and motives which in the inward realm inspire those who

speak, with images and feelings, no. 2526, see *Thought (Cogitatio)*. Besides other faculties of spirits surpassing those of an earthly person, they also discern not only the thoughts but also at the same time many things which are in the mental images which when portrayed together with speech, they discern more things in a moment than can be described in hours. Spirits do not know that they possess these more excellent faculties because they are engaged in them, and so neither do the angels unless it is granted them to reflect upon things which are below and less perfect, nos. 2548, 2549. Spirits, how fully they perceive the mental images of thought, from only one word, as from the word (so), adjoined to a symbolic portrayal: from this it is evident how many things in the Word are understood by simple words, no. 2557. It is a falsity that the thoughts of a person on earth flow into heaven, since the thoughts of heavenly beings flow into the thoughts of a person on earth, nos. 2550 to 2556, see *Heaven (Coelum)*. How unfathomable the mental images of the inward heaven are, and still more of the very inward one, can be illustrated by the nervous tissues, nos. 2561, 2562, see *Tissue (Fibra)*. In the heavens all speaking has a state of happiness, for every mental image has a state of affection, thus of happiness, nos. 2585 to 2588, see *Happiness (Felicitas)*. Mankind is led by the Lord by pure necessities is corroborated also by this that every idea and action brings with it a series of consequences for their life just as a continuation of seeds, [leading] thus to the best relative to their nature, no. 2628, see *Necessity (Necessitas)*. I did not understand the speech of good inward spirits except faintly in a mental image, portrayed by sky blue mingled with a brightness inexpressible, from this bright clouds in sky blue have been portrayed. Truths are portrayed by bright clouds, falsities by black ones, but they appear according to the person, as on Mount Sinai, as [those appeared] black which were bright, and the reverse, nos. 2632, 2633. A person's mental images are gathered from innumerable sources both natural and spiritual, and such as is the quality of a person's ideation, such is their life after death, no. 2655. A mental image of inward angelic spirits is not understandable to people on earth except to those who are separated from the world. It was perceived in a state of sleep and midway between [that and] waking: that it is not understandable is evident from those things I saw, that their mental images were joined to such things as are in the Word, like rocks or priests, and thus was understood what they symbolized, with their variety. Angelic speech is ineffable, it can only be described that there are unceasing beginnings of the mental images and states of happiness of angelic spirits, and the mental images of these are the unceasing beginnings of the mental images and states of happiness of lower good spirits, thus of earthly humans; I have been shown that angelic speech coming down to me appears sparse and unconnected, but still in the angelic heaven there is a wonderful interconnection of those things. From this it is clear, if people judge things from the sparse outsides and appearing instabilities, they can be so very mistaken, nos. 2696 to 2698. Every mental image has with it a series of consequences to eternity, no. 2714, see *Providence (Providentia)*. The mental images of spirits have a circulation almost like the convolutions of the brain which no one comprehends. In the heavens still more wonderfully, which form no one ever grasps in the most general way, nos. 2728 to 2731, see *Life (Vita)*. I was told that the mental images of little children are open [inwardly], and can serve the angels extremely well [as vessels]. From this it is evident also that human memories are the last vessels in which the spiritual and heavenly ideas of the angels come to rest. Therefore too spirits lose nothing of both of their memories, so that they may also serve for vessels of their spiritual and heavenly ideas, nos. 2753 to 2755. There is a speech of inward spirits. There are mental images embracing many things the same time, as there are with a person when a person thinks in a moment what cannot be uttered with many [words]. Using such mental images I have even spoken with inward spirits, but it was not allowed for long, no. 2758. Diverse objects were portrayed in a cohering series before the angels by the Lord, which I saw, consequently that in heaven all things can be applied [to the matter at hand] in this way, no. 2784, see *Word (Verbum)*. In the other life all that has been brought into a person's nature since infancy is retained; but the mental images as people go on in years, are variously either condensed or diluted, nos. 2804, 2805. Angelic speech was heard but not understood. It was perceived like a river, which was full of an abundance of imagery. The spirits' speaking was something general, in which the angelic discourse was contained, for all and the least things that are in man and in

nature have their own generals which are unnoticed by man, spoken of, nos. 2806, 2807. The rotations of spiritual and heavenly things are incomprehensible: that certain according to changes of [their] state and imagination are wandering spirits like certain elements in the body, waters [of the earth] and the atmospheres, no. 2810. I realized and told [them], when I thought about the vegetative element they then thought about the animate one, and the reverse, and there is such a correspondence that one can be thought about by them, when the other is thought about by me, no. 2830. The nature of little children's mental images, that they suppose things they play with are alive, no. 2844, see *Child (Infans)*. From adulterers and those who are cruel, who do not see or are not observant of other than filth and excrement, not of other things, such as houses, etc., it is clear what people's mental images are like, that they pay attention only to those that they have in their mental image, not however to other things, which to them are as if shadows, so that they almost neither see nor hear them. From this and also from experience is evident that there are spirits who see and are observant of the nearest mental images, who see and are observant of the more remote, who see and are observant of the most remote, not however of the rest, for every mental image is composed of more things, so that every single one is a field of many subjects from which every kind of spirits draws out those things which agree with them. The rest are to them shadows, thick darkness, cold, death. Therefore when mental images are mixed with falsities and filthy things, a person undergoes anguish and is pulled to pieces, for such as are the mental images, such is the life after death. Also, those things which are seen vaguely they cause to be such things as they hold in their mental images, before they are exposed to view, nos. 2850 to 2853. Inward spirits flow into the inward mental images of a person's thoughts, which the person does not know he has, nos. 2888, 2892, 2893, see *Thought (Cogitatio)*. About their mental images, if they were portrayed as in a microscope, they would be larger than the whole planet, but their mental images were only crusts in which were little worms, which tickled, nos. 2896 to 2898, see *Thought (Cogitatio)*. Mohammedan spirits did not care for [scientific] subjects of inquiry [in me], saying that if they know goodness, from goodness they can learn all things, thus innumerable confirmatory useful things; such is the heavenly idea, no. 2995. There were some, whom I perceived to be Mohammed and Mohammedans, raised up into the court of heaven, from there guiding my hand, what I was writing, and bearing witness that they see more things with me than could ever be grasped by a human being. Raised up into a still more inward place they said that there were still more things, and what they had seen earlier had been very crude. Raised up still more inwardly, toward little children, they were surprised that little children there know things that no others do, and that the things before also were crude; and they see in each single idea a countless number of things, which cannot be described in volumes. From there certain general things streamed in with me, no. 2996. By persuasive looking they join the mental images of their own thoughts to the mental images of the thoughts of others in the other life, and thus call and allure them together, nos. 3002 to 3006, see *Looking (Intuitio)*. There is speech of evil spirits in mental imagery which is tied to whatever object. It was understood by me in a state midway between sleep and wakefulness, but it is inexpressible, containing nothing whatever. What it is like was portrayed by rubbish poured from a container, and their understanding was portrayed by the hind parts of a horse. Such is the [intellect] of Quakers, who think they are governed by the holy spirit. In sleep a woman was seen at a table, and a dish, which was miraculously turned into another in which were peas with fish, of which I ate; when it was being taken away, I perceived that it symbolized Quakers. This speech which fell from heaven into inward good inward spirits was portrayed by a woman walking with her husband, neatly dressed, with a bodice, whose back only appeared, nos. 3015 to 3017. Ideas terminate in the material [images] of human beings' memory, which are the last things of order. There are very many things in the ideas of the memory, which are both close, related, and very remote, and so dependent on other things, with a variety depending upon the state [mind], and in each person according to [the person's] fantasies. Because there are countless kinds of spirits, one takes to itself this in the idea, another that, and so on, experience. The more therefore the ideas have been closed in a person, as with

those who have a kind of a certain conviction, and are immersed in bodily things, the less dangerous it is, for in this way spirits have only a few things [to associate with]: but with those who have faith, the less the ideas are fixed on one thing, thus as it were the more fluid they are, the more they may be applied to every single moment and the less stubborn and hard they are, thus the more easily they are bent by the Lord. As long as people live, their mental images vary, spread to many objects, or are contracted to fewer because of convictions; it is otherwise with those who have faith, about whom, nos. 3022 to 3025. Every spirit and angel is a certain center of inflowings and that thousands of thousands flow into one mental image, which was not understood by many, but was understood by both Mohammeds, who said that they had understood it in such a way that they were entirely convinced. To certain spirits who said they could not grasp this, it was said if they could not comprehend that innumerable motor tissues and a whole system of finer parts in the body concur to producing one simple action, how could they grasp this? nos. 3033, 3034. When another image is impressed upon a common word, in speech with spirits this creates trouble, who stick to the common image of the word, an example, no. 3043. Spirits of Jupiter engaged in conversation with me through inward ideas which I was given to understand; that they were surprised, and that I wrote according to them: evil inward spirits of this planet are displeased that they did not understand. Spirits of Jupiter have heavenly perception, and they communicate among themselves through still more imperceptible thought, nos. 3045, 3046. The speech of spirits is a communication of ideas embracing many things simultaneously, which can scarcely be expressed by words therefore they are the images of words, for every word is a mental image of great extension, nos. 3050, 3051, see *Speak (Loqui)*. **Angelic speech embraces many things in the least parts of an idea of spirits, no. 3052, see *Speak (Loqui)*.** From only a single word inward spirits can know, and angels more, the quality of a spirit. It was shown from the word True, which was perceived not only by the sound [he gave it] but also by the mental image [he had of it]. Thus it can be evident whether there are few things in it, whether the mental image is closed or open, whether anything from heaven is slipped in, whether there is compassion, a calm quality, an infantile quality, an innocent quality, anything drawing from self, whether there is much of higher knowledge, whether there is knowledge of truth or falsity, and innumerable other things, in every one of which there is yet what is without limit, [nos.] 3064, 3065. Choirs are such that all speak together, have the same mental image and displays, so that many act as one person, no. 3071. When I had an idea of the dragon that he is less deceitful than others thus more upright than others, because [I thought of him] only outwardly, and this idea was communicated to him, he could not stand it, but rejected it, for he wants to be feared, and to command through fear, no. 3074. In the world one person can hold many and sometimes a whole congregation on the mental image of his speech, how much more in the other life where mental images are richer and more communicable; this shows what the communication of heavenly and spiritual things is in heaven, where there is more direct communication from the Lord, Who wants all things good and true to be communicable: this also shows how exquisite the perceptions are in heaven so that if the least discord arises, it is recognized, and in the proportion of the disagreement, they are dissociated, nos. 3082 to 3084. A certain one known to me in the life of the body steeped in very subtle thought from keeping to himself was able to speak with good inward spirits, under another than his own person; and because he had thought very subtly, he was raised up among spirits still more subtle, for he thought himself to be the most subtle. Overhead, they entered into his mental images and tormented him greatly. He was lifted up higher among [those] still more subtle, by whom he was led almost wheresoever they wanted, for there are those there who flatteringly creep into a person's desires, favoring them and thus entice [toward evil], but they do not dare except insofar as they deem themselves safe. Such spirits are not permitted to act on the person, for they carry out their deceptions so occultly that a person can never know otherwise than that it is so: therefore they are held bound near Gehenna, nos. 3088 to 3091. **The speech of spirits among themselves is one of thought, embracing very many things at the same time, which are in the mental images of thoughts, nos. 3128 to 3131, see**

Speak (Loqui). A certain one was confirmed [from experience] that his whole life could be known from a single one of his mental images, no. 3145. In the other life the mental images of spirits are presented visibly, about which, no. 3154, see *Portrayal (Repraesentatio)*. Spirits wonderfully sounding as many, who had a general mental image, and general mental images so distinct that they perceived more things than others ever did, nos. 3160 to 3165, see *General (Commune)*. Angelic spirits told spirits of Mercury what they knew, and what they did not know, and that there are countless things that they do not know and even countless things in every idea, which they can never know to eternity. They spoke with them by means of changes of state, which changes they did not understand, but only perceived in general, and were told that they—every single state—contain countless things, no. 3238, see *Mercury (Mercurius)*. The inhabitants of an earth in the starry heaven, who progress to the ninth use, that they speak through the lips, and that the mental images of their thought fall into the lips, by the mediation of the respiration of the lungs which was shown to me vividly, no. 3279, see *Speak (Loqui)* and *Star (Stella)*. The spirits of Mercury acquire higher knowledges when they wander about, grasping at once, what others know, as they did in me, for they cling to their own mental imagery and thus arouse those things which are in the memory of others, no. 3288, see *Mercury (Mercurius)*. That angels know not only from one word, but also from one sigh what there is in man or spirit, I grasped [by spiritual mental imagery], no. 3308. I became aware of an inflow from evil ones overhead. It was gentle, but at first more rough, then more subtle, to the point that it might not be felt. The inflow was felt to be more and more subtle, so that it was as if what was more subtle was present in the other. At length I became aware of very subtle ones,²²⁷ so that I could scarcely feel and describe [them]. They were inwardly evil, so much so that if they had been any more deeply so they would not have been salvable. They were descendants of the most ancient Church, nos. [3311 to] 3313. The speech of the most ancient Church was by inner breathings, which were passing through the Eustachian tube, into the ear. Consequently mental images were more complete and more completely perceived; and angelic breathing is such—it is inward—and the mental imagery of angels is nothing but respirations on that level, whose²²⁸ life is the Lord Alone, nos. 3322, 3323, see *Breathing (Respiratio)*. If evil spirits were in the angelic aura they would suffocate, so they would be unable to have any mental imagery, because breathing responds to the mental process—and the inward aspect of breathing is a mental process, because it is organic, whose life is the Lord, no. 3326, see *Breathing (Respiratio)*. Such was the persuasion and thought of the people before the flood that when I thought about them, they then thought about others whom they wrapped in a woolen cloth and drew down the wrapped ones by a slanting rock, no. 3365 *Church (Ecclesia)*. Ideas are the intervals and variations of the types of respirations, no. 3399, see *Breathing (Respiratio)*. A spirit appeared up above in bed, and it was shown that he was changing the location in the realm; he was entering into the mental images of good spirits by means of fantasies, so that they were appearing in another place, on the other side, thus in different quarters, saying that they could not speak as they had previously. When I spoke with him he was then not being held in the mental image of my thought, but from it he raised up persons and people who were far away from the idea, but still who belonged to the image, but far away. I was surprised that such things exist, for there are spirits who arouse the nearest things, there are those who arouse more remote things, there are those who arouse the most remote, and the resulting circumstances of mental images. There are those who [arouse] places, here, persons far away from the mental image. He was seen to have stingers, like certain insects, but bright ones. They went out as if from his eyes, but from his ears. These he was able to bend back toward the occiput, behind, stretch toward the sides, reach out forward, even dead center. By these events was symbolized, when [directed] toward the occiput that he was raising up the most remote things of the mental image, when he reached out toward me, that he was raising up the nearest things of the mental image, and so on, spoken of. When he raised up persons, he at once entered into their mental images and thus by means of fantasies removed them from his own

²²⁷ Reading the singular as plural, as at *Ecclesia, Loqui, ES 3313*.

²²⁸ Ambiguously "mental imagery" and/or "respirations."

location, and they could not resist, therefore they complained, he even raised up Gehenna in this way, so that its whisper was heard near my left ear; his operation was on my left arm between the elbow and the hand. He was not able to attack sleepers, nos. 3400 to 3406. He was often saying the devil's name, for the reason that by fantasy he attracted persons, he held them in the mental image of the devil, whose name they said so many times. He also spoke in such a way that he was not thinking at all about those things that he was speaking, but about others, whom he was cheating or destroying. It was said that some are beginning to be such on this earth, that they can speak, and can think in this way about other things, nos. 3407, 3408. Such are nocturnal lights who seem to themselves to be able to rule the universe in this way, by means of phantasies. I realized that he was the medium of many such, no. 3410, see *Place (Locus)*, *Fantasy (Phantasia)*, *Light (Lux)*, *Dragon (Draco)*, *Net (Rete)*. In the other life one mental image can be seen in an instant—what an idea of lower spirits, what that of inward angelic spirits, what that of angels was like, which can be described by a book, and not even then; the learned do not even know that anything exists inwardly in an idea, this is how they have arrived at their ideas, and most do not [know] what an idea is, no. 3422. Spirits' deliberations, replies and thoughts take place instantaneously, no. 3426.

That that which is obscure to people on earth, is obvious to spirits, and that which is obscure to spirits, this is obvious to angels, and the other way around, for the angels see those things which spirits think are obvious to themselves as obscure, and spirits see those things which people on earth think are obvious to themselves as obscure; therefore it had to be written according to the perception of people on earth, no. 3473. A certain one brought on an aura of general mental imagery from which I was nevertheless able to speak, which surprised [me]. He was refuting all, yet not knowing what truth and goodness are, about which and his wickedness, nos. 3485 to 3487, see *Dippel (Dippel)*. There are spirits who have a general mental image, not bound to any principle confirmed in themselves, whose aura disjoins as it were the definite mental images of others, for the general mental image is as it were the whole spirit; their operation is into the fibers, so that they are relaxed, so that the excrements can scarcely be held back; but still they become fixed and determined in societies when applicable. Such do not reflect much upon others, but nevertheless details fall in the scope of their reflection that are afterwards recalled, no. 3497. The Dutch do not tolerate statues and images in places of worship, so neither do they acquire grosser mental imagery, spoken of, no. 3511, see *Dutch, The (Hollandi)*. Others' speaking was brought down to me not by sound, nor by mental imagery, but by a general perception, through which I knew what they were discussing, no. 3558. The mental imagery of spirits does not rest except on material things, which are the ultimate things of order, such as in places, and those things which are in a place, in the books there, in the garments, in those things which are in the fireplace's and candle's light, and the like, about which, nos. 3605, [3608,] 3610, see *Bodily (Corporea)*. A filthy mental image of certain was examined, following it to the spirits, who then saw themselves to be such, and were punished, no. 3606. There were spirits wanting to investigate the gyres, in which mental images and effort act, but it was shown that thus they would plunge themselves into labyrinths and that not even the most general one can be disentangled, and it was in fact shown by tissues in the brains, in the marrows, the body and the internal organs, about which, no. 3607, see *Tissue (Fibra)*. When one is speaking, one does not think about the words, but only has the sense of the words, according to which speech comes down into words. That sense without the speech of words, because it consists of mental imagery, is the speaking of spirits, and thus is the speech of one's spirit, no. 3637, see *Inward (Interiora)*. The fantasies²²⁹ of inward evil spirits are such that they are indescribable, as it were devoid of all life, attached to filthy and obscene [objects], like [those] of the raving and insane. However the mental imagery of angelic spirits consists of most beautiful and most enjoyable displays, together with wisdom and intelligence, and in clearest light, nos. 3640, 3640½. *Evil and deceitful spirits are held in a society*

²²⁹ Second Latin Edition has [*ideae*] where ms. is unclear. Parallel entries at *Insania*, *Mori*, *Phantasia*, *Spiritus* have *phantasiae*.

aside from their knowing who they are together with in the society. They are joined together through purposes common to them; thus they speak and think together; for example the fact that many are held in one society is illustrated by those who are in large congregations and Churches, where they are held in the ideas of one man when he speaks, nos. [3642,] 3643. In the other life they change location and are carried according to [their] fantasies and mental imagery. When their location is constant, it is an appearance, but when it is changed by the fantasies of others, it is a fallacy, no. 3644. Among the deceitful overhead came one still more deceitful. He followed the thoughts of my mental imagery, to which he was trying to join himself. He was discovered. He had been a pontiff, no. 3647ff., see *Pontiff (Pontifex)*. He had a most crude idea about heaven, *ibid.* no. 3647 to 3650, see *Pontiff (Pontifex)*. There are general reflections which a person acquires from early childhood, such as that one sees people on the street and things which are obstructions, for the reason that one is watchable lest we stumble. Brute animals also have such reflections. There is also a general reflection of knowing distances from intervening objects, and also from experience, how far distant [something is], such as the Moon: that the mental images of a person are only general, according to their desires. Because spirits supposed that the Lord's life [flows] into mental imagery, [they supposed] all things would progress regularly, that thus it would not be so that all objects of the senses would arouse mental imagery. But it was said to them that variations of a mental image from objects are happenings, consequently belonging to the Providence of the Lord, which can never be explored, and that the doubts are so countless that they can never be removed to eternity; besides that the least scruple would blind, which was shown by a particle of dust before the pupil of the eye, which takes away all sight, experience. Mental images and objects of sight are vessels into which the angelic mental imagery flows in, it was shown that a very beautiful series of things was formed with the angels from various things seen [by me]:

[continuation p. 1135 s.v.] **Mental image (Idea).**

It was said, those who desire to fashion reasonings and objections, that they have in mind that they want to destroy everything, like truths, even the human race. There are general things that govern people, arising especially from desires, which can scarcely be sorted into kinds and species: the objects that meet the eye are moved by habitual generals, by things desired, by convictions. I observed and was shown that spirits had aroused all those things within me that fit in with their general imagery, and that those things which were in my memory were just so many vessels, consequently these objects were observed, not others. I was instructed that the beautiful displays before the angels, spoken of earlier, selected the objects of my sight; however the objects of sight did not present the displays. Thus whatsoever it pleased the Lord to display, the objects of sight, or vessels of the memory, which are mental images from which and depending on which the visual objects are, would apply themselves to them, without the person knowing, nos. 3666 to 3672. How dreadful and wicked the mental imagery of sirens is showed from the bendings of their body, stretching out naked on their backs, turning around to all quarters, spinning around, curling head between feet, turning upside down, with the head down, no. 3717. For the whole night they labored most stubbornly to enter into the mental imagery of my memory, thinking thus to obsess the inward regions or thoughts, intending this especially so as to loose the restraints of conscience, no. 3718, spoken of nos. 3712 to 3723, see *Siren (Siren)*. From angelic ideas there flow into the ideas of spirits and humans very many things, which appear dissimilar, which can be adapted to many things, just as the construction of buildings from gathered piles, and other like things, no. 3725. When the Lord flows in through heaven into the world of spirits, where goods and truths are turned into evils and falsities, at the same time there also flows in through heaven the impediment to evil and response to falsity, no. 3726, see *Life (Vita)*. People's mental imagery [or ideas] are such that when they think about a certain city, about places or other things, that something stands out and presents an image that has been impressed more than others there, examples, no. 3729. I spoke with spirits that people today do not know what an idea is even though it is in common discourse; and they do not know

that thought is distinguished into ideas; nor that thought is distinct from the will; nor even what thought is, even though they think otherwise than they act; certain scarcely know that they think. From this it is clear that today they do not know that that there is an inner person. But spirits with me, who had not known in the life of the body, clearly know what an idea is, and many other things which belong to the inner person, nos. 3730, 3731. I told the Quakers that the fact that they do not do evil to anyone or speak ill of anyone, this is good in earthly society, but if they think evilly and are inwardly evil, this injures societies of the other life, for the mental imagery of thought is communicated there, nos. 3735, 3737, see *Quakers (Quaqueriani)*. When spirits raised up things from my memory that were from the past, they held my mental imagery in such things and thus raised up things which were agreeable to their mental imagery, just as happens with a person: his mental imagery concentrated on one object raises up others like it in a series, his speaking also being therefrom, no 3739. The fact that mental imagery of spirits is anchored in material things was evident from two things, small pots, about them. I perceived that if they were taken away, it would be as if their foot were withdrawn, no. 3753. The mental images of the human bodily memory are vessels in which the mental imagery of spirits and angels is grounded, spoken of, no. 3759, see *Vessel (Vas)*. The mental scope and portrayals of inward angelic spirits do not fall within the field of human perception, but all and the least of them symbolize the higher knowledge of faith, no. 3761, see *Word (Verbum)*. In a state of mind midway between sleep and wakefulness I perceived something like a tooth, but it was not a tooth, which was turned into milk. This was perceived by the angels, expressing their desire that earthly qualities, which are symbolized by a tooth, may become like this. This showed what kinds of mental images also there are: that it was not a tooth, but it was perceived as a tooth, to which other qualities are joined, no. 3791. *There are societies of spirits that speak dissimilarly and think alike, relating to the isthmus in the brain and the ganglia in the body, from which tissues going out spread out into various organs, where they function dissimilarly but look to one end. From this one can conclude with respect to societies and the whole world how from one mental image countless ways of speaking arise, so that the variation from one mental image is countless, nos. 3832 to 3837, see Society (Societas)*. Certain inhabitants of Mars formed speech for themselves through material forms of mental imagery, taking care lest mental images of thought stand forth, which they know how to snatch away, and still more which are of affection, lest they be understood by other spirits, many things about them, nos. 3880 to 3889, see *Speak (Loqui)*. Spirits of the starry heaven who progress to the ninth use said that they certainly understood my speech, but obscurely. The reason is because what their speech is like, because it is scarcely understandable through mental images like ours, and their speech would be as obscure to us as ours is to them, for where there is life, there is speech and there is understanding of speech, no. 3901, see *Star (Stella)*. Every mental image and fantasy is a change of societies, so that it inflows through societies having been changed, nos. 3941 to 3943, see *Society (Societas)*. The aura of the faith of Lutherans was such that I knew almost not at all what is true. He was vanishing into a mental image alone so that the whole spirit was so to speak a mental image, hardly knowing what he should say, no. 3988, see *Faith (Fides)*. *The objects of sight do not flow into mental images but mental images present objects of sight, and also of speech: and also that angelic mental imagery is such that it can be received very diversely, because it is figurative and parabolic, in varying ways by angelic spirits, in a more different manner in the world of spirits, and in a yet more different manner by people on earth according to the state of their convictions and desires, about which many things, nos. 4000, and also 4002 to 4010, see Life (Vita)*. To inquire how mental images flow into actions, and also angelic mental imagery into that of spirits is as it were to want to know what the tissues are like in their beginnings then in the brain, finally in the body, and thus in every internal organ, which nevertheless in the brain appear like porridge, as something general, no. 4013. The gestures, facial expressions, speech of other people flow into the mental imagery of others, who see and hear, and perceive, and from this judge. It is evident, that this takes place by removals and as it were dyings off of lower things in succession; thus first removing words, then the mental imagery of vocal speech, finally the mental imagery of purpose remains, which is communicated. In this way

communication of inward mental imagery takes place by successive removals and annihilations. From this it is also evident that before man can come very inwardly into the angelic heaven, his bodily elements must die, then the mental imagery of the bodily memory, then successively in the same way, elements which are lower, so finally angelic mental imagery can be mutually communicated directly without the removal of lower elements, nos. 4014, 4015. Distances in the other life are fantasies, and they are mental images, about which; where a spirit's mental image is, there the spirit appears, for a spirit cannot be separated from his image, which is his life. Since there is no distance in the world of spirits, and just as mental images appear present, spirits also appear present, there is no distance to a greater extent in the very inward regions, none to a still greater extent in the very innermost, and entirely none with the Lord—so He is omnipresent, and sees and arranges the very least things, no. 4017. Angelic mental imagery and speech is variously portrayed in the world of spirits, and sometimes together with understanding from the Lord, no. 4018, see *Portrayal (Repraesentatio)*. Those women who made holes for themselves above [my] head (where the abodes are of those women who constitute the tunics of the inner nostrils) said that by means of the holes they had been able to see my mental imagery, and that of those with me, portrayed—such as that related to love by flames, and that related to matters of understanding by lights. And when I recounted to them the things I had seen in a dream, they fully acknowledged that the very least things were portrayals of their mental imagery and speech; and I realized that the same mental imagery could have fallen into entirely different portrayals, depending on the state of the receiving vessels of the memory and its varieties brought on by the spirits around me, nos. 4028, 4033, see *Nostrils (Nares)*. When people are living [in the body] the case with their reformation, by the Lord, is such that their mental images or the vessels of their bodily memory are arranged so that they may have a connection with others, so that when one is aroused those close by and related also [are aroused], and thus they can be bent to good; and also so that mental imagery may be distinguished into many images, which may have a connection among themselves, for in every simple mental image, more so in a composite one, there are connections just like blood relations and relations by marriage, thus with those things which belong to the higher knowledges of faith to which they are bent by the Lord, for in the bodily memory there is also the higher knowledge of faith, no. 4037, see *Regeneration (Regeneratio)*. I realized that societies interact with every single mental image and fantasy, so that changes of mental images and of fantasies are also changes as to societies. Unless such interaction were most accurately arranged by the Lord, and from it [their] inflow, they could not move themselves, but would remain entirely immovable, which was portrayed to me. It follows that those who do not have the love of faith cannot be in the grand human being, nor move themselves, for nothing interacts with their fantasies, but the better grounded they are in the life of love, the more mobile they are, therefore the life of love is also portrayed by mobility, nos. 4087, 4089. Since the mental imagery of one person speaking can be received diversely at the same time by a thousand, what cannot inward mental imagery, which comparatively can contain countless things, and more very inward mental imagery, and still more innermost, what cannot be said of the Lord, Who is Infinite, in comparison to Whom every one of countless innermost details is as nothing, and so on, and because He is Infinite, to Him all the very least things are in the present from eternity, can there not be anything whatever that is not accessible to everyone, no. 4095½ see *Providence (Providentia)*. The mental imagery of thought is of great extension, in the least details of thought and feeling there are countless things, no. 4140. There are societies to which all thoughts and feelings [individually] correspond; and that their reasonings are countless which they present collectively and individually, no. 4154. One single mental image of a spirit contains more than a person could express in an hour, by means of a symbolic portrayal, no. 4166. The conceptions of angels contain innumerable many components, no. 4184²³⁰ Particulars adapt themselves to generals, no. 4190. How much [the concept] of time there is in their ideas is evident from those who think about the origin of the world and what was before its origin, no. 4204. The speech and thought of

²³⁰ ms. 4185. See *Angelus*.

inward spirits is nothing other than obscure, no. 4209. The speech of angelic spirits, that generals are perceived [by them], with whom I spoke by generals of mental images, no. 4210. On what things their speech's and mental imagery's attention is grounded, nos. 4211, 4212. The mental imagery of evil spirits is drawn from wintry light, no. 4213. All things flow in, mental imagery, thoughts, feelings, no. 4228. It is from affection that all mental imagery comes, no. 4266. How innumerable the things are in one mental image, and that a mental image is an image of the person, nos. 4287, 4288. Also persons seen and heard were recalled together with an idea of an incident, no. 4378. About a simple idea, and about a sublime mental image of the Lord, nos. 4441, 4442. **Something about mental imagery**, nos. 4444 to 4447. A remaining unfriendly mental image, no. 4516. Female magicians attach themselves to the mental images of actual life and of hereditary qualities, which mental images appear as hair, nos. 4517 to 4520. How involuntary mental images, that is to say, hereditary qualities draw towards hell, nos. 4521 to 4523. What mental images are like, nos. 4553[a] to 4560[a]. About the magical tying of mental imagery, no. 4581[a]. About the mental image of the infinite and eternal, nos. 4609[a]. About mental imagery, nos. 4616[a] to 4625[a].

Idols, Idolaters (*Idola, Idololatrae*).

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[*continuation p. 355 s.v.*] **Idols, Idolater** (*Idola, Idololatra*).

That there are idolaters who are transformed into very small animals, and they build little houses, which are destroyed by those whom they call devils. They also have their own idols: and that after this they are in forms almost like those of humans, with a head looking in both directions, and they live in beautiful houses, and then when their purging is completed they are carried off and instructed, nos. 392, 393. Those of them who are well-informed seem to be brought together in a kind of swan, no. 394. Idolaters are guided first to their own idols and to the worship of them they had in the life of the body, no. 402. Certain of them who from fantasy had [the custom] of worshiping the greatest God, magnifying themselves, and straightway changing themselves into little worms; and [they imagined] that the universe whirls around, and that their greatest God following from above watched what they were doing. [Their chief's spirits] brought on a kind of breathing. [They acted] from simplicity, they were upright, no. 402. Leaders of the ungodly on earth, whom they worship as idols, appeared like stars and suns on high, and were cast down with their large crowd, no. 417. Certain worship the Lord is a Little Child from simplicity and innocence, and are received, but that those who do not worship from simplicity and innocence are rejected as idolaters, no. 420. A large fish, stretched out, that wanted to be stroked, a kind of idolatry, no. 442. There are three kinds of saints worshiped in the world, some of which I have spoken with: some turned entirely away from worship, they are among the angels and are protected by them; some repudiate it with the mouth, but yet at heart they foster the wish to be worshiped; some accept worship, they are profane, miserable and foolish, no. 443. The saints among those from Jupiter make themselves intermediaries, that they are nature worshipers, nos. 519, 520, 523, 534, 536, 549, 555, 563, see *Saint (Sanctus)*, see also *Gods (Dii)*.

Spirits of a satellite of Jupiter thought nothing of the fine mansions and palaces of our earth portrayed to them, which they called marble imitations, no. 1681, see *Jovians (Joviales)*.

The reason that dragon is tolerated is because they approach him, just as the gentiles do their idols, lest they be broken as soon as they come into the other life, when they think they are living in the body, no. 2017½,²³¹ see *Dragon (Draco)*. About a certain one who in the life of the body worshiped a carved image, that he was received into heaven, nos. 2411 to 2413, see *Gentiles (Gentes)*. Those in the church who become idolaters, that they have little of life remaining. They become sphincters of the anus, nos. 4281, 4282.

²³¹ ms. 2018.

Jehovah (*Jehovah*).

[I:350]

That hellish spirits and demons have their leaders who call themselves lords of the universe, even Jehovah, IV Vol. pg. 16 [370 a], see *Gods (Dii)*. About Jehovah in other cases see *Lord (Dominus)*. Nothing can be predicated of the Lord other than the Infinite, the Eternal, the Is, nos. 3958, 3973, see *Eternal (Aeternum)*.

Jesuits (*Jesuitae*),

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no. 4470. The white Jesuits, no. 4573[a].

Fire (*Ignis*),

[I:352]

see also *Heat (Calor)*. Worms emerging from [my] body were seen. They were gathered together into one mass, which by a fire, which was seen, exploded with a noise, meaning the luxury of eating, *WE* 3557 [93a][, and also no. 397]. Anger appeared to spirits like fire sparking around the head, II Vol. no. 2055 [98a]. There are spirits of Jupiter who shine in the face, sitting like idols, and are worshiped by slaves, whose intermediaries to the one only Lord they call themselves: those who have a fiery face are those who call themselves saints, no. 519:3. Those who have a fiery face do not as it were swim as do the others, but sit, nos. 520, ff. Further about them, that they are cold and nature worshipers, no. 523, 534, 536, 549, 555, 563, see *Saint (Sanctus)*.

[continuation p. 476 s.v.] **Fire** (*Ignis*).

There are certain evil spirits who come to inhabitants of Jupiter and urge toward things contrary. They are from the kind of those on that earth who have been banished [from their society]. They come up like flying fire to the front parts, and also to the back parts, and from there he speaks toward the higher parts. The speech is rough and as it were forked, no. 570, see *Jovians (Joviales)*. A certain one of those who worship only holiness appeared with knees bent, praying, naked, like a flame, thinking himself to be justified by mere prayers, no. 841, from nos. 836 to 841, see *Holy (Sanctum)*. In a great city called the Judgment of Gehenna there is on some on their caps a little flame indicating they think themselves to be self-righteous, no. 849. About that city, nos. 843 to 855. On the other side of that city, by means of the bridge, is Gehenna where appears the kind of glow that shines out in the sky from a huge fire, no. 855, see *City (Civitas)*. Those who tenaciously cling to revenge from hatred, after heavy punishment are cast into the flaming jaws of a dragon, nos. [935,] 936, see *Revenge (Vindicta)*. From those who were obstinately revengeful fiery heat emanated toward my face, no. 954. That the bodily good with the merciless was portrayed by little stars, almost fiery [but] not shining white, no. 1068. Those who believe and claim themselves to be Christ, their mouth and cheek is fiery, as it were flaming, the face black with a cap wound from black [cloth]. Spirits flee from them. Those who acknowledge such [spirits] as Christ, they have black square-shaped caps, a body muscular and naked to the waist, black as if mixed with sweat, they make circles over the head, as if they were sprinkling something of water, nos. 1083, 1084. A certain murderer was let down into a cadaverous Hell. He was brought down by a particular route, and then into a fiery smoke like that of a furnace, and then forwards into dark caverns, no. 1288. The birds pictured to the spirits of Mercury they did not change, because they symbolized thoughts, nor the very lovely places with lamps, on account of the lamps, nos. 1421, 1422, see *Mercury (Mercurius)*. Spirits of Mars spoke about liquid fires which they said they were able to make on their planet, no. 1550.

About the wicked intercourse of women and of men under the guise of holiness, that their lascivious members are burned with the greatest torment. They are burned with fire can indeed not be believed by those who do not know about and deny the feelings of spirits, but yet it is true, nos. 1976 to 1980, see *Marriage (Conjugium)*. A life opposite to faith appears like a coal fire, glowing dimly. From it

comes their light, which they prefer to real light, because they are in it. Those with whom reasonings have been obscured by falsities appear as red fires; those with whom they have been still more obscured, like coal fires, those with whom yet more as sickeningly sad fires. However those who have the truths of faith appear like shining little stars, nos. 2672 to 2674, 2676, 2677, see *Life (Vita)*. About a kitchen, where there is a fireplace, and where one boils another with dreadful torment, nos. 2711, 2712, 2719, see *Virginity (Virginitas)*. In Gehenna there is also something fiery, no. 3093²³². In Gehenna one feels fire, and also a stink from burnt bones and hairs was imparted, no. 3206, see *Gehenna (Gehenna)*. I was instructed that these women are afire more than in [sexual] frenzy, but when they approach toward heavenly auras they become as cold as snow and ice, as a consequence they are miserably tortured, no. 3207.

A certain one who had practiced filthy common intercourse of wives was punished, became fiery black, was carried around and shown, and so on, nos. [3455,] 3456, see *Adultery (Adulterium)*. From those like this, having become a urinary bladder, there burst forth a body like a naked human becoming red, became fiery and was let down to Gehenna, no. 3467, see *Adultery (Adulterium)*. It was felt that the ardor of Gehenna was fiery, about which, but their ardor was like a flame, not so red, from their opinion of life, which was more criminal, therefore they could not be with them in Gehenna, no. 3468²³³, see *Adultery (Adulterium)*, see also *Heat (Calor)*. The life of passions is like the fire of a fireplace or of a wax candle, and the life of reasonings is like the light from these; when the life of love approaches, the fire is dimmed and extinguished, and finally turned into cold; the light also likewise, and is turned into darkness, and indeed according to the approach of the life of love and the of truth of faith: this shows what kinds of rainbows there are that come from affections, and that come from the truths of faith, no. 3539. A certain deceitful pontiff was let down into the earth of lower [spirits], where there were those like him, who boasted themselves as saints, where they sometimes appear to themselves with a shining face, as little torches, and also as shining spots, as result of their ideas of holiness, about them and their hell, nos. 3651, 3652²³⁴, see *Pontiff (Pontifex)*. A woman was seen, whose back was toward me and her face toward a kitchen fire, and also a table and bed, about which, no. 3752, see *Quakers (Quaqueri)*. In a dream the dwelling of the Quakers appeared as a spacious kitchen, where there were two long beds, and also a miserable wheel, and two covered jars, which fire was licking from above, which did not worry them, which symbolized their heavenly qualities, no. 3790, see *Quakers (Quaqueriani)*. Spirits displayed black coals with fire, and also flame under wood, then a woman clothed, and also naked, by which was symbolized bodily, earthly, and spiritual qualities, about which, nos. 3852 to 3856, see *Nature (Natura)*. Very often I have seen candles and the light from them, and often flames of various color, as well as more or less dry fires of coals, no. 4047.

Ignorance (Ignorantia).

[I: 353

That I spoke truths which I did not understand, [which were] afterwards explained, so that words are inspired which a person does not understand, I Vol. no. 1409 [19a]. Philosophy leads minds into blindness and ignorance, *WE* 2767, 2971, 2973 [57a, 61a, 62a], see *Philosophy (Philosophia)*. A wonderful light was imparted to my mind, and also a darkness, so that I understood nothing, and so that I also saw the subject matter in another sense and from a different point of view II Vol. no. 1763 [85a]. Evil spirits brought on darkness, so that I could not grasp a thought, or be convinced about what is true, nor be affected by what is useful and good, III Vol. [no.] 866 [128a].—

²³² ms. 3094.

²³³ ms. 3465.

²³⁴ ms. 3653.

That from concord there is Light, from discord shadow, no. 84. Spirits quickly steal away and hide the things [in a person's memory that] they are averse to, no. 85. Spirits were amazed that people live in such ignorance about the soul and the individual faculties that constitute life, no. 139. I was led through habitations, even into a habitation of ignorance, and also where there is calmness; their calmness corresponds to peace, and ignorance to innocence, no. 262. A habitation where those were who had not known the Lord, and had led an upright life, among whom it was calm, no. 274, add no. 280. A habitation where they are building cities and giving them to others. They hide something secret which must be discovered by no one nor violence be done to it, with whom there is a kind of innocence with ignorance, no. 280, add no. 274. For the most part those who are informed think worse than those who are not informed, for in the particular matters about which the earthly mind is consulted there is a denial of the truths of faith, thus there are continual offenses, no. 338.

There are many habitations in the earth of lower [spirits], for those also who had not committed evil on purpose or against a better conscience, although they had known and are able to know [that it was wrong]; depending on the extent [to which they had led their bodily life] with set purpose they feel boredom, nos. 1771 to 1774, see *Hell (Infernum)*.

[continuation p. 706 s.v.] **Ignorance** (*Ignorantia*).

At the right side peoples rose up like rolling waves, as sobs do, some at the right side, some through the feet, others through the body toward the brain; with whom I spoke; they were simple, upright, and did not know anything whatever other than that the Lord rules, some knew nothing about faith: those who went toward the brain [knew] somewhat more; from the Lord's Prayer I gathered that they scarcely knew the sense of the letter, yet they were such that the inward parts could be opened; that they were from the common people was also shown. At first they were kept in this way: many were speaking simultaneously, and they could not speak otherwise than what they thought; from others later [I heard] that they were speaking in this fashion in spiraling but rougher ways; and there were also others who [were speaking] in somewhat quicker spirals, being initiated [into societies of angelic spirits] in this way, so that they then might be instructed by angels. Their marital love was communicated to me, it was simple and that they abstained from adulteries from a certain law of conscience. They declare they did not know what the Law of conscience is, only that they had not desired them. It is such persons and little children who do not let themselves be drawn away from faith by treacherous reasonings, nos. 3531 to 3533. I felt an intense chill from my foot-sole through my foot into my loins. I perceived that there were spirits, who were rising up. I was told that those who were rising up through the right foot were the kind from the common people who had lived outwardly like beasts; those who were rising up through the left foot, the kind also who had lived like beasts, who believed that like the brutes, they would die. I heard them speak, and perceived that they had scarcely anything living, speaking almost as if they were inanimate statues so that I doubted whether they could live. Angelic spirits were sent among them, who were taking care of instilling life into them in this way, that is almost indescribable: they were driven by them into a certain rather rough gyre. I saw, when they were among them in this way for several hours, that they began to be enlivened so that they would be able to be in society. They then said that they had come into heaven. At length they became more and more accustomed and were initiated. The living element of their life [instilled] in stages was portrayed by a whitening marble color, then by a sky-bluish color in which was a whitening, and then by patches of shining clouds. Yet from them a chilly [blast of breath] was felt, but verging toward warm. The angels who took care of them were untiring; thus it was inspired into them from the Lord Alone, with the greatest affection and delight, that they resuscitate them as it were from death, for they resemble death itself, nos. 3550 to 3556. *Those who have faith based on knowledge and understanding, but do not however have a life of love, but a life of passions, that in the other life they are reduced to confusing darkness, that is, to an ignorance of all things, nos. 3904 to 3908, see Faith (Fides)*. The life of conviction is purged differently than the life of passions. Those who have a life of conviction are reduced to a state of ignorance and to one of confusion, which is joined with

inward torture, as often as one thinks about those things about which one has been convinced: the tortures differ very according to the faith, no. 4051, see *Faith (Fides)*. Societies of spirits continually speak and argue among themselves, whose arguments there were many when they were inflowing. To me it was as a general obscure confusion that affected my brain with a kind of dull pain. Therefore unless the Lord were defending, a person would be in such obscure confusion that he would perceive nothing, no. 4088, see *Speak (Loqui)*. It was imparted that the descendants of Jacob had been so [immersed] in the false conviction that it was necessary that they be purged, just as are those who are [immersed] in false conviction in the other life, namely that they are reduced to obscure confusion and that in this way they are first instructed, for then they did not even know moral and civil law, not to kill not to commit adultery and theft. But such was the life of their passions, which they had derived from Jacob, that [then] they could not be instructed, no. 4103.

Illusion (*Illusio*). [I: 354]

When someone holds others in his visual thought, which is seen by him and sometimes by them, that they are there, when nevertheless this is an illusion, nos. 3057, 3060, see *Intuition (Intuitio)*.

Imagination (*Imaginatio*). [I: 355]

Communication of a person with spirits takes place by speech, and also by the more or less rich mental images of words, also in accord with the ability given to spirits by the Lord, as well as by the portrayals of the imagination, even without mental images thus many things in a moment, no. 987. Displays among angels are not fantasies but imaginative and symbolic mental images, no. 3173, see *Angel (Angelus)*.

Image (*Imago*), [I: 356]
see *Mental Image (Idea)*.

Immortality (*Immortalitas*). [I: 357]

I spoke of those strive for immortality of fame, although they do not believe or had not believed that they are going to live after death, as of many I have known. I said that the Lord imparts to everyone an awareness of immortality, with the purpose furthermore that it should be hidden to no one, just as [He imparts] marriage love and love towards children: but such as are the objects, natures, forms into which this constant admonition flows in, such is the affection, therefore with some it is distorted, depending upon their passions and their lives of [false] convictions, and with some it entirely vanishes, nos. 2147 to 2149.

Rule (*Imperare*). [I: 358]

About those who desire to have control, nos. 1791 to 1794, see *Arrogance (Superbia)*. Further about them, nos. 1798 to 1807, see *Arrogance (Superbia)*. Further concerning those who relate to subtle poisons, nos. 1808 to 1824, see *Arrogance (Superbia)*. Those who are steeped in deceptions by flattery for the sake of profit or their own pleasure think others were born to servitude, themselves however born to rule, nos. [2503,] 2504, 2505, see *Deceit (Dolus)*.

About those who think they stand out above others in dignity and wisdom, so that they have acquired a dominating disposition, like Solomon, although inwardly they are upright. About the aura of their authority, that it is troublesome to others, nos. 2678, 2679, 2683 to 2685, 2699, see *Authority (Auctoritas)*. There are certain who solely strive to entrap and enchant the minds of others for various purposes, especially of commanding, about which, nos. 2811 to 2820. There are those who correspond to those who are overhead, who want more to rule, wherefore they remove certain from themselves so that they may serve them as mediums for subduing others, and thus ruling, no. 2820, see *Siren (Siren)*. Evil spirits want to subject every person to themselves as a slave, no. 2924, see *Spirit (Spiritus)*.

[continuation p. 432 s.v.] **Rule** (*Imperare*).

To Jews who claimed they were privileged above others, it was said that in heaven there is no thought about privilege, but everyone desires the other to be happier than oneself. Their happiness comes from this, no. 2935, see *Love (Amor)*. Certain ones raised up higher toward the front, directing my thoughts from there, were seen behind a cloud, imagining in this way they were greater than others, just as in the life of the body, no. 3056. They were then snatched up to a very high place, as happens to those who wish to become great, and there they were punished, no. 3057, see *Evil (Malum)*. Some imagine themselves then to be in heaven when they are high up, and when they can control things which are below, that they are in glory and preeminence above others. Such also is the fantasy of heaven of certain of the learned, no. 3062, see *Heaven (Coelum)*.

There are spirits who attribute all things to themselves and their own prudence, and due to success [in their undertakings] imagine themselves capable of all things, so that they rule over others, that they live at the side of Gehenna. It is called the dwelling of dragons. But I told them that one fly could drive them off, and soon they were driven into terror by a whisper of wind, thinking cohorts from hell were rising up, nos. 3745, 3746, 3749, see *Gehenna (Gehenna)*. The most deceitful ones overhead, who call themselves chiefs and popes, were grievously punished. Then they complain that this was contrary to their dignity. I told them that since they are deceitful, they are among those who are the most vile, whom in the life the body they would have cast out as disgraceful, and that in the other life is no respect of persons when they are such, and that such a crime is all the worse when done by them, about which many things, nos. 3926 to 3936, see *Deceit (Dolus)*. About Paul, and about those who want to rule, no. 4321. To rule in the other life is nothing, but those who have ruled carry with them [that] fantasy, no. 4427.

Impute (*Imputare*).

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One who has faith, to that person evil is not accounted, the reason why, no. 455, see *Faith (Fides)*. When people sleep and they are deprived of their will, that nothing is accounted to them, from this also [it may be evident] what accountability [involves], no. 498. Those who have faith and believe they are governed by the Lord and do not live from themselves but from the Lord have peace and freedom and evil is not accounted to them. But those who do not believe this but believe they are governed by themselves and have their own life have unrest and are in a state of servitude, and that evil clings to them. And although they know that they do not live from themselves, and they do not govern themselves that still, without faith in the Lord evil clings, from experience, nos. 635, 638.

Those who have faith, nothing whatever is accounted to them, for evil is aroused by evil spirits; and good and truth is the Only Lord's, nos. 1869, 1873, see *Faith (Fides)*. To spirits who thought I had thought something evil I said that they thought this, when they were [from evil spirits], and that the case was just as with an image in a mirror, which gives the impression that it is was he, when nevertheless [the thoughts] are the inflowing fantasies of spirits, no. 1999. The life of [their] desires, because they think it is within them, is accounted to them, thus their nature [is accounted to them]. It is otherwise with those who have faith, no. 2102, see *Peace (Pax)*. Evil spirits not only pour evil into a person so that one thinks what is evil, but also from this speaks and acts, and immediately they account it to the person that it is the person's, when nevertheless it is theirs. Those who have faith from the Lord nevertheless are kept in a different thinking; and this is permitted for the sake of their good, therefore evil is not accounted [to them, because it is not their own self. Those who have faith, good is not ascribed to them either, because all good is the Lord's, thus it is not from merit, but from pure mercy. The reward is received because the Lord is Mercy Itself, and therefore rewards those who have the truths of faith, nos. 2944 to 2946.

Indeterminable (*Indefinita*).

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A conversation with angels, that indeterminables cannot exist other than from the Infinite, and that Indeterminables are images of the Infinite, no. 226.

In individual things there is not only countlessness but countlessness multiplied into countlessnesses. Spirits were indignant that in this case they would know nothing, which was corroborated by angels. It was illustrated by the smallest insect, nos. 2297, 2298, see *Idea (Idea)*. The finite multiplied by ever so many countless quantities is still nothing in comparison to the Infinite, Who is the Lord; and he or she who wants to think about the Infinite meets with something so obscure that it looks to be nothing, no. 3287.

Character (*Indoles*)

[I:361]

[The character] from the father develops later, from the mother more quickly, II Vol. no. 59 [37a], see also *Nature (Natura)*.

Spirits and angels do not have a memory born from and next to the physical senses, but an inward one, which is rather a nature, or a character. A sense-based memory they have from the person they are present with, no. 78. They are brought into company with each other according to their natures and characters to the point where they are societies, no. 104, see also *Form (Forma)*.

That spirits do not utilize the bodily memory but a certain more inward one, which is as it were their character or nature, no. 295:1. What [a spirit's] character or nature is like, that he senses the least thing in agreement with it, no. 295:2, that the smallest details are inscribed on it, no. 295:3. It was shown that angels can see the character of a person, how much someone has of good and evil, truth and falsity, and what someone is like in various states, as in daylight, no. 350, and also a person's thoughts, what they had been like, and all this together with the [subsequent] acknowledgment of them, no. 351. Why a person loses the bodily memory in the other life: the nature of the inward memory, which he uses, and that this memory when it has served as a ground into which goods and truths, and that this memory, when it is served as a ground into which goods and truths have been sown, he also loses, no. 353. The working power or life of the Word penetrated to those around me in various ways depending on their natures, no. 382. In the other life from one word or mental image alone the thoughts and natures of spirits are known by angels, nos. 590ff.

[continuation p. 548 s.v.] Character (Indoles).

With two whom I had known, about the state of souls immediately after death, how they are first associated with good spirits, then dissociated from them, as soon as their nature begins to be known, no. 692, see *Society (Societas)*. Everyone has his own nature, which is noticeable in the company of his like, but is scarcely recognized in other companies. It also changes depending on the state [of the company], no. 696, see *Society (Societas)*. Those who desire to be superior to others in heaven, as [they did] on earth, from the love of self, the power of reasoning is taken away from them so that they act from instinct and with diligence: rationality having been taken away he acts as if asleep. When rationality has been restored [a spirit] strives to hide the instinct from a habitual pretense, from which it is evident that the rationality in the life the body had been scarcely other than a means for hiding those things which are evil, nos. 718, 719. People acquire a nature for themselves from the purposes they have looked toward and loved, no. 801, see *Purpose (Finis)*. Something like a soft plane beneath a hard callous was seen; the inward memory or character is portrayed in this way, no. 856, about the callous and the medullary [something] beneath, nos. 862, 863, 864, 865, 877, see *Cerebrum (Cerebrum)*. A memory of personal affairs is not useful to spirits, but to a person on earth, therefore it is not granted to spirits: but they retain the inward memory, which nevertheless they do not know they have but think that it is an outward or sensual memory of the body, which they draw from the life of the body, no. 887. How truths and goods are instilled by the Lord into the inward memory and thus into the character is no

otherwise than how those things which belong to the intellectual mind and its faculties are instilled into a person from early childhood, no. 888. The inward memory appears as if it were an ability of the outward memory, although the power is a property of life, no. 889. What the deeper memory is like can be known from many things, as well as from dreams, in which details are recalled more than belong to the memory of personal memory matters, no. 889. What the inward memory, or character, is like was shown a number of times by spirits, and by one of whose nature they have gotten a mental image from me, because an acquaintance, and thence he was presented so similar to living that nothing whatever differed, because it flowed from the faculty of inward character or memory, no. 890, but before the angels another spirit cannot be counterfeited in this way, no. 891. Every spirit has an aura, which is his or her own nature or state, into which what is repugnant is not allowed to enter, but what is agreeable. If it does penetrate, it does so with pain, no. 930, see *Aura (Sphaera)*. The crust of a skull was lifted up and examined and from this it was conceived what he had been like from infancy; but below was a softer substance, nos. 951, 952, further see *Callous (Callus)*. Swindlers and thieves surpass others in the sharpness of their thinking in the life of the body, and still more in the other life, so that it is amazing that such ingenuity exists, nos. 956, 957. Spirits know instinctively how to place watching guards so that they are as if they were present, no. 984, see *Ligaments (Ligamenta)*. What is dominant in a spirit's nature bends the individual elements toward it, just as in the life the body, thus with the evil into evil, and with the good into good, nos. 1704, 1705. A spirit, as does a person on earth, thinks and does nothing except evil from himself, as when the bond or [restraining] effort on him is relaxed. But they do not realize this when they are in bonds; their nature is recognized by giving slack to their bonds, nos. 1944, 1945. Good is turned into evil, truth into falsity, in the world of spirits to deceive, to be clever, or due to [an acquired] nature, nos. 1992 to 1994, see *Evil (Malum)*. Because they think of the life of passions as being within them it is ascribed to them, thus a nature [is acquired], it is otherwise with those who have faith, no. 2102, see *Peace (Pax)*. There is nothing whatever people have thought that does not come into clear light after death, because it is imparted to the nature or character. From this, is what is meant by the book of life, no. 2156, see *Memory (Memoria)*. There are countless varieties of evil with people, so that that the evil of one is never entirely like that of another, no. 2175, see *Evil (Malum)*. From one idea can be seen what a spirit is like, for any idea whatever is his or her image, so much so that those things have been recorded which he or she thought, spoken and done from infancy, nos. 2181 to 2184, see *Idea (Idea)*. All things are received according to the qualities of those who receive [them], so it is that good [is received] badly, evil well, which was shown by the portrayal of a twig without leaves in the hands of certain ones in place of palm branches, no. 2295. A certain spirit could not abstain from filthy and obscene things because he had made a habit in bodily life, although he had the ability to understand truth, no. 2307. The life of the Lord streaming in is received according to the forms and characters [of the recipients], nos. 2326, 2329, see *Lord (Dominus)*. Mercy and innocence with evil spirits are turned into a painful blow and into cruelty, no. 2417, see *Mercy (Misericordia)*. Purpose is the all in all of character, no. 2450, see *End (Finis)*. Evil spirits by nature feel a repugnance to all good and truth. Although they do not know what is good and true, still as soon as it comes, they perceive it and resist it, not however falsities and theories, because they agree with their nature. They have an aura, which can be compared to a smell, and sometimes it is sensed by odors so that they similarly perceive what is opposite to them without knowledge. The Learned who have blinded themselves with earthly and false things, still more, nos. 2480 to 2482. What stream in from the Lord into the world of evil spirits are turned into the contrary, because they are such by nature, but still the portrayals of goodness and truth remain, as in the case of the descendants of Jacob, no. 2620, see *Marriage (Conjugium)*. The mental images of a human being are composed of countless natural and spiritual elements, and such as are his or her mental images, such is his or her life after death, no. 2655. The bodily, material and earthly soul, or nature, is formed by a human being in bodily life, but the spiritual and heavenly soul by the Lord, no. 2794. Human beings' nature is not changed in the other life but is supplemented by the Lord so that they may be in heavenly societies: everything is retained that

has been brought in since infancy, but as one ages mental images are condensed or diluted, nos. 2803 to 2805. All are assigned their situation in the other life according to their natures and characters, and certain are wandering [spirits], no. 2810, see *Place (Locus)*. Human beings develop for themselves their own soul in the life of the body which is their nature, which in the other life is like instinct, like that in brute animals, with the difference that they are able to reason about spiritual and heavenly matters just as in the life of the body and still more keenly. The reason they have acquired such a nature or instinct is that their natural soul has dominated over their spiritual mind, and also because they attributed everything to themselves and imagined life to be their own, nos. 2837, 2838. The Lord is the one only love, the one only life that flows into the universe. From it comes the life of all things and of everyone, according to each one's form and nature acquired for oneself. Thus from it is the order of all things, no. 2884. Conviction, not knowledge, clothes us with a nature, no. 2926. Inflow is received according to [spirits'] natures and characters, no. 3021, see *Inflow (Influxus)*.

[continuation p. 1077 s.v.] **Character** (*Indoles*).

That a spirit has an endeavor toward all evil, and to the extent he thinks, speaks and acts from himself, so far the endeavor goes forth into act, no. 3291.

That evil spirits steal away those things which conflict with their nature although they do not know what it is, and this [they do] from both their nature and from malice, no. 3573, see *Memory (Memoria)*. It was realized, before [any evil] becomes actual, one should beware of doing that evil—as soon as it goes into act it becomes customary, and then habitual, finally second nature, and passes into posterity, no. 4080. [With] one who has acquired an evil for himself by bringing it into act, it continually occupies his thought and will, to the point that he gets a nature, and he then scarcely worries about outward restraint, no. 4091, see *Evil (Malum)*. As long as evil is only in the thought, it does not so readily return, but as soon as it becomes actual, it passes over into the will, and thus finally occupies the whole person, and returns continually, no. 4113. Spirits have an instinct from their life or love, no. 4253. Spirits cannot withdraw from their own nature, no. 4531.

Hardened (*Induratum*),

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See *Hard (Obduratum)*.

Little child, Innocence (*Infans, Innocentia*),

[I:363

That little children dictated and guided my hand, I Vol. no. 459 [2a]. Little children are brought up and instructed in heaven, III Vol. no. 2086 [163a]. If the Lord slackens [His strength] even a little while, evil spirits at once rush to the destruction of everyone, even of little children, III Vol. nos. 6392, 6393 [324a–325a].

About little children or those who are innocent, that lower [spirits] are controlled through them by the Lord: both the lower spirits' powers, and their fantasies, no. 97.

[continuation p. 221 s.v.] **Little child**, (*Infans*),

An obscure vision of little children engaged in heavenly games, symbolizing the happiness of the innocent, no. 166, besides a Few Things about the upbringing of little children in heaven, no. 168.

About a pleasant state of the calmness of peace in which I was, in which there were little children, no. 221, *Perception (Perceptio)*. Displays by little children about the Messiah in the sepulcher, and many [other] things, nos. 233, 234, 235, see *Portrayals (Repraesentationes)*. A habitation where heat occupied my feet and loins, [coming] from those who desired children; and a habitation where there was no heat, from those with whom there was no desire for procreating children, no. 283. A certain one boasting about his power, a deceiver, by a little child only approaching, was driven into anxiety, so that he cried out, no. 291. The little children of Mohammedans are once taken up into

heaven; not so immediately those who [have died] after the age of 10 years, no. 347. Certain ones similar to the Laps enter with many little children and ask for Lord of the place, and they are welcomed. Previously they did not come in this manner, because they came with horn [blasts], from which [would come] hideous little animals, no. 419. Certain who from simplicity and innocence worship the Lord as an Infant are welcomed; but those who do not worship from simplicity and innocence, like idolaters, are refused, no. 420. A kind of punishment in which they are let into a state of childlike uprightness, from which they desire [to be released], no. 437, see *Desire (Cupiditas)*. Those from Jupiter are eager only for offspring; they do not care so about other delights, no. 546. Those from Jupiter do not know what it is become rich; they most tenderly love to bring up their children, no. 558. For those of Jupiter nakedness is not a matter of shame, and also because they are only eager for the procreation of offspring for the sake of heaven, nos. 566, 568. The Jovian spirits were surprised that there could be beautiful faces on the inhabitants of this earth, to whom I then replied that evil people in the other life become more ugly than can be looked at, and that the beauty in their face comes from their infancy, which is innocent, no. 574:2. The angels understand a person's thoughts better when the person is not paying attention to the words which he is speaking and the written text which he is reading, thus they understand best from little children, when they are praying, and reading the Word of the Lord: an experience, no. 895. Those who constitute the province of the Renal capsules in fetuses, they are communications between humankind and angels; these female spirits are very often anxious; when [my] thoughts were drawn to little children, they felt a special comfort, nos. 968 to 972, see *Kidneys (Renes)*.

Babies and little children are carried up to heaven by the shortest route, portrayed by the ducts of the skin, nos. 1022, 1035, see *Chyle (Chylus)*. There are those who have a childlike character and gentle simplicity and they realize at once what is good and true, and briefly say that it is not good, or that it is true. They relate to the thymus. Also, they sustain temptations well, nos. 1048, 1049. Through the innermost heaven and so on, [the Lord imparts] marriage love; and those who are there love little children more than their parents and have care for them in their mother's womb, no. 1201. A certain murderer who had killed many innocent people with poison made himself visible as a little child, carrying in his hand a container, and in the other a dagger, nos. [1282,] 1283. Innocence was portrayed as a little child made of wood, because it is the innocence belonging to those who think innocence to be without intelligence, as little children. But genuine innocence, which has intelligence and wisdom, is portrayed by a naked body that is alive, no. 1632. An experience. When I had only a simple mental image an angel said that there were so many things in it and so extraordinary symbolic displays that he was amazed, when nevertheless I knew of nothing such, nos. 1638 to 1641, see *Idea (Idea)*. About the punishment of a certain one who through promiscuity divested himself of marital love and the longing to procreate offspring, nos. 1663 to 1665, see *Marriage (Conjugium)*. The spirits of a satellite of Jupiter said that only 3 or 4 children are born to the inhabitants, no. 1679, see *Jovians (Joviales)*. Marriage love and parental love comes from the Love of the Lord toward the whole human race in the universe, and that the innermost heaven is as it were a mother because it loves little children more than they by their mothers, no. 1683, see *Love (Amor)*. The spirits in the fetus who constitute the membranes are heavenly, from these later they successively receive spiritual things, no. 1734, see *Pia Mater (Mater Pia)*.

A person's mental images are enriched more by the Lord when the person is not paying attention, therefore when they are not disturbed by their own [thoughts], thus [those] of little children are richer than those of adults, no. 1826. There is such a thing as indignation or rightful anger like that of little children and of upright spirits, no. 1838. Those were let into an angelic field who put on innocence, but they were seen as little children who were throwing up milk from the mouth. In the face they were sculptures, nos. 1842, 1848. What kind of angelic field it was was symbolized by an angel appearing as a little child who had a little crown of resplendent sky blue flowers and wreathes of other colored flowers around the chest, no. 1849, see *Aura (Sphaera)*.). Love towards little children is from the Lord, [coming] chiefly through the innermost heaven where infancies, that is to say, innocences, are. The aura from

there affects both parents and little children, who are innocences, so by the one the other is affected, therefore it diminishes in more adult [years], no. 1906. From the mental imagery of little children the angels discern more abundant and more pleasant mental imagery than from the mental imagery of adults, which has been defiled by falsities, passions, hatred, whose ideas have thus been closed off, while those of little children are open. An experience, nos. 1923, 1925, see *Mental image (Idea)*. The learned critics and translators of the Word held my thoughts in prison, on the words apart from the understanding of things; it was otherwise with those who were unlearned, boys and girls, little children, no. 1950, see *Learned (Doctus)*. Experience, that whatever little children did, there was innocence [in it]; the rages and curses of the spirits did not reach them, they were partly shielded by innocence, no. 2119. Certain [spirits] hate little children so much that they want to hurt them, and also whatever is innocent. The reason is that they hate the Lord, Who Alone is Innocence: but they do not wish to harm their own little children, no. 2284. The prayers of little children are better understood in heaven than those of grown-ups, no. 2435, see *Think (Cogitare)*. Little children are carried to all evil by [their] heredity, no. 2454²³⁵, *Heredity (Haereditarium)*. Four trees were seen in [my] sleep, which symbolized married partners and their children, consequently marriage love and love toward children: and the descendants of Jacob were opposed to those loves, nos. 2611 to 2620, see *Marriage (Conjugium)*. From the Lord is all love, both marriage love and love toward little children, thus all the rest, no. 2619, see *Marriage (Conjugium)*. In the hell where David is with adulterers and cruel [spirits], little children are not allowed to be [mis]treated, but when they were alive [on earth], they would take hold of the swaddling clothes, and holding the swaddling clothes they would throw [the little child] forward into the dirt of the street, or into manure, or into a swampy place, no. 2642, see *Cruelty (Crudelitas)*. The defloration of virgins without the purpose of marriage and offspring is a sin against the holy spirit because the holiness of angels is founded in marriage love and innocence; and about their most grievous punishment, nos. 2704 to 2710, see *Virginity (Virginitas)*. About the extremely foul lust of raping not only young girls but also little children, nos. 2711, 2712, 2719, see *Virginity (Virginitas)*. The mental images of little children are open [inwardly], and serve the angels extremely well [as vessels], no. 2753, see *Vessel (Vasa)*. Hens recognize their chicks, and the other way around. It is different with the human being, who does not recognize his little children, unless he knows [they are his own]; and neither do children recognize their mother, nos. 2766, 2768, see *Beasts (Bestiae)*. What the world is like today was shown by a little child who was displayed to spirits to be seen, and when restraint was loosened a little, one after another endeavored to rush to his destruction in various ways, no. 2801, see *Innocence (Innocentia)*. I was shown what the mental images of little children are like, by which I was moved, that they imagine all things with which they play are alive, for they do not reflect upon the fact that they are inanimate objects, no. 2844. Certain [spirits] about whom people had not thought anything such, in the other life, wherever they see little children, try to kill them: a certain one was exposed by the fact that a little child was seen, and childlike innocence channeled to him, which tormented him miserably, and as it were took away [his] breathing. He was in a kind of [state of] death, no. 2883. A certain [spirit] known [to me] in the life of the body, about whom no one could know anything of evil, in the other life wanted to kill little children, whomever he saw, no. 2906, see *Hatred (Odium)*. A field of energy pertaining to little children was observed, along with its concentration, which could not be resisted, nor could anyone enter into it, no. 2992. There were some raised up into heaven, then, where there were little children, and they were surprised that little children there know things that no others do, no. 2996, see *Heaven (Coelum)*. It is also usual for spirits to be brought back into the state of childhood, youth and adolescence, and then to speak and act the same way, for example someone spoke with his parents just as a boy, and although he said something hard, still because it was youthful, in which there was something childlike, he was loved, no. 3146. One who had died a little child, now an adult, spoke with [his] brother from such tender love,

²³⁵ ms. 2455.

that he wanted to give him all that was his, so that deeply moved he shed tears, no. 3146. Those who tenderly love babies and little children constitute the province of the genital members, especially of the testicles and of the neck of the womb. They live the sweetest, most pleasant, happiest life, no. 3152. Marital love when it flows into the perverse becomes whoredom and adultery: love towards children on account of evil motives, just as good from heaven, is distorted into evil, nos. 3192, 3193. As regards adulterers, that they love children, it was said that it is for the sake of themselves, and that brute animals in which there is no spiritual motive also [do so], no. 3198, see *Adultery (Adulterium)*. The deceitful murderer, after he crawled below the earth like a snake, then having been wrapped around by a cloth, emerged. When he emerged, suddenly a small [spirit] flew out like a little boy out of a garment, which was left behind. He who was the little boy came above my head, and did not speak badly with me. The one who was the little boy was his inward elements, he was in a society of inward spirits; and the garment was a society of outward spirits, nos. 3222 to 3226, see *Outward (Externa)*. The inhabitants of the Moon are little persons was shown, for I saw a little person. He was stout, carried by another little person, with whom I spoke, about them, n. 3242, see *Moon (Luna)*. The sons of the most ancient Church, when the Church was declining, said they had awaited the Lord, Who was to come, and that from that time they thought mainly about offspring, which were their continuous delights, because in this way the advent of the Lord was flowing in. Their delights were felt and communicated by an inflow into the region of the loins. This love [of offspring] they preferred above marriage love, nos. [3314½],²³⁶ 3315, 3316, see *Church (Ecclesia)*. The spurious offspring of the most ancient Church indeed loved its offspring—which was given me to perceive by an inflow into the region of the genitals—but still they were operating deceitfully against love. When they were told this, then such a cadaverous odor was smelled from them that the spirits were fleeing away, no. 3353, see *Church (Ecclesia)*. A little child was seen close in a white garment, and then a boy clothes in a green garment, and handmaids in white on top of the head, by whom were represented the state of the most ancient Church, nos. 3378, 3379, see *Church (Ecclesia)*. I saw little children and mothers in light and a brightness never more bright. It was the brightness of innocence, no. 3389.

A certain preacher, with whom it was discovered how shared marriages or wicked adulteries are practiced: that many go to one wife so that it may not be known whose the offspring is, saying that in this way that the offspring is common [to all]. The fact that they are pigs was shown in daylight by pigs. Therefore when he underwent the punishment of dismemberment; something like an offspring was wound around his head and he became still uglier, nos. 3450, 3456, see *Adultery (Adulterium)*. The Dutch, that they have no love of the neighbor, was shown by a little child whom they wanted to kill, thus the innocent. A certain mother was seen to kiss her little one, but I was told that the love is like that also with brute animals, nos. 3501, 3516, see *Dutch, The (Hollandi)*. Little children were often with me. They were heard as a tender, unregimented something. When they were present spirits could not refrain from moving them to speak, or speaking through them, but they resisted, not wanting to be controlled by them, wanting to speak otherwise. I perceived that this was their temptation so that they would learn to resist in order that they might be governed by the Lord Alone. They are initiated in this way. From the Lord's prayer I realized that at first they hardly got the literal meaning, but as they grow up they are given more, and so on. There are in general those who are heavenly and those who are spiritual. The latter are recognized from their harsh tone and being as it were quicker [to break out] in a flap—they, when someone does not speak the truth, try to interrupt in a kind of indignation. But they are restrained lest they speak. They are instructed by angels, and they grow up, and they become more heavenly and spiritual than others; which was shown in the case of a certain one who so moved another with only a few words that he could not keep from crying, saying that it was nothing but love itself

²³⁶ Tafel and Odhner's reading of the paragraph numbering at ES 3314-3316.

speaking. Those are nearest to the Lord, nos. 3542 to 3545. A single angel who had died as a little child, whose aura had nonetheless been tempered, came to me. Spirits could not stand his aura because it was an aura of mutual love, but fled far away. Thus a single angel is able to drive away myriads of evil spirits, no. 3546. There were some thinking that little children who have died were pure because they had practiced no evil. But that with them there is nothing but evil was shown, that one who had died in early childhood but [now] an adult in heaven, who thought something also of this kind, was sent into the world of spirits so that he might be reformed. As result he was instructed that the hereditary evil continually as it were bursts forth and produces falsity and does this with diversity in step with the evil acts of the parents, and thus of the families. It was observed that by the heredity he had from his parents that he wanted to command and consider adulteries as of no account; nevertheless, he was an angel, nos. 3547, 3548. I noticed that little children feel nothing whatever of the attacks of evil spirits, on which account little children are also sent to those who have faith, no. 3561. It was said that antediluvians showed off a great deal about little children, who walked before them in a curved line. But it was said that love toward little children is also common to wild animals and those are like them who love the little ones for the sake of self. But genuine and human love toward little children is for the sake of the common good, for the sake of heaven, thus for the sake of the Lord, no. 3589, see *Church (Ecclesia)*. From the fights of boys and the delights of spirits watching it was evident how boys become accustomed to exercising hatreds, even little boys, which is contrary to heavenly life, where mutual love reigns, nos. 3620, 3621, see *Hatred (Odium)*. Those who through simulated love towards little children and through simulated marriage love allow themselves to be led away by sirens are those who constitute the outer skin of the genital members and the loins, no. 3704, see *Skin (Cutis)*. Little children who grow up in heaven have dominating passions which sprout forth, therefore they are brought back into the world of spirits so that they may develop an abhorrence for them, especially so that they may learn that in themselves there is nothing but evil, no. 3709. In a dream the dwelling of the Quakers appeared as a spacious kitchen, where there were long beds, below which were boys, spoken of, no. 3790, see *Quakers (Quaqueriani)*. Wives whose purpose is lewdness, thus having no desire for offspring, but disgust for marriage were seen in a kitchen having a knife in hand, and in fantasy a little child, and whirling herself around like a wheel, also in this way endeavoring to kill the little child, about her, nos. 3922 to 3924, see *Lewdness (Lascivia)*. I saw boys whom evil spirits were combing, but cruelly as if with saws, so that blood was flowing down from their heads, no. 3992, see *Knowledge (Scientia)*. Those women who constitute the tunics of the inner nostrils, in their abodes, where there is the heat of a bath have little children of a few years with them; spoken of, nos. 4024, 4025, 4032, see *Nostrils (Nares)*. Spirits were let back into the state of [their] infancy, no. 4164. About the education of little children, no. 4169. About the education little children in heaven, no. 4297. Those who want to violate little children, that they are punished by being driven around into confusion, no. 4298. About the happiness of little children in the other life, no. 4354. About the state of little children and about remnants, nos. 4382, 4383.

Lower earth (*Inferior terra*), [I:364
see also *Hell (Infernum)* and *Earth (Terra)*.

Hell (*Infernum*). [I:365

[*continuation p. 189 s.v.*] **Hell (*Infernum*).**

That as regards wisdom it should be judged by the end [in view], and those who ascribe everything to themselves and think themselves to be most wise, they are the most insane and are guiding themselves toward an end which is hell, no. 148½.

The realms of hellish [spirits] are growing in proportion as belief is being extinguished, a sign of the last day, no. 211. Experiences, that the hellish gang's malice and cunning can never be described, and it is so dangerous, that it even struck terror into evil spirits in the world of spirits when [the reins of those

furies] were slackened a little, but it is held bound, and rarely slackened, no. 225. I was let down into a place at hell where those are who are being purged, a column of the Lord surrounding me, about their state, no. 228, see *Captivity (Captivitas)*. Certain [spirits came] from hell asking after innocents, whom they would torment, which they also in fantasy seemed to themselves to practice. They were carried about in a circle while those who had set out were seeking: they came to me, they were very cunning, they endeavored to corrupt my thinking in vain, but used such arts as cannot be described. However what goodness is, they did not know, nos. 284, 286½. Such also seem to themselves to walk upon a circle, which they believe to be the universe lying beneath their feet. They live in a tub, where there is a little globe on a pyramidal base, which they believe to be the universe. The hell is harsh for those who are cunning, nos. 285, 286½. The lowest hell of those who are most cunning, opposed mercy and innocence, no. 287. It was said that there were some in the hellish vat for centuries, and who had been there before the flood, and who having been purged a great deal have been raised up from there, nos. 286, 286½. The only cause of resurrection is the Lord's Love, in willing to draw all from hell to Itself, and thus is in a heavenly connection, arrangement and form, which is expressed by an attraction,²³⁷ no. 322. Those who want to merit heaven more than others and thus to stand out, and envy others because they are better in heaven than they are, that they are cast among the infernal gang, no. 371. Certain hellish [spirits] derive very great enjoyment from latrines, which they think of as their heaven, nos. 377:3, 414. It is granted to speak with hellish spirits, nor can anything harm him who is with the Lord, by howsoever many he is surrounded, nos. 406, f. Beneath the feet is the earth of lower [spirits], no. (636), see *Human (Homo)*.

That Truth without goodness and Mercy, because it condemns to the lowest hell, terrifies spirits like a naked arm, no. 996.

When a person is raised from the dead, in the end he is portrayed by a young person sitting on a horse, directing him toward hell, but the horse cannot move a step, no. 1118, see *Die (Mori)*. About a spirit in the company of good ones suddenly hurrying on a road toward hell for the reason that he desired to hurt innocent people. It symbolized that this is hellish, no. 1110. About the other kind of spirits of hell, who love to stay in urinous sewers, nos. 1151 to 1160, see *Urine (Urina)* and *Deceit (Dolus)*. Those who are murderers and act from murderous hatred are in a place very deep down, where there is a cadaverous odor. When they came they had an effect on [my] stomach so that I vomited, no. 1277, 1278, see *Hatred (Odium)*. When such a spirit was sent down into the cadaverous hell, he was carried down by a certain circuit, then into a fiery smoke like that of a furnace, and then forwards into dark caverns, no. 1288. Such when they are let out appear higher up, forward toward the left, no. 1284. The hell of the greedy is deep down under the left foot, not under the earth, like the other, from which [exhales] smoke or steam from scraped swine in hot water: a black murderer was let down there, whom they fled, saying that they would rather relinquish [their] riches, for they were afraid for [their] life. They said to him that he was black, and that he too could become white like the swine, that were being scraped off, just as they became white in the same way. The hell of the greedy is there; the black, in that steam, become white, when they have been scraped, nos. 1292 to 1295. Angels spoke through spirits with those in the lowest hell: by the intermediate abyss is actually meant that infernals cannot come into heavenly societies, no. 1315. Mankind's idea of hell, and of heaven, is only a very general one, as for example of hell, that it is fire, no. 1399, see *Idea (Idea)*. Spirits have desires, pains, horrors, terrors and from these torments and hell, which unless the Lord were to lessen and calm them down, more dreadful torments would be struck on them by the devil's gang than anyone could ever believe, nos. 1715 to 1720, see *Sense (Sensus)*. About those who behaved deceitfully, and indeed by such secret means so that no one may find out that this came from them, and that the goals are such; after the

²³⁷ meaning "a drawing toward."

spinning-around punishment, they are cast down out of the world of spirits into the lower parts of the earth, to lead a life of death there, nos. 1761 to 1768 see *Deceit (Dolus)*. There are many habitations in the earth of lower [spirits]. [There] those are who have not committed evil against a better conscience or on purpose, although they had known and had been able to know [better]. They are kept under the left foot forward in a state midway between sleep and wakefulness, and now and then without torment recollection of [their] evils is granted them. Those who live in the earth of lower [spirits] also live from the life of the Lord. This state is what is called Lethe, which emerged from the ancient Church. But here there are no waters. Depending on their lack of forethought and purpose they feel boredom, for some are held there for centuries, [nos.] 1771 to 1774.

They have a very general idea about hell and about heaven when nevertheless there are incalculably many varieties, so that no one has entirely the same hell or entirely the same heaven, even if the spirits were multiplied to eternity, nos. 2014, 2015 2016, see *Variety (Varietas)*. The human race continually tends downwards to hell, into which it would drive itself headlong unless the Lord held them up from it. This was said to spirits, nos. 2026 to 2029, see *Order (Ordo)*. Hereditary evil condemns all to hell, because there is nothing except evil in them, but they are freed by the Lord by mercy: evils in act or those which have been acquired are those which torment in the other life, no. 2486. Mankind is such that it has been damned to Hell to eternity, but by the mercy of the Lord, after punishments and purgings it is taken out of there, no. 2583. The hell, where David is, is increasing much at this day from adulterers and the cruel, even from those about whom such a thing would not have been believed in life. They feel the highest delight from such things, no. 2643, see *Cruelty (Cruelitas)*. A conversation about hell, some thinking that they are to remain there to eternity, but because there is no punishment without a purpose, and the Lord because He is Wisdom Itself, is the purpose, therefore nothing happens except for the purpose of good: and also that humanity is damned to hell, because it is nothing but evil, but the Lord frees it, nos. 2823 to 2827, and nos. 2831, 2832, see *Heaven (Coelum)*. The hell of those who are deceitful with premeditation is more severe than those who murder from hatred. It is located towards the front at the boundaries. They live there among the more poisonous snakes, which torment [them], no. 2857, see *Deceit (Dolus)*. A general glorification of the Lord in heaven, which was so general that some in a certain hell even desired to glorify, no. 3029, see *Glorification (Glorificatio)*. Those who are deceitful who are overhead and think themselves very subtle, having been dissociated acted as many [individually]. They were at the buttocks those who blew a separation on them, and in this way they punish [those] who are invisible, no. 3110, see *Deceit (Dolus)*.

Today the world of spirits is filled with such an abundance of evil spirits that it is the consummation, and the last times are at hand. Evil spirits indeed, even if there were myriads, could be driven off by a tiny child, which was shown, but then they would be thrust down to a hell, where they would undergo more severe torments than for the purpose that they can be amended, according to the order established by the Lord. Order requires that there be a balance of all things, no. 3528. Antediluvians are in the depth below the buttocks, where a tumultuous and turbulent uproar was heard, no. 3584, see *Church (Ecclesia)*. The human race is such today that the hells are being filled by them, no. 3613, see *Judgment (Judicium)*. A certain deceitful pontiff was let down into the earth of lower [spirits], where there were similar [spirits], who boasted themselves as saints, where they sometimes appear to themselves shining in the face, as little torches, then as shining spots, as a result of [their] ideas of [their own] holiness, further about them, and about their hell, nos. 3651, 3652, see *Pontiff (Pontifex)*. David, when he went on to the right, where the angelic spirits begin, where he rushed, began to choke, to smell his cadaverous stench, so that it was as if he would perish. So he was thrown down from there into the earth of lower beings, calling the heaven of the Lord "hell," because there he came into torments, when into an aura contrary to adulteries and cruelty, no. 3660, see *David (David)*. The pontiffs are in the earth of lower beings beneath the left foot, no. 3662, see *Pontiff (Pontifex)*. Certain spirits who imagined themselves capable of all things, dwelling at the side of Gehenna, in an abode of the dragons, driven into a state of terror a by a whisper of wind from the buttocks, thinking a cohort was ascending from hell, about them, no. 3749, see

Gehenna (Gehenna). Quaker spirits, who call themselves the holy spirit are in the deep, before the right foot. Also what kind of hell awaits them, nos. 3799, 3802, 3811, see *Quakers (Quaqueriani)*. Deceitful [spirits] called forth hell to destroy me, but in vain, no. 3851, see *Kill (Interficere)*. Those who have had a deadly hatred against others are in a dreadful hell beneath the buttocks, with knives in [their] hands with which they want to stab others' breasts, but in the stroke of stabbing the knives are taken away from them, so they continue, like dreadful furies, no. 4049. Adulterers who plot in secret are in a hell under the buttocks, engulfed in the most foul excrement, and are purged even to the bones, because they are most deceitful, no. 4085, see *Adultery (Adulterium)*. Deceitful and most deceitful [spirits appear] overhead, yet they are deep in hell, beneath the buttocks. In fact they who are in the depth confessed that they are with them, for when pride is taken away from them, immediately they are in the depth. For the [other] place is for them a fantasy. Likewise those who are in Gehenna and in the abode of the dragons, they sometimes appear elsewhere, but yet they are there, no. 4086. The evil suffer punishment for whatever evil, thus many times and in various ways, but still one hell awaits whichever evil, which is that of their prevailing evil or crime, no. 4110, see *Punishment (Poena)*. About hell see also *Excrement (Excrementum)*, *Swamp (Stagnum)*, *Hatred (Odium)*. *Adultery (Adulterium)*, *Cruelty (Crudelitas)*, *Deceit (Dolus)*, *Furies (Furiae)*, *Punishment (Poena)*, *Dismemberment (Discerptio)*, *Jerusalem (Hierosolyma)*, *Purge (Vastatio)*, *Wood-cutters (Lignarii)*, *Forest (Silva)*, *Blood (Sanguis)*, *Net (Rete)*, *Veil (Velum)*, *Darkness (Tenebrae)*, *Cold (Frigus)*, *Band (Fascia)*. Those who want to obsess man are those who desire to return into the world. Their hell is described, nos. 4198, 4199. The hells of those who want to obsess man, no. 4207. Hypocrites cannot approach a state of innocence without feeling a dreadful hell, [no.] 4374. Evil spirits desire to lead all away to hell, thus to themselves for tormenting them, therefore they are insane, no. 4334. Evil draws [a person] to hell, no. 4344. In the hells fantasies prevail, and they mutually torment themselves with them, nos. 4380, 4381. About the hells, chiefly about the hells of the Sirens, nos. 4448 to 4460, 4462 to 4465, 4473 to 4479. Certain ones are taken out of hell to perform vile uses, no. 4461. About a certain infernal punishment, no. 4468. **About the state of souls before they are let down into hell, nos. 4471, 4472.** About the forming of groups according to passions and fantasies, nos. 4484 to 4487. About the Hells of female magicians, nos. 4496 to 4499, 4500 to 4505. About the hells of the profane and about the hellish, nos. 4511 to 4515. Hereditary elements continually draw towards hell, but that the Lord is withholding and lifting [them] up, nos. 4521, 4522, 4523. About the devils who inspire in order to be worshiped, no. 4608[a].

Infinite (Infinitum).

[I:366

[continuation p. 253 s.v.] **Infinite (Infinitum).**

A conversation with angels, that indeterminables can never exist except from the Infinite; and that indeterminables are images of the Infinite, no. 226.

That the finite multiplied by ever so many countless quantities, in comparison to the Infinite, Who is the Lord, is still nothing; and he who he wants to think about the Infinite, he meets with something so obscure that it looks like nothing, no. 3287.

About those who speculate on the basis of time as concerns eternity, and on the basis of space as concerns the Divine Infinite; that they were brought beyond the ends of the universe, into infinite space, and there those were there seen who were like statues, but speaking, who were called boundaries, about whom and dreadful fantasies coming from them, see nos. 3476 to 3484, see *Eternity (Aeternum)*. An apple in its innermost part portrays the eternal, and the infinite, thus the Lord, no. 3738, see *Tree (Arbor)*. No idea of the Lord can be had, nor can be predicated of Him than the Infinite and the Eternal, and because He Alone is the Is, which is the Infinite and the Eternal, everything finite has its Being from Him; and because only the Is is Life, everything finite lives from Him: and it was said—which they could not grasp—that the Present is eternal [to Him], no. 3958. A mental image of the Infinite and eternal is

instilled into the angels by the Lord, for they do not know what space is, for one someone at the end of the universe is present in a moment; neither do they have an idea of time because they have no idea of things past and things future, thus both things past and things future are in [their] present from the Lord, nor is there anything [in their mental scope] like old age, or death, but only of life, thus all in their present is what is eternal, no. 3973. *About a mental image of the infinite and eternal*, no. 4609[a].

Inflow (*Influxus*),

[I:367]

see *Life (Vita)*, *Good (Bonum)*, *Lord (Dominus)*. The Kingdom of the Lord and Heaven was portrayed before me, together with the union, harmony, inflow, and happiness of many: and also a ladder of angels was seen as with Jacob, *WE* 541 [4a]. There is not even the least particle of thought and feeling that does not flow in, *WE* 1147 [9a]. There was a multitude of spirits around me and that a variety of [their] influences produced effects in the reasoning mind and will, II Vol. no. 144 [40a]. The essences of things, and [their] inward meanings are poured in by the Lord. From this come the words of speech. Thus it is not words that are perceived by angels but the realities; the opposite is the case with an earthly person. This became evident to me in praying the Lord's Prayer, in whose words there are things which are of an inward and inmost [nature]. They flowed in with variety, III Vol. nos. 678, 681 [119a, 122a]. There was a creeping in the brain almost following the creeping of the cortical substances, in which were portrayed those things which flowed in from many spirits, III Vol. no. 2361 [174a]. Everything flows into a person, that he or she thinks and does, III Vol. no. 3403 [214a].

I could not think even the least thing that had not flowed in from the Lord, no. 29. It was shown by a vivid series of experiences how the Lord governs the thoughts and that people are unable to think differently [from what is ordained], however much they suppose that they can, no. 71, see *Thought (Cogitatio)*.

[continuation p. 119 s.v.] **Inflow** (*Influxus*).

That thoughts were streaming into [my] mind imperceptibly, and [my] actions were being governed by spirits. The spirits were stirred with feelings when [my] thought was directed toward them, no. 73. How spirits of the inward world communicate with spirits of the outward [world of spirits]: that there is an inflow that is hardly perceptible and expressible, no. 94. The influence of spiritual and heavenly things becomes disturbed²³⁸ by a person, no. 155:5. General inflow, see *General (Commune)*. Societies of angels and spirits are in their own symbolic displays, from which there is an inflow into the thoughts as it pleases the Lord, no. 161. Brute animals are ruled by a general life force flowing forth from the order of the activities of spirits and angels, and so by an inflow, no. 167. An experience worthy of note about the inflow of spirits into a person's thoughts, of those who are nearest and of those who are farther away, no. 159, see *Thought (Cogitatio)*.

Spirits distant from me had their own spirits within [my] head, from this there was their communication with me. When those who were at a distance were pushed down, they broke out through the ear. Such impede the inflow of truths, and obscure, no. 266. A visually demonstrated experience, that the spirit was not speaking from himself, but that [word] rolled itself as it were to him, and thus by an inflow visible to the eye, he spoke what he did not know, no. 315. The fantasies of evil spirits cannot at all disturb angelic choirs, nor flow into them, just as what is gross cannot [enter] into what is refined, or the soul into the body²³⁹, no. 490, see *Form (Forma)*. The mental imagery and visual display of one choir flows into that of another, and thus they also form one, from which the nature of heaven can be known, no. 491, see *Form (Forma)*. The inflow of the spirits and demons of Jupiter is soft, in general in alternating waves, no. 584. I was raised into a realm of light like that of diamonds, where there was a

²³⁸ Reading the plural verb as singular in agreement with the subject, as it is in *ES* 155:4.

²³⁹ *SE* 490 has *corpus in animum*, i.e., "body into the soul."

glorification of the Lord by choirs. The angels there said that they learned and know nothing but what the Lord gives them to learn and know; and also that there is no communication for them with the world of spirits, which is beneath, except when and insofar as it is granted to them by the Lord; and that from there they can control nothing, and cannot influence them on their own, only by the Lord in a manner imperceptible to them, nos. 600 to 608 incl., see *Heaven (Coelum)*. There are deceitful [spirits] high up in the Zenith who want to hide completely and to inspire deceptions through others, pretending they are angels, also by a gentle streaming in, no. 641. When the forms of their minds were symbolically displayed before spirits, what they would be like, if spiritual and heavenly things were not to inflow from the Lord, they were almost driven out of their minds, no. 683, see *Idea (Idea)*.

That spirits of Mercury, who relate to inner sensation, still operate similarly wherever they are. The further away they are, the better they operate, thus [they operate] through effort, because the inhabitants of this earth immerse their own inner sensation in bodily and earthly elements. They operate [as if] present only in those with whom they are going to speak through mental imagery, nos. 1456[, 1457]. I was as to [my] inner and outer person in heaven, but I was not carried away outside myself, and I observed how inward elements flowed into outer ones, nos. 1609 to 1620, see *Inward (Interioria)*. How inward elements flow into the brain, into the breathing, into the motion of the heart, into the kidneys, and that [they flow] from the motion of the heart into the lungs just as what is heavenly into what is spiritual, nos. 1613, 1614, 1615, 1616, see 1627 to 1635.

It was said to spirits who thought that I had thought evil, that they had thought this, since they were [the ones who had said it], and that the case was like that of an image in a mirror, which makes a reflection, just as if it were he, when [the thoughts] were only the inflowing fantasies of spirits, ^mnos. 1910ff.ⁿ, no. 1999. Countless particulars flow into every idea and feeling was shown, societies revealing themselves flowed in, saying one after another even for what reason, for what purpose, when there was only a general idea of thought within me, nos. 2062 to 2065, see *Idea (Idea)*, 2099 to 2101. The Lord instills in everyone an awareness of immortality, just as of marriage love and love towards children, but such as are the objects, as to their nature, their form, into which this reminder constantly streams in, such is the affection [produced], nos. 2148, 2149, see *Immortality (Immortalitas)*. One thinks from another was shown, those who are nearer from those who are further, and because many [were thinking] in this way at the same time, that the mental imagery came from a different source, and so on. The ideas of many spirits, which do not appear to be in order, flow in, and appear to a person's idea as being in order, just as in the case of objects of sight and in the case of the sounds of many instruments, nos. 2177, 2178. Without reflection there is no life by sensation and thought, and that it flows in, from which it is clear that we are organic forms, nos. 2221, 2222. Spirits can know better than people what a mental image contains, what elements of falsity it has, and what of truth, what elements of evil, and what of good. And they also see how it is with societies of spirits that flow into their mental imagery, and many other things, thus those that [flow into their] understanding. If they have faith in the Lord, then spirits of lesser genius know more than an earthly person living a thousand years. this is why some carried up to heaven were there able to clearly understand which societies felt this way, which disagreed, and from this to conclude that the Lord knew the very least details, also that the Lord rules the universe: which was also grasped by me. And also that every single mental image, little flash of understanding, and tiniest feeling flows in from the general [order], in which it is in its own order and that otherwise a person could not have the least idea, was shown and corroborated. They observed particularly how they streamed into those things that I then wrote, both into the sense and into the individual words and the details of the words. It appeared to them as if there were someone who held my hand, which it also felt to me. From this they saw clearly that the Word as to every single letter is inspired, nos. 2265 to 2270, see 2321 to 2323. A oneness can never exist without a group of many, in fact without groups of even more inward groups, that flow in, and that happiness results from this, no. 2405, see *Love (Amor)*. It is a falsity that thoughts flow into heaven, when nevertheless the thoughts of

heaven flow into human thought; for it is impossible that what is lower flows into what is higher, that is to say that human thought flows into angelic thought, but it only appears so, since the Lord flows in either Alone, or through heaven, nos. 2550 to 2556, see *Heaven (Coelum)*. From several experiences a spirit admitted that he could not think, speak or act from himself, but that [the activities] flowed in from others, no. 2842, see also *Life (Vita)*, *Lord (Dominus)*, *Organs (Organa)*, *Selfhood (Proprium)*. A person on earth does not inflow through his or her thoughts into heaven and to the Lord, but the Lord's life flows in; and where there is a fit, that is to say, an interacting receiving vessel, heaven is moved. It is otherwise when the vessel is not fit, no. 2960. One speaks from another was shown, and there is an uninterrupted mediation, or continuous inflow to the [one] thinking and speaking, from the Lord, no. 2966. When spirits speak or think through another, they pour their desire and conviction into him. Therefore he does not know otherwise than that he speaks from himself because he speaks from desire and conviction. He thinks this freely, nos. 2969 to 2971, see *Speak (Loqui)*. The Lord streams into the whole heaven, and so into the world of spirits, thus into the human race, thus indirectly; and that he also flows in directly. The inflow is received according to [their] nature and character: that [their] ideas terminate in the material [ideas] of the person's memory, which are the last things of order, nos. [3020,] 3021, 3022. Every spirit and angel is a certain center of inflowings that myriads of myriads flow into one idea, nos. 3033, 3034, see *Idea (Idea)*. I spoke about the four provinces in the human body and about the inflow of one into the other, namely the provinces of the genital members, the abdomen, the thorax and the head, no. 3036. The evil spirits have been entirely separated from the good ones, even with people on earth, with whom they cannot flow in unless insofar as it is allowed, no. 3048. It is a fallacy that prayers and thoughts flow into heaven, but [the truth is] that [life] from the Lord [flows] into the thoughts of all, many things about this, no. 3254, see *Thought (Cogitatio)*. I became aware of an inflow from evil ones overhead. It was gentle, but at first more rough, then more subtle, to the point that it might not be felt. The inflow was felt to be more and more subtle, so that it was as if what was more subtle was present in the other. At length I became aware of very subtle ones,²⁴⁰ so that I could scarcely feel and describe [them]. They were inwardly evil, so much so that if they had been any more deeply so, and they would not have been salvable. They were descendants of the most ancient Church, nos. [3311 to] 3313.

A certain one, thinking that he spoke from himself, but it was shown that he spoke from others, and these from others, and that the form of such inflowing streams was seen as it were in a spiral gyre, which is known to the Lord Alone, no. 3495. Angelic ideas flow variously into the ideas of spirits and humans, so that what ideas they may be are not recognized; and that when the Lord flows in through heaven that at the same time there flows in through heaven the impediment to evil and response to falsity, of those things which in the world of spirits are turned into evils and falsities, nos. 3725, 3726, see *Life (Vita)*. The deceitful overhead stream in so imperceptibly that a person could never be conscious that spirits [are flowing in], but [feels] that it is in himself, and from himself; and that they flow into mediums present with people on earth; and into them flow those who are still higher, [who] are ruled by the Lord not so much by an influence from within but by means of an outer one, besides many more things, 3842²⁴¹ to 3846, see *Holy (Sanctum)*²⁴². They are ruled by the Lord not so much by an influence from within, except that they can perceive, understand, and reflect, but by means of outer bonds, no. 3845, see *Holy (Sanctum)*²⁴³. Spirits of Mars—who framed speech with the material forms of mental imagery which were foldings of the tissues of the lips—flowed into my face like streaks of rain saying that they flow into the inhabitants of their own earth in this way, about this speech and its nature, nos. 3880 to 3889, see *Speak (Loqui)*. Every mental image and fantasy is a change of societies, so that it flows in through the change of societies, nos. 3941 to 3943, see *Society (Societas)*. Objects of sight and speech

²⁴⁰ Reading the singular as plural, as at *Ecclesia, Loqui, ES* 3313.

²⁴¹ ms. 3843.

²⁴² ms. *Sanctus* but no such heading exists.

²⁴³ ms. *Sanctus* but no such heading exists.

do not flow into mental images, but that mental images flow into objects, and that even angelic mental imagery, which is figurative and parabolic, flows in variously into the mental imagery of angelic spirits, and in still more various ways into spirits, and in still more into people on earth according to the states of their convictions and desires. Likewise, that the Lord's Providence flows into the very least things, about which many things, nos. 4000, 4002 to 4010, see *Life (Vita)*. How mental images flow into actions cannot be explored, nor how angelic mental imagery flows into spirits, no. 4013, see *Mental Image (Idea)*. The mental imagery of one speaking flows into the mental imagery of the other by removals and as it were dyings off of lower things, like words, nos. 4014, 4015 *Mental image (Idea)*. The human body and its organs and internal organs can in no wise come forth and be maintained if they have not been formed in accordance with the inflow of the Lord, and thence of the grand human being, with which they interact, and with which they are connected, otherwise they would at once disintegrate. And because the human being is such, the Lord acts indirectly through heaven and the world of spirits, spoken of, nos. 4063 to 4066, see *Person on earth (Homo)*. It was observed that when evil spirits flowed in, that what was their own was present, so that they wanted to control the person, in such a way as to have him as a slave; but when [it came] from angels, it was felt just like my own, thus free, for the Lord wills that those things which are His be appropriated to man, no. 4079. Spirits and even more angels constantly converse among [themselves], not knowing from where the ideas flow in, which they do from all sides, for everyone is a center of inflow in accord with the heavenly pattern, no. 4090, see *Speak (Loqui)*. The conversations of angels come down into various symbolic portrayals such as those in the Word, nos. 4146, 4147, 4148. And that [there are inflows] into symbolic displays, such as in dreams, [no.] 4151. Such inflow is not one of correspondences but is symbolic, nos. 4152, 4153. All things flow in, mental images, thoughts, feelings, no. 4228. There is an inflow through angels into angelic spirits and from these through spirits into people on earth, no. 4242. All spirits act upon man, no. 4257. Inflow consists of feelings from the Lord Alone, nos. 4272, 4273, 4274. Inflow is farther away, and closer by to life and states of life, no. 4319. About dreams and inflow, no. 4404.

Infundibulum (Infundibulum).

[I:368]

[continuation p. 632 s.v.] **Infundibulum (Infundibulum).**

How the brain was depicted, so that certain things there were seen, by a face at the top of a window, by sparkling little stars, by walls without a roof, and also a starry sky, then a well out of which a bright vapor [issued], and which was pumping [a substance] out, no. 913. The well portrayed the infundibulum in the brain, besides the excretions that are in connection [with it], no. 914. Those who relate to such matters of the infundibulum and of the excretory process in the brain are those who suspecting, apply to themselves whatever is said, easily becoming indignant, scurrying around, murmuring among themselves, whether it was said about them—like such lymph in the infundibulum—impatient, [coming] from no definite principles of faith, cowardly, troublesome to others, no. 915. Their reasonings are like such lymphs, no. 916, 919. Also, they are in front, and scurry around and report to others what they hear, no. 917. Any internal organs whatever also have excretions, therefore many kinds and species of such [spirits] exist, no. 918. However such spirits are an intermediate sort: but those who as it were draw spiritual truths down toward earthly things, and defile [them], they are waste [lymph], thus of the lowest sort, no. 919½.

Who those are who portray the twistings of the infundibulum, no. 1807, see *Arrogance (Superbia)*.

Enemy (Inimicus).

[I:369]

About those who had been friends and enemies, in the other life, nos. 610, 611, see *Acquaintance (Notus)*. About those who stir up hostilities, thus hatreds so that they could have control, nos. 1791 to 1794, see *Arrogance (Superbia)*. Further about similar [spirits], nos. 1798 to 1807, see *Arrogance (Superbia)*. A remaining mental image of hostility, no. 4516.

Innocences (*Innocentiae*).

[I:370

About little children and those who are innocent, that lower [spirits] are controlled through them, by the Lord; both the lower spirits' powers, and their fantasies, no. 97.

Those things which are false and evil cannot ascend into heaven, but are turned into truth and goodness, thus into what is innocent, nos. 238, 239. The horrible acts of some against mercy and against innocence, no. 247. Habitations, where there was calmness which corresponds to peace, and where there was ignorance, which was a matter of innocence, no. 262. A habitation where they build cities, give [them] to others, hide something secret, which is not to be discovered by anyone or to be done violence, with whom there is a kind of innocence with ignorance, no. 280,²⁴⁴ plus no. 274.

[*continuation p. 279 s.v.*] **Innocence** (*Innocentia*).

Some from a hell under the feet were carried about in a circle looking for innocents whom they would torment, which in fantasy they seemed to themselves to carry out. Those coming to me were most cunning, no. 284, 286½, see *Hell* (*Infernum*). The lowest hell [consists] of those who are most cunning, opposed to mercy and innocence, no. 287. In the other life they are brought to recognition of what is truly good, through a sense of joy, through a sense of peace, through a sense of innocence, to their innermost, so that they may know what true happiness is, no. 342. The Liver is composed of those who also have something of innocence, no. 368. There are many kinds of pleasures and delights. Those which are genuine are those which have happiness within them. This has peace [within it], this has innocence, this has the Lord, because they are from the Lord, therefore they are communicable, no. 428. Certain [spirits] who were sent into a state of innocence, and spoke from it with me through spirits, confirming their unutterable state of joy and gladness. They were above the forehead, a little toward the front, nos. 832, 833. How unutterable [is their joy] is described, no. 835. About a spirit in company with good ones hurrying on a road toward hell for the reason that he desired to hurt innocent people, by which was symbolized that it is hellish, no. 1110. The odor of wall lice spread from those who persecute innocencies out of hatred, no. 1150. Good works [come] from true caring, true caring from mercy, mercy from innocence, consequently from the Lord, no. 1194, see *Faith* (*Fides*). It was imparted that into the innermost heaven, where there are Innocent Beings, come none today from this planet, but they were from the most ancient Church, and from other planets: but that yet in the heavens there are innocent beings, which are [their] center, from which the peripheries as it were [spring forth]. Through the innermost heaven, and so further outward, there is marriage love, where there are those who love little children more than their parents do, and have care for them in the maternal womb, nos. 1200, 1201. One who is innocent and is attacked by spirits of the urine customarily takes off his clothes and makes himself naked, testifying innocence, no. 1206. Certain people, outwardly honest, inwardly desiring to strip everyone [of their property], in the other life imagine themselves guiltless, taking off their clothes, and saying they had done nothing evil, no. 1208, see *Cruelty* (*Crudelitas*). A certain [spirit] who had killed many with poison, and indeed like one innocent, showed himself to me as a little child, carrying a container in one hand and in the other a dagger, nos. 1282, 1283. Innocence was portrayed as a little child made of wood, which is the innocence belonging to those who think innocence to be without intelligence, as little children. But genuine innocence, which has intelligence and wisdom, is portrayed by a naked body that is alive, no. 1632. About spirits who intend nothing but evils, substituting blameless people, through whom they convince, and behave secretly, and

²⁴⁴ ms. 286.

by such means so that no one may find out that this came from them and that the goals are such, and about their punishment, nos. 1761 to 1768, see *Deceit (Dolus)*.

Those were introduced into a certain angelic field, who put on innocence. They were seen as little children who were throwing up milk out of the mouth, and in the face were sculptures, nos. 1842, 1848, see *Aura (Sphaera)*. A certain [male spirit] praying in bed naked, thinking himself to be innocent, no. 1851. An experience, that whatever little children did, innocence was in it, and that the railings and cursings would not reach them. For the most part by innocence they were shielded, no. 2119. I sensed how coarse bodily enjoyments are separate from inward ones and how sweet inward enjoyments are which have peace and innocence within them, no. 2128. There are states of peace, of innocence and the like which are imparted by the Lord. They affect the inward elements, which are gifts of the Lord, no. 2249, see *Reflect (Reflectere)*. Certain [evil spirits] have such hatred for little children that they want to kill them, and also whatever is innocent, because they hate the Lord, Who Alone is Innocent; but they did not want to hurt their own little children, no. 2284. How also to some something of innocence is imparted through portrayals, nos. 2289, 2290, see *Portrayal (Repraesentatio)*. About a certain [spirit] who in bodily life had worshiped a carved image, that he was received into heaven, and about his innocence and mercy, nos. 2411 to 2413, see *Gentiles (Gentes)*. Mercy and innocence move all the good to love mercy and innocence the part of which loving is to will better to the neighbor than to oneself; from this comes their happinesses, which are from the Lord. There were evil spirits [present] saying, that they did not know what mercy and innocence are, which they threw beneath [my] feet, and it was turned into a painful blow, and then into cruelty with them. From this it is evident that they can never be present in heavenly societies, no. 2417. Those who are merciful and innocent during the life of the body, to them much mercy and his innocence is given in the other life, consequently much happiness, no. 2420, see *Reward (Merces)*. Spirits also seem to themselves to dwell in houses and beds, with useful objects, which they arrange according to use, in this way states of innocence are also implanted in them, nos. 2447 to 2449, see *Riches (Divitiae)*. Those who are in the inward realm of evil spirits are against all mercy, the deceitful are against innocence, no. 2572, see *Thought (Cogitatio)*. [Mankind] is nothing except hatred and mercilessness, in which there is the love of self and of the world, in the greatest and in the least parts of all of it. From which it is evident that mercy and innocence [come from] another source, that it comes from the Lord was perceived, no. 2589. The deflowering of virginities is the chief sin against the Holy Spirit. Because the holiness of angels is founded in marriage love and innocence, they destroy the former and the latter. And about their heaviest punishment, nos. 2704 to 2710, see *Virginity (Virginitas)*. I was shown what the world is like today by a little child displayed to be seen by spirits, and the bond having been loosened a little, one after another variously tried to rush to its destruction. In their interiors such are against the innocent, and unless outward restraints stood in the way they would rush as insane into the most wicked acts. When it was said that they see that the last times now are at hand, they not only laugh at their being such but even that the last times would be spoken of, no. 2801. Certain [spirits] about whom people had thought nothing such, in the other life, whenever they see little children, try to kill [them]. A certain spirit was detected by the fact that a little child was seen, and an infantile innocence was channeled to him, by which he was miserably tormented and his breathing almost taken away; he was in a way dead, no. 2883. The Lord is the Father of all, and they who are in the Lord's place, are especially from those who are innocent, no. 3032, see *Love (Amor)*. One who died as a little child, now an adult spoke, with [his] brother from such tender love that he wanted to give him all that was his so that deeply moved he shed tears, no. 3146. Some female [spirits] who had slipped into angelic companies were recognized and separated. They exhibited themselves naked, testifying innocence, but it was their [pious] state because they had been pious in bad fortune and painful times, but in their normal state, and when restored, they are among deceptive women, no. 3294. I saw little children and mothers in light and brightness, a brightness never more bright. It was the brightness of innocence, no. 3389.

That the Dutch have no love of the neighbor, was shown by a little child whom they wanted to kill, thus the innocent, nos. 3501, 3516, see *Dutch, The (Hollandi)*. Extremely lewd female spirits presented themselves naked, as if they were innocent, not wanting to be with men. Set on fire by this, spirits desired [them] more because they were innocent, because there are spirits like this who when they think there are innocent ones [present], like those in monasteries, that they are then enkindled more. But these extremely lewd female [spirits] when alone, committed the most filthy acts among themselves, about whom, nos. 3985 to 3900²⁴⁵, see *Lewdness (Lascivia)*. The most deceitful ones overhead, who call themselves chiefs and popes, and trap by means of Innocent, Holy and Heavenly Qualities, having as their goal dominion over all things on earth and in the heavens; which [qualities] they also profess in public, about which many things. And when in innocence [those things they had deceitfully used to destroy me] were carried off from them, that then, not as others were their feet withdrawn, but their genital members, about which nos. 3926 to 3936, see *Deceit (Dolus)*. There are some adulterous spirits who entrapped in secret, rising up out of the ground in front of Gehenna. From the body of one went out a snow white, small man, by which was symbolized that he pretended innocence, no. 4082, see *Adultery (Adulterium)*. The most deceitful [spirits] overhead, because they had been pontiffs, are wicked, for whenever anything of innocence and mercy appears, they seize upon it, and with it deceitfully ensnare, about which, no. 4101, see *Deceit (Dolus)*. Extremely malignant spirits want to torment the innocent without any cause, no. 4370. Hypocrites cannot approach toward a state of innocence without feeling a dreadful hell, no. 4374.

Insanity (Insania).

[I:371

That spirits become insane when they think, speak and act out of their own fantasy, and that they consider insanity to be intelligence and wisdom, no. 24. Evil spirits are much more insane than beasts because by means of reason they act against order, no. 27. If control were slackened for a moment by the Lord, mankind would be immediately cast headlong into insanities and a most hideous death, no. 82:6. Those who think themselves to be the most wise are sometimes the most insane, no. 148½, see *Wisdom (Sapientia)*.

Those who carried on a solely whorish life, with entire freedom, without regard for decorum and honorableness, and entirely rejecting the idea of marriage, which in the other life are like insanities. There are very many societies of such, no. 230. An intellectual pleasure[coming] from insanities was portrayed, like lace; that it moved the innocent; so that [there could be] also something useful and pleasurable from such things, no. 231.

Certain evil and black spirits carry stars with them, and a sky as it were full of stars, but twinkling, which symbolize insanities; but if they are fixed, matters of understanding, no. 998.

[continued in the unalphabetized manuscript, p. 900 s.v.] **Insanity (Insania).**

About spirits who immediately rush into the brain, taking away understanding from a person, and that they were the kind who in former times drove whole armies into insanities, so that the one would kill the other. They relate to deadly ulcers within the skull, nos. 1781 to 1786,²⁴⁶ see *Brain (Cerebrum)*. Christians who go over to Judaism become insane in the other life. [Any]one whom they meet they seem to themselves to lay hold of and push along, just like someone out of their mind. They are expelled from societies and sunk down, it is shown, no. 2097. Spirits who obsessed me, as they formerly did the prophets, were seen as little black clouds, in various forms, and were as it were insane, no. 2274, see *Prophet (Propheta)*. There are other prophetic influences, namely that they are held fast in the conviction that it has been so commanded by the Lord, and then although the person has his own

²⁴⁵ ms. 3885 to 3901.

²⁴⁶ ms. 1785.

thought, still he acts from such conviction, experience, no. 2283. Experience, that I became insane as to the body, like spirits, not however as the mind or thinking. From this it was evident that those who have faith can as to the body become as it were insane, but not as to the thought, otherwise than those who do not have faith who become insane as to the thought, and as to the body appear like angels, no. 2421. There was a prophetic spirit which existed so that [companies of prophets] might become insane, as is evident from many instances; the cause of it also derived from the fact that people became insane in their worship, and in this way having become spirits life with them continued, no. 2521, see *Prophet (Propheta)*. Certain [spirits] from the conviction that even wicked crimes are allowable become insane, and in other cases speak sanely, about whom, nos. 2787 to 2792, see *Conviction (Persuasio)*. An insane woman was seen, and compared to those in the other life whom outward bonds like shame do not restrain, that they are similarly insane, no. 2808. Outward bonds hold spirits, like honor, fear, shame, various desires. When these are taken away, he rushes as if insane, so also what is rational is taken away from them, no. 3159.

There are reflections of thought, when the mind clings to those things which have to do with oneself and things that are to come, then supporting thoughts and desires are thrown in by spirits, from which come depressions, anxieties, fantasies, insanities, even open ones, from which they cannot be brought back, likewise in spiritual matters; from this come also persuasions, nos. 3624 to 3626, see *Fantasy (Phantasia)*.²⁴⁷ Spirits who are with the insane and with those who are in fantasies know no otherwise but that it is a fact, no. 3627, see *Spirit (Spiritus)*. Lest a person fall into fantasies, and into insanities, the Lord Alone provides [what is required], and those who were in these fantasies and insanities are never freed except through faith in the Lord, no. 3628. The fantasies of inward evil spirits are such that they are indescribable, as it were devoid of all life, attached to filthy and obscene [objects], like [those] of the raving and insane, no. 3640, see *Spirit (Spiritus)*.

Insect (*Insecta*), [I:372]
 see *Beast (Bestiae)*.

Innocence (*Insons*), [I:373]
 See *Innocence (Innocentia)*.

Inspiration (*Inspiratio*). [I:374]
 I spoke truths which I did not understand, afterwards they were explained; thus that words are inspired which a person does not understand, I Vol. no. 1409 [19a]. The inspiration of the prophets, that there is [inspiration], and what it is like, III Vol. nos. 6965, 7167 [340a, 344a]. The nature of inspiration and the various kinds, how the inspired, like the prophets seem to have written, III Vol. no. 7167 [344a].

About this, that all things in the Word were inspired, no. 2061, see *Word (Verbum)*, see also *Revelation (Revelatio)*.

Instinct (*Instinctus*), [I:375]
 see also *Nature (Natura)* and *Character (Indoles)*.

Taught (*Instructus*), [I:376]
 see *Learned (Doctus)*.

Integrity (*Integritas*), [I:377]
 see *Perfection (Perfectio)*.

²⁴⁷ ms. *Phantasiae* but the plural heading does not exist.

Understanding, Understand (*Intellect, Intellegere*).

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That the spirits had not understood what they spoke through the prophets, II Vol. no. 1133 [60a]. A strange light was imparted to my mind, and then also a darkness, so that I understood nothing, and I saw the subject matter in another sense and point of view, II Vol. no. 1763 [85a]. It was permitted to evil spirits to extinguish all light with me, so that I could not understand anything whatever of those things that I read, IV Vol. pg. 93 [398a].

Earthly spirits think they are people on earth, furnished with bodies, therefore they want to be regarded as such. However, it is not the body that makes the human being, but the mind, their understanding and will: so good spirits and angels are human beings, no. 21. There are spirits and angels [devoted] almost only to understanding things, no. 188, see also *Learned (Doctus)*.

[continuation p. 237 s.v.] **Understanding** (*Intellectus*).

Plain experience that evil spirits take away the understanding of what is true and good, and also change it, no. 216. Spirits and demons control a person's reasoning power through feelings, no. 48. Every person and spirit can be controlled through feelings alone, but they are also controlled through rational considerations, both because they have been so formed, and so that they may know as it were from what is their own, no. 497. Certain spirits want to be called knowledges and intelligences, and they think they themselves [are able] to do everything, and on their own, to whom this is not reckoned a fault, no. 598. How indistinct, restricted and null a person's intelligence and wisdom from the senses is, nos. 680, 681, 682, 683, 684, 685, see *Idea (Idea)*. By horses matters of understanding are symbolized depending on [their] position and many other things, but by the back parts of the horse turned around are symbolized fantasies and insanities brought on by philosophy; and when as result there is no faith, but they believe that [they] are going to die like brutes, they seem to themselves to be cast into the back parts of the horse, no. 688. It is different when the horse's side is brought around, and when the head [is turned] to the head: it symbolizes spiritual truths are supported by knowledge, no. 689. In place of the appetite for eating, in the other life there is the enjoyment of learning: by spirits, of whatever is happening; by angels whatever is good and true, no. 741. About the intelligence of angels, nos. 894, 895, see *Angel (Angelus)*. There are two routes to rational thoughts, from the world and from heaven. A person is formed first through the way from the world, from which the earthly person [is formed]; through the way from heaven a person is informed, reformed, and reborn by the Lord, no. 899. How great the angels' intelligence is, nos. 906, 907, see *Angel (Angelus)*. Things were expressed by an angel in a moment, which [can]not [be expressed] by means of many sheets of paper, no. 914. Angels knew in anatomical, physical, and philosophical material what is true, as if from themselves, an experience, no. 955.

The right Eye portrays the understanding of good, and the left Eye the understanding of truth, no. 1027. The Colon has a large extension to the left all the way to the hellish sewer, where the Rectal Intestine is: those who hold themselves within the wall are those who have no compassion, but yet something of justness and righteousness. They relate to the Intestines, nos. 1062, 1066, 1067, see *Mercy (Misericordia)*, see also *Colon (Colon)*. There are things in unlimited number in every idea, and also in many, that angels perceive; a spirit and an earthly human perceives almost only earthly and bodily elements, no. 1225. The spirits of Mercury acknowledge the Lord, but [their doing this] is as a result of inner sensation before they become spiritual. Before this they are led to faith with greater difficulty because they take no pleasure in judgment, by which they say they are upset, no. 1458. The heavenly [angels] form mental images not through spiritual elements but through heavenly ones, so that they do not know what the understanding, the will and action are, thus what the fruits of faith are, except through mental images of affection, nos. 1470 to 1480, see *Love (Amor)*. The spirits of Jupiter said that the right of the Brain is devoted to matters of understanding and the left to feelings, no. 1667. The outer-skin

spirits sometimes block up the ear, so that a person can scarcely hear, likewise scarcely understand, no. 1751, see *Skin (Cutis)*. About spirits who rush into the spinal marrow, with the purpose of sucking out every vital element, then they rush within the skull, in order to take away understanding from a person and drive him into dreadful insanities, nos. 1781 to 1786,²⁴⁸ see *Brain (Cerebrum)*.

Spirits were introduced into a certain angelic field who tried to become intelligent and spiritual from their own power. They appeared sharp in the face, not bad-looking, and wearing a pointy cap, but in the face like lifeless sculptures, no. 1843, see *Aura (Sphaera)*. A spirit, if he is not in company has no mental image, and he has sharpness of understanding depending on [his] company, and without companions he is stupid as if he were worthless, no. 2145. There is not even the least intellectual or the least emotional thing in a human being with which societies do not interact, which they understand and desire more than the person, nos. 2169, 2170. How great the wisdom and intelligence of angels is, nos. 2394 to 2397, see *Angel (Angelus)*, and also no. 2410, see, *Angel (Angelus)*. I realized that a human on earth and a spirit from vessels can know nothing about what is within unless it is granted by the Lord, then they are as it were transparent, no. 2428. Evil spirits are worse than brute animals, because from the faculty of reasoning given to them they attack spiritual and heavenly things, which brute animals are unable to do, no. 2485. The knowledge of people on earth and spirits is not only of those things which they know but also which they can understand and perceive that they are true, for because they understand and perceive, they have the power of knowing [this], no. 3050. A certain one was confirmed that his whole life could be known from a single one of his mental images, no. 3145. The intelligence of the angels is so great as to be indescribable. An example, no. 3174, see *Angel (Angelus)*. The spirits of Saturn reflect Reason; the spirits of this earth, the outer sense. How the latter shuns the former and attacks it with [continual] affronts, vividly demonstrated, no. 3328 to 3330, see *Saturn (Saturnus)*. How it shuns and attacks with [continual] affronts the thought, that is to say, the understanding, which the inhabitants of Mars reflect, no. 3331, see *Mars (Mars)*.

A Most Resplendent whiteness was shown in a dark fireplace, and it was realized that the intelligence of the angels compared to that of lower spirits is as that light to the darkness of the Fireplace. It was said that the angels live in such light, so that the light of the noonday sun is comparatively shadow, and they see one another; and like [their] Light, so is their intelligence, no. 3646. On something flaming, or angels' wisdom, likewise, no. 3629, see *Angel (Angelus)*²⁴⁹. A life of light, that is to say of only understanding cannot enter into heaven, where there is the life of love, nos. 3693 to 3696, see *Love (Amor)*. One who is possessed of true wisdom and intelligence immediately perceives what is good and true, that it is clearly seen, no. 3703, see *Knowledge (Scientia)*. Horror for adulteries is implanted in the [human] intellect, no. 4368. Today there is but a small remnant of the understanding part, no. 4371. The correspondence of the understanding and of the will, no. 4387. One who imagines himself to be the holy spirit loses all understanding, no. 4537. Evil spirits have rationality, no. 4563[a]. What those are like who have a general feeling without intelligence and wisdom, no. 4599[a].

Intemperance (*Intemperantia*).

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[continuation p. 498 s.v.] **Intemperance (*Intemperantia*), Luxury (*Luxuries*).**

That there was an odor of dung from an intemperance of food, and an odor of foul urine from an intemperance of liquids, no. 618. Rich persons not born such but become such, living in luxury, in the other life wander around in tattered clothing begging, experience, no. 777.

Intention (*Intentio*),

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²⁴⁸ ms. 1785.

²⁴⁹ ms. *Angeli* but that heading does not exist.

see *End (Finis)*.

Kill (*Interficere*).

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That I could not be harmed by evil spirits although I was continually surrounded by them, and they intended injury and death, which they do to everyone who does not favor their desires, II Vol. no. 687 [53a].

*[continuation p. 746 s.v.] Kill (*Interficere*).*

Those who were in the dark Chamber at the side, there just as in the world plot tricks. Someone from there, from whose field it could certainly be told that he was deceitful. He prayed imploringly to come into different societies, in which he thought he could join because in the world he was able to do so, wherefore in accord with his entreaty he was sent two or three times into different societies, but there was a feeling of opposition in every detail, therefore sitting elsewhere he was swung around twice, because nowhere could he join in. And he was not received afterwards by those in the dark Chamber. But he was found out by means of a ditch deeply under the right foot, and when a funeral bier was seen, from which a dead person [came] whom in life he had killed with poison, with whom I spoke. He who committed [this crime], also confessed that on this account he had died with torment of conscience. He was punished to the effect that in that ditch he became as black as a mummy, and raised up, was shown to the angels as the devil that he was; he also became cold. I felt too the torment of his conscience. He confessed that he never liked to know [anything] about another except the bad. He was also deprived of [his] rationality. He had in mind killing innocent people; he had longed for revenge: he was surprised that they knew this in the other life, of which he was convinced by pangs of conscience, nos. 1257²⁵⁰ to 1266. Further about the same nos. 1268 to 1281. A certain one from a very deep place, where there was a cadaverous odor, had been let out, whose aura was most poisonous, who without conscience had killed many with poison. He showed himself as a little child, holding a container in [one] hand, and in the other a dagger. When they are let out from [that] very deep place they appear rather high up, forward to the left, nos. 1282, 1283, 1284. A certain one in bodily life killed himself with a knife. He was between Furies in a hell beneath the earth holding a knife in [his] hand which he could not cast away. Therefore what one thinks at the hour of death remains for a long time, no. [1336,] 1337. At the swamp there are those who cruelly kill one another, no. 1383, see *Swamp (Stagnum)*. Those at the swamp who kill one another are those who in the world got their pleasures from harming the neighbor in various ways, restraining themselves only on account of outward bonds. Such also are soldiers who only take delight in slaughter and plunder. But those who do so on command and from duty are also among the more blessed, because everything [is determined] from its purpose, nos. 1396, 1397. Spirits of Saturn were seen as it were with knives wanting to kill themselves, by which they say is symbolized that they would rather die than be drawn away from [their] faith, which happens when they are attacked by spirits of our earth, no. 1517. About spirits who immediately rush into the spinal marrow, and who rush into the brain, taking away understanding from a person. They were kind who in former times drove whole armies into insanities so that the one would kill the other, spoken of, nos. 1781 to 1786,²⁵¹ see *Brain (Cerebrum)*.

A certain deceitful murderer, recently [departed] from the life the body, approaching me, desiring to be alone with me, speaking with a put on facial expression, was applying his attention to [my] occiput, and I felt as if a stab through the heart, and then in the brain, doing so using a secret technique. So he withdrew saying that I was dead and he was guiltless, because there was no wound. It was understood that he had recently departed from bodily life where he had committed such an act. It was said that such are held in the desert, in the forests. It was shown what they become like. Their faces become as a

²⁵⁰ ms. 1256.

²⁵¹ ms. 1785.

withered something, and as tow, extremely monstrous, nothing human. They shudder who see them. For they are such in their inward elements, because crimes store up punishments in themselves, nos. 1863 to 1867. There are spirits who are constantly thinking of destroying and killing a person, and given the least opportunity, and the least relaxation of the bond, immediately are at hand, wherefore they are constantly in the effort but are held in bonds lest they be able to break forth, no. 2171. In the lower and inward [parts of] the world of spirits there is a huge multitude who take delight in tormenting whomever [they meet] and destroying them as to body and soul, experience, no. 2582. Evil spirits endeavored with intense effort to destroy me within several years with insults, and obvious tricks, magical, deceptive, secret arts, curses, by whom I was it entirely surrounded, but in vain, from which it is clear that the Lord Alone guards those who have faith; and that it is false to believe that anyone guards oneself, no. 2592. A turmoil was heard several times beneath the left foot. It was said that they were those who in the life of the body had burned with the desire of killing people. They also seem to themselves to do so, nor do they abstain before they have been miserably so treated by others with a sense of pain, no. 2662, see also *Cruelty (Crudelitas)*. Evils spirits want to subject every person to themselves as a slave and also destroy them, and that they daily have wanted [to do this] to me, no. 2924, see *Human being (Homo)*. About certain who tried to kill me at nighttime, no. 3086, 3087. About those who search through the thoughts of others for the purpose of extinguishing their souls, no. 3218, see *Deceit (Dolus)*. A murderer, from the laws of the kingdom where he was born, condemned himself, no. 3228. The pleasures of the inhabitants of Venus, especially of the Jews, of eating from and celebrating over what was plundered, and of killing others, and of throwing [them] to wild animals and birds to be devoured, nos. 3346, 3347, see *Venus (Venus)*.

When [I was] on the Street, certain [spirits] at the slightest occasion rushed with knives trying to kill me, burying [their] knives in fantasy in [my] throat. From this it was evident that evil spirits have a constant endeavor to slit a person's throat, no. 3653. Deceitful [spirits] overhead wanted to call forth all of hell in order to destroy me—even the dragon, whom it was granted to free himself [from them]; David too with his cruel paraphernalia, whom I saw, but he was immersed in a cloud. I was also let down among them, thus surrounded by so many evil and deceitful spirits. But they were unable to do anything whatever, which they also admitted, no. 3851.

Inward, More inward, Innermost (*Interiora, Intimiora et Intima*).

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[continuation p. 3 s.v.] **Inward** (*Interiora*).

That the essences of things and [their] inward meanings are poured in by the Lord, from this comes the words of speech; that thus the words are not perceived by the angels, but things, differently than with a person, III Vol. no. 678, no. 681 [119a, 122a], see *Speech (Loquela)*. When I had inward sight, they who had outward sight did not know what it was, III Vol. no. 2053 [158a]. One who is not in order perceives inward things, [but] less more inward things; one who is in order perceives inward things, also more inward things, however much outward things disagree, III Vol. no. 2056²⁵² [160a]. Many think that they are in the innermost regions, and are not, not knowing otherwise, and the reason, III Vol. no. 2488 [183a]. Those who are for the outer Law are continuously attacking those who were for the inner Law, and they do not desist, therefore they are given the ability to protect themselves with abundance, III Vol. nos. 3377, 3381, 3382 [202a, 206a, 207a]. There ought to be a correspondence of outward things with inward ones so that they can be among the angels, III Vol. no. 3439 [216a]. Spirits in the symbolic Jewish Church were so arranged that they would not perceive inward qualities, III Vol. no. 3535, 3536, 3537, 3539 [225a, 226a, 227a, 229a], see *Portrayal (Repraesentatio)*. Those who place righteousness in the outer Law are tormented when they hear the inner Law explained in the other life, III Vol. nos. 3892,

²⁵² ms. 2057.

3893 [245a, 246a]. In the Word I saw us scarcely anything but the inward parts, III Vol. no. 5192 [301a]. It was inspired [into me] what the remnant was [that shall go forth] out of Jerusalem, and what [it means,] that the root is turned and bears fruit upward, thus [that it is] about the outward and inward person, about regeneration, III Vol. nos. 5393, 5394 [309a, 310a]. Outward elements ought to be nothing so that inward ones may be with spiritual and heavenly elements, III Vol. no. 5481 [316a]. When the outward elements are active, the more inward appear to be doing nothing, and the reverse, III Vol. nos. 6795, 6796 [332a, 333a]. Those who have a nature-bound soul do not grasp the inward meaning of the Word; those who have a spiritual, heavenly soul do not grasp the meaning of the letter, IV Vol. pg. 52 [385a].

[There was] communication with spirits by means of inward thought, no. 17. The spirits nearest by did not understand, nor do they understand today, the inward meaning of the Lord's Word, and therefore neither did the prophets of old, no. 19. The secrets contained within it are expressed by means of symbolic portrayals, no. 19, see *Prophet (Propheta)*. The inward parts of the Word are most beautiful, nos. 44, 45, 46, see *Word (Verbum)*. The inward level of meaning in the Word cannot be seen at all unless the meaning of the letter is blotted out. This applies also in other things, such as in philosophical material, when the mind dwells on the words by themselves, as on trivialities; or when a person is absorbed in outer objects. It is similar when it comes to the more inward level of meaning, no. 99. By names in the Word, realities are symbolized, and that I have seen the inward parts of the Word almost apart from the literal meaning, nos. [114,] 115. Jews were asked whether in the other life they wanted to live in society with their own as they [really] are inwardly, no. 147, see *Jews (Judaei)*. A countless number of inward elements present one material mental image, thus angels' incomprehensible forms present a person's single form of mental imagery, no. 155:4, see *Form (Forma)*. About inward forms, their application, stability, perfection, no. 241, see *Form (Forma)*. In the pure things of nature nothing is fixed together, the less they are, the more disposed they are to receiving life, no. 242. I was brought into an inward realm of spirits then as it were into a soft cloud, and into calmness, and there were spirits below me, whom I heard; which realm on account of its gentle rolling movement is compared to a wheel: and what the cherubs' three faces symbolize, no. 255. Spirits are sometimes lifted up toward inward [heavens] and from there speak through others, no. 265. Certain known [to me] in life were transferred into a habitation of heaven and spoke with me from there about joy, that it is unspeakable and that worldly joys are comparatively nothing, no. 268. I was led around through those things which are of heaven and lapsed from them into bodily matters. Those things which were perceived about heavenly things disappeared, as happens, no. 304. A delicious feeling of the body in harmony with the connection of its parts, which can be called the body's inward health, or bodily peace, no. 370. Outward pleasures can be brought on by evil spirits, which cannot be told apart from true pleasures except from the Lord, no. 399. About gentiles who long to know deeper things, no. 454. The outward things of the Word endeavor to take away life from the inward ones, but in vain, because the inward things still have life from the Lord, nos. 458, 459, see *Breathing (Respiratio)*. The pleasures of outer things and the like, separated from inner ones, cannot be distinguished from the pleasures that are from inner things except by the Lord, thus not except for one who has faith, thus neither can artificial outer things no. 646.²⁵³ What a miracle is. It contains inward things, and although it is done through spirits, still they do not carry it out, nos. 655, 656, 657 see *Miracle (Miraculum)*. Inward things cannot be grasped by those who have outward qualities nor very inward things by those who have inward qualities, when nevertheless everything that they produce an effect upon [comes] through them from the Lord, no. 677. No one knows the deeper regions of a person other than the Lord Alone, no. 799. Those who relate to the ureters and bladder are not concerned with inward matters, nor do they grasp them. They become indignant from a certain jealousy, nos. 825, 827, 829, see *Urine (Urina)*.

²⁵³ ms. 648.

There are spirits who do not open their minds to the inward contents of the Word for various reasons, who for so long cannot come into a higher knowledge of faith: the reasons are various, even these, that they love a life of lusts, which do not agree with inward qualities, wherefore preferably they reject them: the world of spirits abounds with such. Ones like this were portrayed to me by an ugly old woman with a white face. Those who love inward things were portrayed by a girl in a white dress in the flower of young womanhood, with a musical instrument and heavenly garlands: that inward things are being opened up was symbolically pictured by the unrolling of a carpet, nos. 1139 to 1144. Turbulent outward elements are governed by calm inward ones, just as are the atmosphere and a person's bodily elements, nos. 1175, 1176, 1176½, see *Equilibrium (Aequilibrium)*.

The lower inward parts of the head toward the palate were occupied and as it were obsessed by spirits in such a way that it seemed to me that I neither think nor speak from myself; but differently on the left side of the head when I was occupied by others. There were those who do not open their minds to inward qualities, such as [those who believe] that the Lord governs the universe, that all Good is the Lord's, that all Evil is man's; and ascribe merit to themselves. But if it is said that such things were then in their statements, they favor them from their self-love. They are also afraid of inward matters, because they learn from others, who are delighted by more inward things. They injected doubts and difficulties into me when they held me occupied. Their habitation is in front, [a little] toward the right. From their habitation they were moved to a greater distance with a turban wound on their head, as if they were more calmly looking for heaven. Along the way for them there were various splendors of gold and beautiful forms. They proceeded to a dark room: their speech's activity takes place through linear, yet flowing, back-and-forth motions, by which are symbolized that they not only induce the person to speak but also to reply, so that they move the whole person, leaving the universal government to the Lord, thereafter considering the person as a servile machine. From their dark room they worked into the left knee, and under the sole of the right foot: from the room they spoke with me, [saying] that they thought they were my body as a result of this. They cling tenaciously to worldly cares, they are intensely worried about things to come. They so love earthly things that they close the way to spiritual and heavenly qualities, which was shown to them symbolically by the closing up of a single mental image, which appeared as something black, then through its opening up, whereupon a universe was seen leading to the Lord, and it was said to them that in a single mental image there is an image of the entire heaven because it is from the Lord Who is Heaven. They are those who occupy the lower inward parts of the head, the reason, their earthly elements have not yet been purged; and [they occupied] the left knee, and also the right sole of the foot, on account of such bodily loves, or pleasures, nos. 1177 to 1189. About angels, who seem to be wrong in these respects, that they do not like man to enjoy inward matters, thinking that as a result of this they themselves lose their own enjoyment, no. 1184. The relation of the outward, inward, very inward, and innermost things of the Word, portrayed and shown, nos. 1192 to 1194, see *Word (Verbum)* and *Faith* and (*Fides*). About those who are outwardly honorable and inwardly desire to strip everyone [of their property] nos. 1207 to 1213, see *Cruelty (Crudelitas)*. The Lord Alone knows [a person's] inward qualities, no. 1220, see *Society (Societas)*. There are certain [spirits] who mock the Word because they do not admit of its inward contents, scurrying around convincing others: they relate to the bad element of the blood, desiring only bodily and earthly things, no. 1335. The tongue as a forecourt pertains both to the province of the heart and to that of the lungs; therefore it symbolically portrays feeling for Truth, for Feeling pertains to the Heart, and Truth to the Lungs. There are those who love inward [truths] although they do not understand: there are those however who hate inward [truths] for various reasons. They, when they are thinking and speaking the opposite, brought the urge to my tongue, that it might be bitten off between my teeth, nos. 1358 to 1361. Those who are in a dwelling almost on the level of the right eye are those who acknowledged inward [truths] if they thought they had originated from themselves. I saw that they despised others in comparison with themselves, and if the restraints of [their] arrogance were loosened, that they would want themselves

to be worshiped as the Lord, no. [1377,] 1378. Spirits who hate inward [truths], if they cannot [be convinced] by them, they cannot desist from fantasies, although they see truths, because they are earthly in this way, no. 1389. About a woolen veil, that wrapped and unwrapped a certain woman; and that the reason was that she did not acknowledge inward [truths], and at the same time she was conceited, no. 1414, see *Band (Fascia)*. Spirits of Mercury constitute [those regions of the human being called] inner sensation, nos. 1415, 1418, 1427, see *Mercury (Mercurius)*. The spirits of Mercury do not love inward things that are a part of outer ones, but only what is joined [to the outward quality], just as when a person [is thought of], what he did, and when a place, what [happened] there; otherwise than do spirits of our earth, nos. 1434, 1435 see *Mercury (Mercurius)*. The spirits of Mercury said they did not know inward things, such as that lambs symbolize innocence people no. 1442, see *Mercury (Mercurius)*. The spirits of Mercury surrounded the planet Venus so that there might be communication, which takes place through the inner sensation, nos. 1445, 1446. When [spirits of Mercury] surrounded the planet Venus I felt a significant change within [my] brain, because²⁵⁴ inward sensation had thus been greatly stimulated, no. 1448. Spirits of Mercury shun bodily and earthly things. They are like inward sensation, which so that it may devote itself properly must be led away from outer sensations, by which it is obscured, that is to say, by which it as were vanishes, which is evident from clear experience, such as when they were in action, [my] eye was almost deprived of its light, no. 1454. The inhabitants of this planet immerse their inner sensation in bodily and earthly things, no. 1456, see *Mercury (Mercurius)*. About a dream symbolizing, I presume, the persecution of the inward sense of the Word by the learned of the world, no. 1462, see *Word (Verbum)*. For a long time I have been in danger in regard to my tongue, from those who do not open their minds to inward qualities, nos. 1465, 1466, see *Tongue (Lingua)*. Without the coming of the Lord into the world, no one would have believed there are inward things in the Word and there is an inward person, nos. 1502 to 1508, see *Lord (Dominus)*. Inward and outward qualities are related like distances, from experience; that I was in my inward qualities in heaven, and spirits were asking after me, not knowing where I was, when nevertheless I was among them and heard them, no. 1593. I was as to my inward and outward person in the heaven of angelic spirits, for spirits were with me who were associated with the outer person, and yet not caught up outside me. I was able to feel what things the spirits did in particular and what that heaven in general was, for it was perceived in me as something general. The more inward [spirits] spoke with me through spirits, who conscious that they were led by angels, were indignant that thus they were not being led by themselves, because they knew, when they do not know, they imagine they are in control, nos. 1610, 1611, 1612. I was clearly aware of how heaven works, namely into the brain, into the breathing, into the heart, and into the kidneys, nos. 1613, 1614, 1615, 1616, see *Brain (Cerebrum)*, *Breathing (Respiratio)*, *Heart (Cor)*, *Kidneys (Renes)*. This showed that this heaven flows in just as a person's rational thought flows into the organic substances of the body; similarly, the world of spirits flows into the cruder organic bodily substances, and because that world of spirits is of such a character, it is separate from inward things, like the bodily elements of a person of this planet, nos. 1617, 1618. A person is governed through the heavens from the innermost to the outward in order, according to the levels of organic substances, no. 1619. Spirits who were indignant that they were being led desired to be in heaven and were raised up. They then understood nothing because there were angelic mental images within their mental images, which consequently they did not understand, no. 1620. One who clings to the literal meaning of the Word, for him [the way] is closed towards inward matters and the brain is hardened, but so that a way may appear toward inward matters, it is softened and opened: however he who wants to open the way to interiors on his own, meets with stumbling blocks one after another, so that he understands nothing, as is evident from the case of spirits. Certain of them know, but do not want to know, therefore they cannot understand, no. 1624. **A thing full of artificiality was seen as threaded, white, closed toward**

²⁵⁴ ms. Who.

inward qualities, nos. 1629ff., see *Artificial (Artificiale)*. Wisdom and faith that are from the Lord flow in from inner parts, thus fully ordered, but what flow in along an outer way are tight, closed, in disarray. Among these men it is not grasped what and what the nature of saving faith is. The angels were amazed that there are those like this on our earth, when yet it is thus a matter of fact. Those who try to become wise from without, as from the sciences and the like, about spiritual and heavenly matters, sometimes appear as genuine, but in the other life they are at once recognized [for what they are]. Those who are such cannot even believe what revelation is, that a person can speak with spirits through mental images and symbolic displays, nor that they are ruled through spirits, nor that spirits think themselves to be people on earth, nos. 1633, 1634, 1635. About speech from within toward the lips, and from within toward the eyes, nos. 1649, 1650, 1661, see *Speak (Loqui)*. Those who constitute the outer skin are those who stay with the literal meaning of the Word, but still admit of deeper things. And there are those who stay with the literal meaning of the Word, and also a deeper one, but in so far as it favors their opinions and ambitions, nos. 1737, ff., see *Skin (Cutis)*. Those constitute the outer skins who react against the inward parts although they are governed by the inward parts. They are from our earth especially. When however the reaction is rightly greater, through punishments they are brought back as it were to equilibrium, and also perfected so that they may constitute more inward membranes, no. 1741²⁵⁵, see *Skin (Cutis)*. The skin spirits shun the inward parts [of the Word], with which inward parts they are constantly struggling: those who actuate them are those who constitute the scaly and dirty skin, nos. 1747ff., see *Skin (Cutis)*.

As in objects of the animal and vegetable kingdom, the more inwardly [one goes], the more amazing and unbelievable it is, and the more they are the all in outer things; so it is with the ideas of those who were led by the Lord, no. 1825. As long as the learned dispute what the body is and what the soul is, they cannot know that the body is distinct from the natural mind, this from the spiritual, and this from the heavenly, thus that a person is an image of heaven, and that the inner degree bestows as it were ability on the outer. Therefore one should form an idea of three levels of life in a human being, corresponding to the three heavens. Because the people of this earth are bodily-minded, and inward things cling to their bodily elements, they cannot understand, nor believe, that the inner person exists, because outward elements can never understand what inward elements are, just as inward [spirits] cannot understand what still more inward elements are, unless from the Lord through faith, nos. 1827, 1828, 1829. Outward elements recognize the inward ones from which they come forth and subsist, no. 1836. Certain [spirits] were celebrating the feast of tabernacles as usual, but because inward elements were absent, their delight was turned into sadness and also into cold, which was communicated to me, no. 1909. Angels are not allowed to stream into a person's sensorial and bodily thought so that they may see [it], no. 1926, see *Mental image (Idea)*. What the purified body is, namely, the bodily elements they carry with them and retain, which when they become submissive to the inward elements, they have a purified body, no. 1956. Spirits talked with Moses and the prophets by an outer speech, and at the same time with outer vision, but not with inner, for they did not know inward matters, which are communicated with no one unless they are those who are inner [people and have] faith. When inward things are communicated to those who are inner ones who have faith, there are sometimes even communicated the deeper things of inward things of the thoughts, that is of angels, but only that there are such things there in which there are many, very many things, together with one very general mental image of theirs, and at the same time with some similar feeling, which generals are containers, nos. 1957, 1958. A certain spirit, for whom his inward parts were opened toward heaven, was seized with great distress, begging that it might cease, nos. 1959, 1961, see *Angel (Angelus)*. About a spirit recently from the life of the body, who was immediately received among angels and into heaven, who, as it showed from the saying of the Lord's prayer, grasped only the literal meaning, but such a meaning, that [his] inward regions could be opened, praying in this way in simplicity, no. 2039, see *Angel (Angelus)*. About a similar one, [no.] 1987½, see

²⁵⁵ ms. 741.

Perception (Perceptio). Some were raised up into heaven, and spoke with me from there, [saying] that they did not see the literal meaning but the inner meaning of the Word, thus the glory of the Word, nos. 2053 to 2061, see *Word (Verbum)*. And also from there they also saw my inward thoughts, *ibid.*, see *Thought (Cogitatio)*. The life of peace is from the Lord, which because [it comes] through the innermost and very inward parts, it, from it there is a keen perception of joys, no. 2102, see *Peace (Pax)*. Certain evil spirits, raised up into heaven by sweet harmonious singing, saying that they felt heavenly joy as their own, because they had an inward sensation [of it], nos. [2108,] 2109, see *Music (Musica)*. I perceived how gross pleasures of the body are when separated from inward ones, and how sweet inward pleasures are in which peace and innocence are present, n. 2128. Is not given to anyone to know the inward qualities of a spirit except from the Lord, nos. 2181 to 2184, see *Idea (Idea)*. The [the meanings] of the letter of the Word are containers, however impure, in which are pure and holy inward contents, no. 2185, see *Word (Word)*. It is not known what a person is like inwardly because he pretends outwardly, even with closest friends, for many reasons, but in the other life inward qualities, both desires and thoughts are open which are nothing except insanities and hatreds, and the pleasures from them, nos. 2254, 2255, see *Thought (Cogitatio)*. There were certain spirits with me who were directing their mind to the literal meaning, while I was directing it toward the inward meaning, but it was a strain, like one walking in deep sand. From this it is evident what they are like who study the literal meaning when the inward parts are opened to them, and what they will be like in the other life where the inward sense of the Word is, no. 2391. An experience, that I became insane as to the body, like a spirit, not however as to the mind and thought. From this it was clear that those who have faith can be as it were insane as to the body but not as to the thought, otherwise than with those who do not have faith, who are insane as to thought, and appear as to the body as angels, no. 2421. There were certain spirits who did not at all know that they can be different inwardly than outwardly in the body, because they do not know the inward person exists, nos. 2455, 2456. People known to me in the life the body about whom people had judged evilly, were observed to be good, and the reverse; for a person only judges from the outsides, the Lord Alone knows the inward parts, no. 2459. The inward parts of the Word can be understood and grasped by a person, not however the very inward, much less the innermost parts, because these matters are like the connections of the internal organs of a human being, which do not show to researchers how they contribute to a person's outer form. This can also be inferred from angelic Speech, which is incomprehensible. Certain [spirits] thinking the very inward parts are not incomprehensible, and having reasoned [about them], to whom it was said, that the case with reasoning, and the truth from it, is like those who want to produce actions from a knowledge of the muscles, nos. 2462, 2463. That very inward and innermost things are unfathomable is evident from many things in nature, spoken of, nos. 2477 to 2479, 2483, 2484, see *Providence (Providentia)*. The innermost and very inward parts have been preserved by the Lord in the state of integrity, which as a result are such that they cannot be twisted, for their form is so perfect, but inward parts, which are called earthly, and also outward and external elements, are nothing but, nos. 2487, to 2490, see *Evil (Malum)*. About the inward realm, that is to say, of inward spirits, in which there are evil, and also good [spirits], spoken of, nos. 2524 to 2538, nos. 2565 to 2574, and also 2577 to 2580 see *Thought (Cogitatio)*. Artificial and magical things are like pictures in respect to their outer qualities, which when looked into are nothing deep within except clay and dung. It is different when outward things come from inward ones, no. 2558. How unfathomable the mental images of the inward heaven are, and still more of the very inward one, can be illustrated by the nervous tissues, nos. 2561, 2562, see *Tissue (Fibra)*. I saw those who were inward realm of evil spirits, that they could be brought into a state of sleep and the outer parts put to sleep. Then I saw something sparkling from their life, no. 2575. It is evident when the inward realm is such that the human race is about to perish unless they receive faith. Those who are inwardly against mercy, for them [there awaits] a heavy and long-lasting hell, nos. 2578, 2579, see *Thought (Cogitatio)*. About the speech of good inward spirits: I did not understand it except faintly in a mental image, and it has been depicted by bright clouds in sky blue, nos. 2632, 2633, see *Mental image (Idea)*. About certain were delighted by worldly things and had lived in

external things and nevertheless inwardly were not evil, with whom [their] inward parts can be opened to some extent, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority (Auctoritas)*. The innermost mind and the very inward one, or the heavenly and the spiritual, is not mankind's but the Lord's, but that the earthly and bodily mind is mankind's, nos. 2828, 2829, see *Life (Vita)*. Bodily and worldly things and their pleasures, separated from inward ones, are just like decay in wounds, which are extravasations of blood, no. 2841. A spirit immediately sees and discerns a person's inward thoughts²⁵⁶, no. 2845, see *Spirit (Spiritus)*. [A conversation] with certain [spirits] and with Jews, that the superficial things of the Jewish Church symbolized holy inward qualities, nos. 2877, 2878, 2881, see *Portrayal (Repraesentatio)*, and *Jews (Judaei)*. The names and words of the Word symbolize inward things, no. 2885, see *Word (Verbum)*. Inward spirits stream into the inward regions of a person's thought, about which, nos. 2888, 2889, 2892, 2893, 2895, see *Thought (Cogitatio)*. No one except the Lord Alone knows a person's inward qualities, nos. 2906, 2907, see *Hatred (Odium)*. Outer breathing was taken away from me and then inner breathing alone given, then inward spirits were able to understand, no. 3034½.

[continuation p. 1061 s.v.] **Inward (Interiora)**.

There was someone who lived carefully outwardly, but in thought condemned others except his own so dreadfully as to condemn them to hell. He suffered the grievous punishment of dismemberment, nos. 3169 to 3171, see *Think (Cogitare)*. When the deceitful murderer had made twistings under the earth like a snake and emerged, suddenly there flew out from him a little one, just like a little boy, from a garment left-off there, which little boy came overhead and spoke with me not badly. It was said that the garments were filthy outer elements; and that inward angels consequently leave these in the world of spirits, like a garment, which are not compliant; and so then these filthy elements are drawn off, which are purged, so that they may be rendered compliant to inward qualities. As a result there are ejections from heaven. This was portrayed so: there were changes of societies, by a garment, of outward societies by a little boy, societies of inward spirits, nos. 3222 3226, see *Outward (Externa)*. I became aware of those who were inwardly evil, about whom, nos. 3311 to 3313, see *Inflow (Influxus)*. The spirits of Saturn reflect Reason, that is to say, the inner person, the spirits of this earth reflect outer sensation, that is to say, the outer person. How the latter shuns and insults the former vividly shown, nos. 3328, to 3330, see *Saturn (Saturnus)*. It was shown what the Preadamites were like, that they had little life, yet not so little that their inward parts were separated from their outer ones, but that he had little of inward qualities. It was said that such relate to the hairs of the genital members. By being folded back and forth by evil spirits in a state of sleep they are inaugurated into the first plane of reformation, nos. 3390, 3391, see *Church (Ecclesia)*.

I saw a naked body like a naked human being burst forth from certain having become urinary bladders, afterwards it became fiery in the lower earth and was let down to Gehenna. It was what was holy that had been profaned. They were they those who thought of the shared intercourse of wives and women as holy, no. 3466, 3467, see *Adultery (Adulterium)*. The very inward and inmost mind is not man's but the Lord's, however that their earthly mind is as it were their own, both the bodily and the lower, and its nearby inward [mind], which are arranged into obedience by the Lord through the very inward and inmost like a rainbow, besides more about the same things, nos. 3474, 3475, see *Life (Vita)*. Outward elements are not rejected but they are arranged by the Lord so that may perform subservient services to inward elements, which services are of countless variety, and are portrayed in the other life by colors like those of the rainbow, by odors like those of flowers, by auras which are perceived, by other kinds of perceptions and also by images resembling things seen [by the eyes], no. 3578, see *Organs (Organa)*. I spoke with spirits who did not know what the inner person is, that they could know this for themselves for it was very well known to them that they thought otherwise than they acted,

²⁵⁶ ms. *Interiores hominis cogitationis* = inward elements of a person's thought.

thus that there had been a different one inwardly than outwardly, and that thought alone cannot be the inner person, but his spirit, whose is the thinking; and also that they had thought that such must not be done, from this could be known that good is separate from evil thinking; thence that there is a still more inward thought which fights, no. 3616. If we reflect, we may know that there is an inner person, and what one is like when a spirit; when one is speaking one does not think about the words but only has the sense of the words, according to which speech comes down into words. That sense, without the words of language, because it consists of mental imagery, is the speaking of spirits, and thus is the speech of one's spirit. When a person is thinking, they do not think by the use of the language of words, but by means of the inner sense without words, which sense comes down into any language whatever that one may cultivate: moreover, that there is a still more inward meaning is obvious from the fact that in all things that one thinks, one intends a purpose that controls one's thoughts, and seldom do they slip out into open speech. Especially the deceitful engage in that kind of conscious thought, also for the reason that they seldom publicize them, nos. 3637[, 3638]. *A certain pope, a deceitful one, had a filthy and excrementitious mental image about the inflow inward things into outward ones, about him, no. 3649, see Pope (Pontifex)*. Sirens are ignorant as to spiritual and heavenly qualities, thinking them to be merely facades by means of which they can steal in. Whatever truth and goodness they hear, they seize as a means of leading astray, corrupting, sneaking in, turning into magic, therefore neither can they be instructed. Adulterers and the cruel desire to obsess a person in their outer regions, but sirens desire to obsess in their inward regions and thoughts; one who is without any bond of conscience is such as thinks disgraceful things without shame and horror. He has been obsessed by such sirens; that they desire to obsess the inward regions was evident also from the fact that they were trying to enter into the taste, which symbolizes, like the tongue, inward qualities, nos. 3712 to 3723, see *Siren (Siren)*. When they wanted to go into the inward parts of the brain and thorax, they were driven into foul little pits of the skin of the skull, thorax, and genital members, where there are lice, thus into the vilest excrement, nos. 3718½ to 3723, see *Siren (Siren)*. *People today do not know what an idea is, that thought is distinguished into ideas, that thought is distinguished from will, not even that [they have] thought, consequently they did not know that there is an inner person, nos. 3730, 3731, see Thought (Cogitatio)*. I told the Quakers that they do not do harm to anyone, nor speak ill of anyone. This is all-right in earthly society, but if they think evilly and inwardly are evil this injures societies of the other life, for the mental images of thought are communicated there, no. 3735, 3737, see *Quakers (Quaqueri)*. The symbolic church compares to an apple; it has a quality outwardly, but it has qualities inward and innermost, no. 3738, see *Tree (Arbor)*. Spirits were instructed what the inward things of the Word are, spoken of, nos. 3760, 3761, see *Word (Verbum)*. The deceitful overhead and evil spirits are ruled by the Lord not by an inner influence, except insofar as they can perceive, understand and reflect, but by means of outer bonds; but the angels through an inward influence, nos. 3845, 3846, see *Holy (Sanctum)*²⁵⁷. The mental imagery and inward things of those speaking are communicated to others by successive removals and dyings off of outward things; thus man cannot come very inwardly into heaven unless bodily elements die, then the mental imagery of the bodily memory, and then still lower²⁵⁸ things, so finally angelic mental imagery can be mutually communicated directly without the removal, nos. 4014, 4015, see *Mental image (Idea)*.

Affections have with them gestures in outer [circumstances], which they produce, such as humbling of the heart with bending in the knees, innermost compassion with tears— thus inward qualities with various outer worship; therefore one who places worship in outward acts only, and imitates gestures, they are pretenders as certain preachers are also accustomed to do, no. 4099. In the other life inner not outer qualities, namely life, join [them] together, no. 4349. An unnatural devil, who was turned inside-out, no. 4367. Worship is not an outward gesture, but an inward one, n. 4615[a].

²⁵⁷ ms. *Sanctus* but no such heading exists.

²⁵⁸ 2nd Latin Edition *interiora* (more inward) but ms. arguably *inferiora*, given the fact that related entries have *inferiora, externa, naturalia*. See *Coelum, Communicatio, Idea, Memoria, Mori*.

[continuation p. 690 s.v.] **Intestine** (*Intestina*).

Vexations [of newly-arrived souls] in the other life are comparable to those of foods in the stomachs and intestines, no. 1035, see *Chyle* (*Chylus*).

That the first state of reformation, it appears that physical and material elements as if in intestinal shapes have been stuck together in various ways, but without life, of about a wooden or bony brown color, nos. 2762, 2763, see *Regeneration* (*Regeneratio*). The outcome for the sirens, that they are brought down by an inward way, when they suppose it to be [the way] of the heart, it is through the stomach and intestine; when [they think it is] through the loins, it is through excremental provinces there under the sole of the right foot, where they dwell in filth, which they carry off, nos. 2772, 2773, see *Excrement* (*Excrementum*). Those who are cruel and adulterous hold [one's] ideas on excrements and intestines, experience, no. 2843, see *Excrement* (*Excrementa*). A certain one tried to kill me at night, in the morning he was looked at by angels. He was turned into intestines. Hence it was known that he was from those who employ magic arts, no. 3087. At some distance behind are those who live delightfully in pretended friendship on account of pleasant associations. They are inward magicians, for looked on by angels they were seen as thin, bloody intestines, no. 3137.

Man does not grasp with all his calculus of infinites the nature of the lowest forms, such as of the intestines, less the nature of inward forms, still less of the organic [forms] of the mind, which countlessly transcend, no. 3482, see from no. 3476 to 3484, *Eternity* (*Aeternum*). Wives whose purpose is lasciviousness, and thus are disgusted with marriage, and commit whoredom, looked at by angels appeared as filthy intestines rolled together in two balls. This showed that they were female magicians, besides that with them there was malice and deceit, nos. 3922 to 3924, see *Lewdness* (*Lascivia*).

[mansuscript p.] 125, see also *Thought* (*Cogitatio*).

[continuation p. 125 s.v.] **Looking** (*Intuitio*).

That spirits were aroused to speaking by my looking at them by an inward gaze, no. 74. While praying the Lord's prayer the words seemed to be lifted up and mental glimpses of the contents imparted, no. 81.

What insight is through faith scarcely anyone knows except those who are in the other life, no. 2564. Through [my] gazes spirits were moved to speaking and acting, and these gazes were directed in a remarkable manner, whose distinct kinds and ways of directions are various. The spirits' searching look into me was perceived and felt variously, by which also they took those things out of my memory that they spoke and now and then thought. I was let back into my original state; then the intuitive field could not move the evil spirits, nos. 2914 to 2916.

What conviction and a look can accomplish in the other life is clear, for through looks they can allure others to themselves and call them together, as for example the Jews by the dragon, thus they join their own thoughts to their thoughts. A certain one used to [using] a persuasive gaze, called many together to himself, whom he showed as it were in his own person. He was just like those insane people who are convinced they are others; those who had been called together in this way were led by him wherever he wanted, nor could they be freed: I realized that such are as it were bolts twisted back which cannot be withdrawn. Such convincing looking is magic, which the ancient magicians, and the pythons, practiced. This shows what the looking of faith is, that is to say through faith in the Lord; but faith is such that insofar as it is from themselves, so far they recede from the Lord, they are like that insane person and such insane persons in the world, about them; but in so far as it is from the Lord, so

far they draw near. That insane person who also tried to attack me when I slept, which is forbidden, was cast down into the lower regions, and bound to a pole, where he appeared just as a pole, then he was secluded from societies lest he attack [them], nos. 3002 to 3006. Certain, who wanted to inflict evil on others were snatched up to a very high place, and appeared as torn clothing. They were kept in their fantasy that they wanted to inflict evil on others, thus holding others in [their] thought, and diverting this [evil that they themselves had done] to others, but they are kept being punished until this is lessened with them. Those who were aroused by them, when they were on high, seemed that they were there, just as sometimes that I seemed as a spirit to be present with other spirits, and led them through streets, and at the same time in many places, and the spirits were not able to know otherwise, when nevertheless it was a matter of their fantasy, nos. 3057, 3060. [Spirits] are carried on high and down deep, for the reason that their societies are changed, and also as a result of fantasies, no. 3063. As soon as a look or thought is directed toward someone, suddenly and in a moment he is there. He is thus immediately taken out of the society in which he is; as soon as the looking ceases, he returns into his own original society, no. 3076.

Flood (*Inundatio*) [I:385
of evils and falsities, what they are, nos. 4155, 4165, see *Temptation* (*Tentatio*).

Envy (*Invidia*). [I:386

[*continuation p. 217 s.v.*] **Envy** (*Invidia*).

An actual experience [of a feeling] on account of a trivial cause growing to an extreme, thus the nature of the state of [the evils'] envy when they see the blessedness of the happy, no. 166.

That the jealousy of little children arises from a heavenly starting point, evidenced by the heavens and through experience, so that good feelings having fallen through the world of spirits, become passions, just as also truths become falsities, nos. 331, 332. Those who want to deserve heaven more than others, and thus stand out, so that they envy others because they are better than themselves in heaven, that these are cast among the hellish gang, no. 371. Those who relate to the ureters and bladder, that they become indignant from a certain envy, are not content with their lot, restless, not deceitful, nos. 825, 827, 829, see *Urine* (*Urina*).

About those who think badly of others, slipping into even others' feelings and delights, and indeed out of envy, of which there are kinds and species, more open and more hidden. Such [spirits] cannot be present in angelic societies in which everyone has a heartfelt wish for the other, preferring them to oneself, and envying no one. Secret envy is more destructive than open which breaks out in anger, for it enters into the pleasant thoughts of spirits and destroys them, nos. 2079½ to 2082, see *Deceit* (*Dolus*). When certain spirits were being raised up into heaven, others envied their happiness, therefore they too were raised up into heaven and I then saw as it were their foreskin cut off. It was said by an angel that the circumcision of the foreskin symbolizes envy on account of the happiness of others, which was communicated to me. Since foreskins symbolize those things which stand in the way of love, thus the happinesses of others, from this it is evident what nudity [symbolizes], that [it symbolizes] innocence, and the opposite in [its] perverse state, nos. 2113, 2114. In the world of spirits anger reigns from envy of the happiness of others and from hatred against truth and goodness, nos. 2310 to 2312, see *Hatred* (*Odium*).

The Dutch, when they saw a certain person having recently died raised up into heaven, at first did not believe. Afterwards they were driven by envy that they would be standing below while others were being raised up into heaven, no. 3520, see *Dutch, The* (*Hollandi*). About envy, no. 4582[a].

John the Baptist (*Johannes Baptista*), [I:387

see *Speech (Loquela)*, nos. 1648 [to 1656].

Jordan (*Jordanes*), [I:388
see *Portrayal (Repraesentatio)*.

Josiah king (*Joschias rex*) [I:389
III Vol. no. 5395, 5396 [311a–312a].

Joseph (*Josephus*), [I:390
no. 334.

Jovians (*Joviales*). [I:391

[*continuation p. 442 s.v.*] **Jovians** (*Joviales*).

About the spirits of the planet Jupiter, that the lowest are black and dark, and seek [for leaders] so that they may be led to the one only Lord, so that they may be changed, namely become heavenly, nos. 519:2, 520 first [part]. [Besides that] there are those who shine in the face, sitting like idols, and are worshiped by slaves, whose intermediaries to the one only Lord they call themselves. Those who are fiery in the face call themselves saints, no. 519:3. The best are those who appear to themselves of a sky-blue color with little sparks of gold, which others call the intermediary to the one only Lord, no. 519:4²⁵⁹. They seem to themselves to be born as it were in heaven, because in the life of the body they do not walk upright, no. 520. In the life of the body they creep in their own way, face looking forward. Those who look downward are banished. They sit like the inhabitants of this planet, no. 520. The spirits who are fiery in the face do not swim as it were, but sit, no. 520,ff. The inhabitants are not divided up into kingdoms, but into nations and families: that they do not know what war is: that they are naked as to their body, nos. 517[, 521]. A certain one of them spoke with me. It was weighing on his conscience that he had taken something away from a companion of no value. He was looking for the one only Lord, nos. 517½ff. Their speech is not of words, but rather imagery, like speech without words, which is marked out with a few [expressions]. Therefore such is spirits' speech understood by me. For in the life of the body their face speaks much; they also have the speech of thought, no. 517½. Spirits there speak with people on earth, but not more than allowed. An old man then appears, with a white face, which is a sign that they should not say anything but the truth: and also a face through the window which is a sign that they should depart, experience, no. 518. They worship the one only Lord and look for him in life and after death, and they know that he is Human from the fact that he appeared to many as a human, no. 523:1. They despise the so-called saints and intermediaries, no. 523:2. They say they have the Law written on them, and if they live otherwise, they are warned by their angels. As a result a doctrine is passed by word-of-mouth, between nations and families, no. 523:[2,] 3. They do not know that the Lord as a consequence was elsewhere, so that He suffered, no. 523:4. After death they are led to His heaven, no. 523:5. At a distance they sensed evil spirits of our earth, who were not able to approach; nor was a spirit of a middle sort. But a good spirit was able, whom they welcomed, no. 524. When spirits are raised up to the angels or into heaven, shining or fiery horses appear, which I saw; and having been so raised up with the angels they worship the one only Lord, no. 525. Spirits of Jupiter were with me. Because they think, they do not speak, and because they live in the order of their life they cannot be attacked by the lower spirits of the world of our planet, but their attempts were of no effect, no. 528. It was shown how they speak, by changes of facial expression, and also by changes of the muscular chains around the lips, and thus that they can know whatever they think, for they cannot put on pretenses, no. 529. Their

²⁵⁹ ms. 419:4.

face is freely let go, and the things around the lips protrude, which was seen, because there are numerous muscular chains there in their freedom [to act] from use in childhood: not however suppressed as on this planet, and the face also drawn up to whatever kind of pretense and deceit, no. 530. Asked about the Lord, whether they know that He is Human, they said that they know that He is Human, and that He is the Supreme One, Human and God, Savior of all: that the name "King" is below His dignity, no. 531. The spirits of Jupiter turn away from spirits of our Earth because they desire to withdraw [them] from belief, no. 532. They told about their earth, that the land is abounding, and that they only seek to be nourished, no. 533. The faces of two were seen, with their angel behind a bright cloud giving permission. They were white, beautiful, sincere, modest with becoming reverence, no. 533. A saint of theirs appeared with a fiery light from the face downwards, splitting wood at his feet saying that he was not warm. He ascribes credit, that is to say righteousness and holiness, to himself, no. 534. He had substituted wood [in place of the Lord], but in fantasy was having as it were the truth [of acts] of self-justification, no. 536. Their angelic spirits are separate from ours, both because they love the sky-blue color dotted with gold stars and because they call the spirits of our earth cunning and deceitful, no. 535. The inhabitants are divided up into nations, families, and houses. They rarely have to do with those who are outside their clan, no. 537. The people on earth of the most ancient Church were not unlike the inhabitants of Jupiter in this that they had more of imagery and thought than of speech, who when they became corrupted, had more of speech, no. 539. The mental images of those of Jupiter are images of the inward imagination, thus not of the senses of the body which are formed into words, which they indeed have but rarely express through them, no. 540. There are also evil Jovian spirits. One appeared to me as a dark cloud, before him were stars. [His] coming is sensed from [a feeling of] horror and fear. He places himself at the left side, drawing out the actions and thoughts of their life, chastising them with various pains in the joints, no. 541. When that spirit enumerates the actions of life and chastises, two angelic spirits are present at the head and with a soft glide and touch fill as it were the brain, fearing lest they hurt. They control the chastising spirit: from experience, nos. 542, 553 first [part]. Spirits of our earth, however, either press or draw from the brain and head harshly, nos. [542,] 543. There it is not allowed to a person to speak with a spirit, only this, that he will no longer do so. It is not granted to answer more: nor is it allowed to tell anyone what the spirit said, nos. 543, 544. If a person falls back after having been chastised, a spirit returns, and he is punished more severely. The person is convinced by the spirit from his memory, by angelic spirits from [his] purpose, thus from [his] conscience, consequently there is a tempering. A kind of judgment is also granted to the angels, no. 544. There are dark spirits as well, and dressed in sackcloth, at the left side more to the front, who indeed frighten but bring no evil [upon them]. They instruct; from experience, no. 545. The highest part of the head appears bald to those who are going to die within a year so that they may prepare themselves, and they do not fear death, because they know that they are going away to heaven, no. 545½. For the most part they die within 30 years. Those who are above [30], are said to be unteachable, and spirits do not want to reprimand them, for they say they know these things as well as the spirits. If they lived beyond [those years], the population would grow too large, for they are eager only for offspring, other delights they do not so much love, no. 546. The faces of the inhabitants are bright, which they groom diligently and safeguard from the sun's heat widely roundabout, with a certain as it were light blue cap. The body, however, they do not care for. They do not call the face the body because they speak through it and produce thoughts: how they conceive of this face as speaking, not the body, shown, no. 547. Their houses are stretched out in length, arched with a sky blue roof dotted with stars. They are of two kinds, one so that they may guard their faces from the sun's heat, another where they dwell, no. 548. Their saints, who are wood-cutters, make themselves be worshiped by [their] slaves as Lords, saying that they convey their prayers to the Lord. Spirits do not approach them because they are unbending and cold. They recognize from the cold that they are such a kind. They are arrogant; therefore they also appear higher up, no. 549. I spoke with angelic spirits through a spirit, [saying] that all good is from the Lord.

They replied that they thought [it was] from themselves, but afterwards, that this is simpler to say, and [to say] that all good is from the Lord is to speak in a heavenly manner, no. 550. They greatly contemplate the starry heaven which they call the dwelling of the angels: they are much wiser than our spirits, saying that because they speak much, they think little, and thus they also little grasp what heavenly goodness is, no. 551. **Their angelic spirits do not communicate with the spirits of this earth except remotely, because their characters are different. However, the angels are together in one heaven,** no. 552. There were many angelic choirs, just a certain heaven. For a long time they delighted the angelic Jovian spirits, by whose pictorial displays they were moved, no. 553. They were surprised that such things could be published in this earth, refusing [to do] this, from the custom [of not publishing anything told them] by spirits among the inhabitants, no. 554. Their holiest ones do not say “the one only Lord,” but “The Most High Lord,” because they also want to be called lords. They are nature worshipers, and do not want to call the sun “sun,” believing the dwelling of the Lord most high is there, nos. 555, 563. Their angelic spirits see what good is; evil they do not even want to name: they say of the knowledge of our earth and the wisdom from it, that they obstruct the way to wisdom, no. 556. They enjoy tidying up their houses and tents, which are clean: besides that they do not know what riches are: they most tenderly love to bring up their children, no. 558. How they walk— in such a way that they step with their feet, helping themselves with their hands, which was seen, no. 559. They also have wild horses, which they fear greatly even though they know they do no harm. The cause of which lies in the fact that knowledge that leads astray is portrayed by horses, which is derived into mankind from spirits, no. 560. They said that that therefore there was not an abundance of horses. Their reply, when it was spoken of, was that this was of the Providence of the Lord, no. 561. The Jovian spirits could understand what I wrote and read, even though they have no letters, no. 562. Their holiest ones convince [their] slaves that they should worship the sun, whom they call the face of the Lord, but they say they themselves do not worship the sun but the Highest Lord, whose dwelling it is: but others shun them, no. 563. Through Jovian angelic spirits, because they only think it was possible to understand that the light of truths is from the Only Lord and that the less universal higher knowledges of truths of faith in a universal higher knowledge are like a rainbow, no. 564:1. And how it is when minds look outwards, into oneself, into the world into nature and the resulting fantasies, no. 564:2. And that there is a twofold rainbow, one which has been attached to fantasies, the other like one in heaven arising from a spectrum of spiritual and heavenly elements, no. 564:3. Also, that words and the images of words cause the light of spiritual and heavenly truths to perish. They are clouds. It is different with he who has light. He regards such things as clouds, which are at once dispelled, no. 565. For those from Jupiter nudity is not shameful; and also [nakedness is no great thing to them] because they only desire to have offspring, for the sake of heaven, nos. 566, 568. How they walk, that they do not crawl, described; and also how they sit: that such a way of walking is natural, and includes as a factor that they are from the earth and at the same time look heavenward; and the erect position of the body is artificial, learned in time, no. 567. They seemed [to be speaking] from [that] earth, and it was heard—which is an easy matter for our Lord in His omnipotence, no. 568. When a spirit is present reproving and chastising, and the angels are near a person’s head, they hold up the area around his lips, the mouth open, and his expression ever cheerful and laughing, an experience in my case, no. 569. After the teaching spirits come evil spirits, who urge contrary things, especially freedom from restraints, but they do not heed. They are taught what good is through evil, and they learn to avoid evil and to follow what is good, and also to be moved by what is good, no. 570. These evil spirits are the kind of inhabitants who have been banished; he came up like flying fire to the front parts, and then to the back parts, and spoke from there toward the higher parts, and his speech is rough and forked, no. 570. They are not permitted to publish what spirits say to them, except to their own closest [acquaintances], no. 572. I spoke with them about the inhabitants of this earth that most believe that there are no spirits, that there is no life after death, and that the Lord does not rule the universe, because they are so material and bodily: and also that those things which are of

the Word they call fantasies, no. 572: [1,] 2. They also realized through this [information] that spirits of this earth retain nothing in their memory other than the kind of step they have and that they are naked, about their heavenly life and the like they hear nothing, no. 573. Their facial speech has this about it, that they know thoughts and feelings at the same time, just as when many things are presented at the same in a sketch: and that their more inward life is in their speech: and that they are unable to dissemble, no. 574:1. The spirits of Jupiter were surprised that there could be beautiful faces of the inhabitants of this earth; to whom I later replied that those who are evil become more deformed in the other life than can be looked at; and that the facial beauty comes from [their] infancy, which is innocent, no. 574:2. The inhabitants of Jupiter die as if in sleep, thus entering through sleep into the other life, no. 580. I read in the Word in the presence of those from Jupiter about the Lord having been born a human being and about many things, and evil [thought] was interjected by evil spirits; upon hearing which, they said nothing; afterwards they said that those spirits were like their devils whom they reject. They consider [them] as waste who take nothing from the Word than what is worldly and the like, and that with them there is nothing heavenly, no. 581. The inhabitants of Jupiter, how they walk, and sit, that [their foreparts] are concealed, which should not be seen, no. 582, 586. The spirits of Jupiter seeing the faces of the inhabitants of our earth, from them I saw that those were smaller than [the faces] among them, that they were not so beautiful, rarely blemished: they love them here, in whom the region around the lips protruded and in whom the face was cheerful. And a not-cheerful face, they said, comes from [worldly] concerns, no. 583. The inflow of spirits and demons of Jupiter is soft, in general, coming in alternating waves, no. 584. I was granted to speak with them through mental imagery as it were speaking, in this way they understood better when I only intimated what I was thinking, no. 584½. The spirits of Jupiter can beautifully portray heavenly and spiritual matters, because they take the mind away from material things, which was also shown before angels by a portrayal of the bending of evil into good by the Lord; but the learned of our earth did not grasp [this] at all, no. 585. They say our learned [scholars'] trivia about material and immaterial things and the like are insanities, and that they love filthy scum, whereas they themselves love real things, nos. 585ff. In bed they turn the face forward, because they say the Lord is forward, experience, no. 587. The cap of their saints is a tower, which was shown to me, no. 588. The punishment of the worst spirits among them is in a tub, where they are left to their fantasies, with a desire to roll themselves [free]. The result is anxiety and torment. When they are without hope, they are freed, no. 589. None of them do European evil spirits not strive to corrupt; in the other life their thought and natures are known from only one word, nos. 590ff.

That with the Lord all things are present, and that what is said and done is the same, no. 590. I spoke with the spirits of Jupiter about the Philosophy of our earth, that they take away from spirits all words by which they can be expressed, and finally present their idea using terms which no one knows, thus wrapping them in hidden qualities; as a result the learned finally believe nothing, and do not know how to differentiate their own life from the life of animals, so that just as they die, they are going to die, besides other matters which pertain to their philosophical wisdom, which the spirits of Jupiter called insanities and manure, no. 591. Preachers of the Word are sometimes among the worst corrupters [of others] after life, and plot more deceitfully than others against faith which was proven to spirits of Jupiter; and that yet they were able to be such, who confessed the Lord in this manner, that they wrung tears from the common people; those from Jupiter wondered that the outer parts can so disagree with the inner; when they cannot speak otherwise than from the heart, no. 594. **The Jovian inhabitants do not indulge the sense of taste. What is more useful is more savory to them. This is different from our earth, where taste is in command. Therefore the body becomes sick and the mind unsound, no. 596.** The Jovians' approach is sweetly pleasant, and the company of them is of one mind, no. 613. Disagreement between Jovians is signaled by a thin ray of gentle lightning as well as by the appearance of a cluster of bright little stars, but the disagreement is resolved, no. 614. The starry heaven, with the stars together and one after another, when it appears, is a good omen to the Jovians, no. 615. Jovians are clearly

distinguished from spirits of our earth, and that they cannot be together, but spirits of our earth flee away, having sensed a certain odor, no. 616. A chastising spirit among the Jovians, with angels at the head moderating, punishes by painful pressure around the midriff; as well as by a privation of breathing at intervals: they also announce death to them, with the loss of joy from those whom they love; experience, no. 622. In the case of Jovians they are guarded through punishments, threats, warnings lest they fall into distorted opinions regarding the One Only Lord: which if it happens they are then either banished or breathing is taken away from them so that they die, no. 623. When they die, they do not say they die but are heaven-made, no. 623²⁶⁰. The characters of Jovians are distinct, having been derived from [their] parents through the ages, so they can be clearly recognized and distinguished from spirits of our earth, wherefore they cannot be together, no. 624. The Jovians do not allow the word Spiritual, but only Heavenly, so that their spiritual [thought] is from what is heavenly, no. 624. The life and thought of the Jovians is prudent; and when anyone acts contrary to their laws of order, they immediately want to chastise, no. 625. The presence of Jovians was also manifested by the fact that they widened the region of my lips and disposed [my] face, no. 626, first [part], The angels are together in one heaven, but spirits--also angelic--are separated from spirits of another earth, no. 626. Spirits of Jupiter were convinced that the Lord punishes no one and does not do evil to anyone, by their angels, who do not punish or do evil, but moderate and diminish the punishments that chastising spirits desire to inflict, no. 627. From their angel moderators it is evident that there is a kind of judgment among them, but that it only appears so, since the Lord Alone is the Judge of all, no. 628. Among the punishments of the Jovians is also that they may not eat other food than bread, and then an appetite is aroused for eating other things, no. 631. The Horses of that earth are larger than our largest, which was shown to me, no. 632. They take pleasure in eating for a long time, on account of the sweetness of companionship, not on account of luxury. They sit on leaves, but not saying what they are, finally they affirmed that they are fig leaves, no. 633. The Jovians say that the face is not body, from which they get the idea that in the other life [their] face is going to be larger, round and of a sky-blue color, no. 686. As a result they also think their face in the other life will be warmed by a flame of a heavenly color, no. 687. Many Jovian spirits were let into heaven, and successively, no. 707, see *Heaven (Coelum)*, and prec. The Jovian spirits having a seat in my head are so gentle, yielding, allowing themselves to be acted on by the Lord, content in those things which are enjoined, that it is not easily described, no. 708. The presence of Jovians was noticed from a cheerful disposition of the face, no. 742 first [part]. Their heart's pleasure and calmness was sensibly shared with me, thus that their life is not one of passions, no. 742²⁶¹. The inhabitants do not fear death because they know that they become happier, no. 744. Their pleasure and calmness arises from an inward origin, experience, no. 744. About Jovians who threaten and instruct, and appear black, and intensely desire heaven, that they relate to the seminal vessel and the workings of the little seeds in it, nos. 872 to 877, 884, see *Seed (Semen)*.

That the Jovians are heavenly, that they reflected silently and accurately on the faithlessness of the spirits of this earth; when [asked] about the Lord, that they know better than others the Lord rules the Universe, no. 1113. About the falsity that spirits can put on the body of a person on earth, no. 1581, 1582, see *Body (Corpus)*. About a spirit of Jupiter and his discourse, who was sent ahead to announce the coming of angels, and about angels and their speaking, from this [it can be seen] how it was with John the Baptist, who announced the Coming of the Lord, nos. 1648 to 1656, see *Speak (Loqui)*.

About a spirit of Jupiter and different ones who spoke with me through the lips and through the gums of the teeth. A conversation with them about the speech of spirits and angels, nos. 1657 to 1661. There were spirits who so hated the body that they are unwilling to be portrayed that they have been clothed with a body: they do not agree with the spirits of our earth, who imagine themselves clothed with a body;

²⁶⁰ ms. 624.

²⁶¹ ms. 743.

wherefore when they appear, they seem to themselves to be bound with snakes, even as to the arms, but are quickly pulled off, nos. 1668, 1669. They appear like a bright cloud, barely in the shape of a human being, because they scorn [their] bodies. From this I thought them to be from the planet Jupiter, who also scorn [their] bodies, and they call [them] worm food, hence the snake-like portrayals, no. 1669. Because I did not know that the same atmospheres surround satellites, I was not brought to feel that [they were] from one of the satellites of Jupiter, which still is probable, because I so understood it, no. 1670. They said that there are fewer of them, that they live among themselves, and that they cannot be with those who imagine themselves clothed with a body, no. 1671. They are upright, so they were called Virtues; when they come upon spirits who are thinking about the body, they are moved by a feeling of anxiety, which I felt, no. 1672. They were asked whether they walked with feet, and also whether they had faces, which they affirmed, but they did not like bodily parts. When asked whether they had shed [their] coverings, as nymphs of worms do, they loved and affirmed this. This led me to know that they had so scorned their bodies on earth, and had lived as spirits, no. 1672½. They acknowledged the Lord, just as do the Spirits of Jupiter, no. 1672⅓. From the running together of aversions, or auras of their thought, and [of the thought] of spirits of our earth, there was anxiety on both sides, I even felt this from this side; hence snakes are portrayed both around their loins and their arms, no. 1672¼. They held that they had been spirits from eternity, but were instructed that they had been born on earth. They were sorry, saying that the Lord Alone is from eternity. Their upright penitence was felt, no. 1673. From their presence my face grew warm: normally they are a long way off, no. 1674. A certain one of their spirits, a rebuking one, applying himself to the top of my head, both continually and promptly brought forth whatever I had thought. He said he desired to become an angel. When I spoke with him, [I said] that it was not angelic to look for [a person's] evils, and many other things, spoken of; but he was cheered that he could become an angel, no. 1675. Their form was shown, like that of a black cloud, about which they said that within it was shining white, and they hope to become angels, then for the black to turn into a beautiful sky blue. That color was shown, no. 1676. I spoke with them, [saying] that by an art things written down can be published throughout the world, which at first they said was a magic art, but they were instructed that on our planet they do not speak with spirits, and consequently do not believe that spirits and heaven exist, therefore [writing] is to be published in this way, by which they were satisfied and convinced that it was necessary [to be done] in such a way, no. 1677. They did not like to see through my eyes because the things were material, no. 1678. They said 3 or 4 children are born to them and that they have small oblong rooms, which were seen and sketched. There was a table there, and beds at the side, a bedspread, orange in color, no. 1679. In a rounded²⁶² area of the Room there were pieces of wood, which were shown to me, not burning, but shining like flames, no. 1680. They thought nothing of the fine mansions and palaces of our earth portrayed to them, which they called marble imitations: therefore their sacred palaces were shown. They were above the earth, fashioned of the limbs of high trees bent and intertwined into stairways, walkways, arched galleries; they were also colored sky blue, orange and shining white. Anything more magnificent than these had not ever been seen. The trees thus are tall and thick, planted below, 4 and 4 [i.e. in groups of four]. A whole forest of them has been developed in this manner. When they climb up, they worship the Lord [on] their knees, no. 1681. I spoke with them about those inhabitants who become evil. It was said that spirits reprove them and announce death, and if they persist, they even die by fainting. The reproving spirit in punishing them tightens part of the abdomen with pain, saying that if they repeat it, they will die: thus they are protected from the contagion of evils. Such a reproving spirit was applied to the back of my head, and spoke from there in a wavy intonation, 1682. They were asked how they can treasure their own palaces so much when they do not treasure bodily things. They declared that the things are sacred and heavenly and that they awaited such things in heaven; but do [not] enjoy possessions, riches, fine mansions ostentation, fancy living, showy dress, nor the size of their societies, so not bodily things, no. 1684²⁶³. They said further that since in life they had had no other joys than those,

²⁶² 2nd Latin Edition has *rotundae*; ms. *rotunda*.

²⁶³ ms. 1683.

as the heavenly and sacred things of the palaces, therefore they treasure them, and that they have more perfect buildings in heaven; but they do not enjoy the palaces but the things which [result] from them and are contained within them that are heavenly, no. 1685²⁶⁴. They acted into the left knee a little above and below it. This showed that with them heavenly qualities have been joined with those of nature, just as with others spiritual and earthly qualities have, no. 1686. When they are punished on account of profanations, something like a black-and-blue open lion's maw appears²⁶⁵ before them which devours the head, tearing it from the body, which punishment is attended with intense pain, no. 1687.

Spirits of Jupiter with me were assailed by spirits of this earth so that they admitted it was utterly impossible that worse spirits existed; they so endeavored to corrupt their mental imagery and thoughts, which I also felt, no. 3044. Spirits of Jupiter shared conversation with me by inward imagery which I was granted to understand. They were surprised, and after I had written those things [about them]: the inward evil spirits of this planet were displeased that they did not understand. Angelic spirits of Jupiter have heavenly perception, and they communicate among themselves through still more imperceptible thought, nos. 3045, 3046. Those from Jupiter did not want me to write that the Lord is a Human Being and at the same time God, not knowing what God is, but that He is the Supreme One; they rejoiced greatly that it was said that there is one only Lord, and that He Alone is a Human Being, and that the rest derive it from Him that they are human beings, no. 3049. Spirits from Jupiter were with me for several days, worrying not at all what evil spirits of this earth poured in; they spoke with their own, drawing back a little, by inward mental images of [their] thoughts, not understood by the spirits of this planet, no. 3055. The Lord was made visible to spirits of Jupiter, who said in a clear voice that it was He whom they had seen on their earth, no. 3292, see *Lord (Dominus)*.

Anger (*Ira*).

[I:392]

That the deceits and rages of evil spirits against me could accomplish nothing, which they also admitted, II Vol. no. 1558 [74a]. Anger appeared to spirits like sparking fire around the head, II Vol. no. 2055 [98a].

*[continuation p. 909 s.v.] Anger (*Ira*).*

That there is such a thing as rightful indignation or anger, as with little children and upright spirits, experience, no. 1838. How [human feelings] are bent and not broken by the Lord was shown by anger, which was taken away; and when an element of anger remained on account of the fact that they could not grow angry, their love was blandished with praise, so it withdrew and was bent into agreement, nos. 2011, 2012, see *Break (Frangere)*. Anger reigns in the world of spirits from envy of the happiness of others, and from hatred of what is true and good, nos. 2310 to 2312, see *Hatred (Odium)*. Anger is turned into zeal, thus into active life, for the glory of the Lord, no. 2351, see *Rainbow (Iris)*. When upright spirits grow angry that they are not permitted to do good, they also burst forth into some dreadful things, but they are tolerated, no. 3028.

The sound of carriages and the like was heard, sometimes it suddenly ceased and became calm. The reason actually was that heat of anger among the spirits had ceased, experience no. 3604.

Rainbow (*Iris*).

[I:393]

*[continuation p. 472 s.v.] Rainbow (*Iris*).*

That through angelic spirits from Jupiter, because they do not think [about personal matters], it could be clearly perceived that the Light of truths [flows in]: from the Lord: and also that the less

²⁶⁴ ms. 1684.

²⁶⁵ ms. has plural verb.

universal higher knowledges of the truths of faith in the universal thought are like a rainbow, no. 564. And also that there is a twofold arc of the rainbow, one which is adjoined to fantasies, the other like that in heaven from the variety of spiritual and heavenly elements, no. 564:3.

Displays of the Rainbow and its heavenly colors, distinct from spiritual displays which are from the [variegations] of the lower minds of the upright, shown, no. 1087. Hereditary evils are tempered, in little children, they are like the colors of the Rainbow, in other [ages] they differ depending on their acquired personal qualities. The love of self is portrayed by black, the love of the world by yellow, the love of earthly things by green, which are bands [of colors], nos. 1310, 1311.

Those who have profaned what is holy, and together with this are forms of hatred joined with deceit, these in the other life are almost entirely purged so that they retain hardly anything of their own selves, for as much of their own life remains it cannot be present in any company of good beings. But after the flood there is no one who does not retain something of his or her own self, so that they seem to themselves to live their own life, which therefore is compared to a rainbow; whatever there is drawn from black is from what is one's own, and what is from white and light is the Lord's; from this [come] all remaining colors, which are arranged. Bodily and earthly qualities, which are a person's own qualities, in the portrayal of a rainbow, are arranged in obedience to spiritual and heavenly qualities, which are the Lord's. Thus a person's fantasies are turned by the Lord into kinds of lovely and beautiful things in which and from which there is happiness. Just as [, for example] wrath is turned into zeal, so into an active life, for the glory of the Lord, nos. 2346 to 2351. The innermost and very inward parts have been preserved by the Lord in a state of integrity, but the inward parts, which are called earthly, as well as the outward and outer are nothing but evil, which can never be brought to agree but seem to be brought when they are asleep, and dead as it were, they cease to react. From this it follows that what is humanity's own is nothing but evil and that all good is of the Lord, and that the evil of humanity is tempered to a kind of rainbow, otherwise nothing of it would remain, no. 2487 to 2490. I was absorbed in a mental image about the vitreous humor of the eye. Then certain spirits at the right side rather high up spoke with me from there, saying that they were in a pearly, then in an adamantine realm, where the most beautiful rainbows, large and small, were most perfectly planted. It is the rainbow heaven, no. 3213. What the rainbows seen were like, that in their midst was a green garden and roundabout a light, with which the light of the sun could not be compared and at the side was seen the illumination of a certain invisible sun, with succeeding variations of the most beautiful colors, no. 3229. When people before the flood were with me, awakened after a sleep I saw in the sea human bodies, some crawling, [some] as if dead, later [some] lifelessly limp, as if they were dead spirits. By which was portrayed the life, very similar to death, of those who lived around the time of the flood, who nevertheless can be raised up from a few remains [of goodness], and these can to some extent be tempered. From this, the Rainbow became a sign that the human race would not perish, nos. /3369, 3370,²⁶⁶ see *Church (Ecclesia)*. About mankind after the flood, its nature in comparison to the people before the flood, nos. 3376, 3377, see *Church (Ecclesia)*.

The earthly mind of man is as it were their own, both their bodily and their lower [mind], and its inward one. These are arranged by the Lord through the innermost [mind] and very inward one like a rainbow to obedience, besides more about the same things, nos. 3474, 3475. There are rainbows consisting of feelings, and that there are rainbows consisting of truths of faith, no. 3539, see *Love (Amor)*. Outward elements are not rejected but are arranged by the Lord so that may perform obedient services to inward things, which subservient services are of vast variety and are portrayed by colors like those of a rainbow, by odors like those of flowers, by auras which are perceived, by other kinds of perceptions, and also by images resembling things seen [by the eyes], no. 3578, see *Organs (Organa)*. Most beautiful rainbows were seen, with a variation of light, colors, little stars, flowers, at the right eye

²⁶⁶ ms. 3389.

where feelings are portrayed, no. 3636. What the case is with rainbows and the varieties of rainbows with respect to the evil from which people on earth and spirits are withheld by the Lord, no. 3921, see *Evil (Malum)*. Some female spirits who were able from the portrayal of a faint rainbow like a colored tapestry to see that angelic societies from the eye were present, no. 4029, see *Nostrils (Nares)*.

Ishmael (Ismael).

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That by Ishmael is symbolized he who sits at the right hand of the Lord: by Esau he who sits at the left. To sit at the right is to be near, II Vol. nos. 53, 54 [35a– 36a].

Pleasure (Jucunditas),

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see *Delights (Delitiae)*. By evil spirits who are not living in order, delights also can be produced, so that they are “the delights of a king,” or Asher, no. 29. Heavenly pleasure perceived by me, together with speech, also accompanied by anxiousness to feel the pleasures more keenly, no. 87, see also *Joy (Gaudium)* and *Happiness (Felicitas)*, see *Delights (Delitiae)*.

[continuation p. 173 s.v.] **Pleasure (Jucunditas).**

How miserable the state of [spirits] would be if all in the universe were not ruled by the Lord can be clear from this that [evil spirits] get their life’s pleasure from torturing others whomsoever they can, no. 128. The fantasies of evil spirits are dreadful, they delight themselves in torturing people, no. 180, see also *Torture (Cruciare)*, and *Cruelty (Crudelitas)*.

Heavenly pleasures were often perceived by me with variety; by which those who were in captivity became participants, [no.] 219. Many spirits and angels make one from a wonderful harmony, they think, speak and act together and as one, from this comes their pleasure and happiness; unanimity and happiness comes solely from the Lord, nos. 289, 289½, see also *Joy (Gaudium)*, *Delights (Delitiae)*, *Happiness (Felicitas)*. The devil’s gang has the highest pleasure in cruelty and in torturing others, nos. 374, 375, 376, see *Cruelty (Crudelitas)*, see *Torture (Cruciare)*. Those who are merciless, that they [have] the highest pleasure in slaughtering others even to drawing blood, no. 377:1, see *Cruelty (Crudelitas)*. By the confluence of various pleasures, even of those who are in hell, and also together with it of those who are in the world of spirits an outer delight was brought on; but since an inner one was not present, it was not distinguished; when an inner came, the outer was rejected is filthy, for it putrefies, no. 379. Evil spirits boast about their outer pleasures and in this way try to lure others through outer things, just as in the world, through various pleasures of life. But they undergo grievous purgings which last for a long time in the other life; as did the dragon and certain of his gang, no. 381, see also *Pleasure (Voluptas)*. Those who take pleasure in cruelties are in turn exposed to the cruelties of others, equally, to the point when they abhor them, no. 391. Certain hellish ones are very much delighted by the latrines which they think of as their heaven, no. 377:3. Pleasures can be shared with others by the language of mental imagery and also by [actually] being carried over [to others], the cause of which is the heavenly marriage, no. 395. Various pleasant feelings can be brought on by evil spirits, which cannot be distinguished from true ones except from the Lord, no. 399. There are many kinds of pleasures and delights; those are genuine that have within them happiness, and happiness has peace, and peace innocence. They are from the Lord. They can also be shared, no. 428, counterfeit pleasures are from the evil, no. 429. Evil and deceitful spirits have acquired a nature from such desire and enjoyment that they can never desist [from them], which they admitted, no. 644. The pleasures of outer things and the like, separated from inner ones, cannot be distinguished from the pleasures that are from inner things except by the Lord, thus not except for one who has faith; thus neither can artificial outer things, no. 646.²⁶⁷ Evil spirits, all the hellish gang, desire to kill and torment in a thousand ways and this is their desire and their

²⁶⁷ ms. 648.

pleasure. But since they think they are the person [with whom they are present] they do not wish to harm themselves; and also because they are in company with companions; especially because the Lord holds them in such bonds so that they cannot, no. 661. The heart's pleasure of those of Jupiter was consciously communicated to me, so that their life is not one of desires; and that their pleasures and calmness rise from an inward origin, experience, nos. [742,] 743, 744. There are pleasures, various enjoyments and delights produced by evil spirits. They cannot be distinguished by others than those who have faith, but are external and counterfeit true ones; and so they fall away, no. 755. They are like artificial objects in the world made of colors and waxes in imitation of natural things, in the inward parts of which are what are filthy; but in natural things, the deeper one goes, the more beautiful they become, no. 756. The loves and passions of evil spirits are pleasures arising from disharmony, no. 887. [About spirits who have pleasure in examining and abusing others, nos. 921 to 926, see *Urine \(Urina\)*.](#)

About Angels, who seem to be wrong in these respects, that they do not like man to enjoy inward matters, thinking that as a result of this they themselves lose their own pleasure, no. 1184. Warmth is counterfeited by evil spirits, as was delight, but it is only an outer warmth having no inner one. It turns to rot, and so in it are generated as it were worms, no. 1862, see *Heat (Calor)*. When angels are allowed to stream into a person's mental imagery, such a pleasantness is felt from this that it cannot be described nor be understood, because it is unbelievable, no. 1926, see *Mental image (Idea)*. Pleasures are nothing but the results of harmonies, even from things that are contrary drawn from habit, such as [the pleasures] of some from discords. For example, in speaking against, in plotting against marriage love, and in other [wicked acts], which are pleasures, and the displeasures of which have been communicated to me. So there are as many diversities of pleasures as there are people on earth, nos. 1963, 1964. Pleasures and happiness from truly good things and from truths, must come from the one and only source; which, it is clear, is from the Lord. All who are angels are kept in the perception and conviction of these things;²⁶⁸ by whom it has been confirmed, by communication to me, too, no. 1965. [About spirits who in the life of the body think badly about everyone but nonetheless slip into their pleasures and delights, indulging by a look, a gesture, words. In the other life, thoughts are what are evident, therefore they then destroy the enjoyments of another, turning them from pleasures into unpleasantness, nos. 2076 to 2082, see *Deceit \(Dolus\)* and *Envy \(Invidia\)*.](#) About the tempering of what is pleasant and unpleasant in mental images, just as from opposites in subjects of odor and of taste, nos. 2293, 2294, see *Regeneration (Regeneratio)*. Beauty is a form in which and from which there is pleasure, and that pleasures again and again are reduced into forms. They present beauties, and so on, no. 2461. Those who are imbued with deceptions by flattery, for the sake of their own profit or their own pleasure, snatch all the pleasure of life from the upright and hard-working, experience: to whom it was said that all true pleasure comes from use, just as is evident from the senses of the body and from marriage's pleasure, the greater the uses are, the more pleasant they are, nos. 2502, 2504, 2505, 2506, 2508, see *Deceit (Dolus)*. They are also of such a nature, wherever they notice anything enjoyable and happy, they strive with the greatest eagerness to claim it for themselves and to snatch it away from others. It was said to them that if they were admitted into any heavenly society that they would also desire to take away all joy from them, no. 2509.²⁶⁹ Evil spirits who are in the inward aura delight in destroying the human race, pillaging everything, laughing at the misery of others, they are against all compassion, [just as] the deceitful are against innocence, adulteries are their pleasures, and destroying marriage love their enjoyments, no. 2572, see *Thought (Cogitatio)*. In the lower and inward part of the world of spirits there is an enormous multitude of those who want to torment whomever [they meet], and to destroy [them] as to body and soul, experience, no. 2582. The states of delights and pleasantness in the other life are unlimited, inexpressible and most unknown to mankind, and every mental image has its own state of affection, thus of happiness, nos. 2585 to 2588, see

²⁶⁸ For "these pleasures and states of happiness" (*quarum*), reading "these things" (*quorum*), as the Index has at *Angelus, Coelum, Dominus*.

²⁶⁹ ms. 2510.

Happiness (Felicitas). A large dog with frightful jaws is presented to view, to prevent lest pleasure opposite to marriage love, which is hellish, communicates its nature. Afterwards I saw a vat where those were who were grinding human beings and their flesh as if they were vegetables, with the greatest pleasure, which, so that I might perceive that such pleasure exists, was transferred [to me]. That there was this pleasure with the descendants of Jacob is clear from David, and this is the dislocated nerve of Jacob, nos. 2611 to 2620, see *Marriage (Conjugium)*. About the highest pleasure of the adulterers and the cruel, who are under the heel, by which they affect even the innocent, for the human race derives from heredity that although they are innocent, still from it they feel pleasure, when otherwise they would feel nausea; but it is turned into the stench of human dung, about which stench also, nos. 2621 to 2625, see *Adultery (Adulterium)*. Bread cut with knives symbolizes pleasure contrary to what is heavenly, because it is made artificially, no. 2627, see *Bread (Panis)*. About the pleasure of the adulterers and the cruel in the hell where David is, and that their pleasure is turned into a deadly foul-smelling place, and at the last they sit ugly as skeletons, nos. 2643, 2644, see *Cruelty (Crudelitas)*. The sensual pleasure of raping immature girls, yea little children, that its enjoyment exceeds all other enjoyment, nos. [2711,] 2712, 2719, see *Virginity (Virginitas)*. Bodily and worldly things and their pleasures separate from inward [principles] are like decay in wounds which are extravasations of the blood, no. 2841. Deceitful inward spirits, that they slip through pleasures into the inward elements of a person's thoughts, nos. 2888, 2889, see *Thought (Cogitatio)*. It was portrayed before deceitful inward spirits that one of their mental images, if it were seen as in a microscope would be larger than the whole planet, but that their mental image formed only a crust, in which there were little worms, which tickled and produced pleasure, from which portrayals they said they felt greater pleasure than ever, but soon something hurtful, nos. 2896 to 2898, see *Thought (Cogitatio)*. From the paradisaical portrayals pleasures and happinesses shine forth from the very least things, no. 3097, see *Paradise (Paradisus)*. Toward the left below are places where they practice games and dances and the like who delighted in such things in bodily life; into which they, when they come recently from the bodily life into the other life, are introduced so that they may be shed. I told them that they are enjoyments that shortly decay, no. 3100. It was shown that they [mankind] would rush into the worst of themselves: in the case of a certain evil spirit who said he did not want to know except [that which tends towards his] pleasure, which was portrayed by a yellow color, into which he was then let. Then he was quite struck, he believed he would have fallen into total destruction unless he had been withheld by the Lord. As a result, he became quite anxious, no. 3117, see *Evil (Malum)*. At a certain distance behind are those who live in delights, mutually performing kindnesses to themselves, in pretended friendship on account of pleasant associations. They are inward magicians, for looked into by angels they are seen as thin bloody intestines, no. 3137. Those who are of the persuasion that the marital debt is of no account. They place their pleasure and freedom in things opposite, but they successively removed themselves from heaven, no. 3197, see *Adultery (Adulterium)*. Those who are in Gehenna would rather encounter death than lose the pleasantness of that life, no. 3206, see *Gehenna (Gehenna)*. Those who have as their only purpose sensual pleasures, sports and dances, are carried down to the excremental hell, nos. 3211, 3212, see *Excremental (Excrementum)*. The wicked pleasure of certain from eating and celebrating of plunderings—not so from their own—and killing others, and exposing [those they had slaughtered] to wild animals and the birds so that that they might be devoured, which was especially [a practice] of the Jews, nos. 3346, 3347, see *Venus (Venus)*.

When I saw boys fighting among themselves, it was felt that spirits had the greatest pleasure from this. From this it was clear how much they are delighted by hatreds, nos. 3620, 3621, see *Hatred (Odium)*. The enjoyments of life and pleasures of the body are never denied to mankind, experience in my case, that more exquisite [enjoyments of life and states of happiness] have been granted to me than to all others and never been denied, no. 3623²⁷⁰. David subdued evil spirits, by casting [them] down,

²⁷⁰ ms. 3624.

whirling [them] around, sending [them] into a vat, breathing into [them] the enjoyment of adultery, nos. 3658[, 3659], see *David (David)*. The pleasure was felt of one who wants to be worshiped as God. It occupied the left side of my chest, passed by way of the left nipple toward the genital member, no. 3661, see *Pontiff (Pontifex)*. And also what kind of breathing pontiffs have when they sit in consistory imagining themselves to be gods, about the respiration and its pleasant sensation, no. 3662, see *Pontiff (Pontifex)*. There was an evil spirit inside me through the night, through which I perceived pleasure and happiness. He then, going toward the lower regions, said that he had brought on the pleasure. I also sensed that the outer pleasure was withdrawing; from which it was clear that also evil spirits are made use of by the Lord for strengthening outer pleasure; but it was said that he had not had a feeling of pleasure, and if he had had one, that he would have stolen away the pleasure, no. 3755. When evil spirits can pour in revenge and killing, then they are in their joy, no. 3782, see *Desire (Cupiditas)*. Certain spirits take away the delight of others, nos. 4249, 4270. About infernal delight and about heavenly delight, no. 4440.

Jews (Judaei),

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The horrible attempts of the Jews against the Lord still continue, just as they were before, plotting the same things at heart, which with horror I have often seen, II Vol. nos. 1603, 1604 [75a–76a]. The malignity of the Jews more fully described, about which I have spoken with them, II Vol. no. 1605 [77a], and also about the seed of Abraham, [all] the rest, scattered through the whole world, the natures of which are such as those tribes, II Vol. no. 1605 [77a]. How absurd that Judaism is, to want to approach Jehovah without the Lord, II Vol. no. 1425, 1426 [65a–66a]. Abraham favored by consent when the Jews attempted wicked acts, as if he were not doing [them], in which nevertheless he was equally guilty as if he had done [them] III Vol. no. 613²⁷¹ [115a]. Jews despise all in comparison with themselves and hardly want to let others in as vile servants, III Vol. no. 659 [117a]. Asleep I spoke with Jews, and they thought I was awake, that when I awakened, they realized [what the situation was]; from this [it is clear], that those who were asleep spoke with me asleep, III Vol. no. 2632 [186a]. The Jews are striving for the same thing in the other life as in the life of the body, III Vol. nos. 3102, 3103 [194a–195a]. A conversation with Jews about mankind's fall and temptations, n. 3173 [199a]. *Certain of the foremost Jews could give no reply when I asked whom Melchizedek represented, whom the sacrifices represented, whom Isaac represented when he was the sacrificial victim*, III Vol. no. 4160 [253a].

[continuation p. 21 s.v.] **Jews (Judaei).**

That Jews in the other life want "to inherit the land" to mean "to inherit heaven," III Vol. no. 4455 [273a]. *Jews although instructed still admit that they do not wish to understand what [their] rites and sacrifices symbolize: wherefore if they had been instructed in life that they would have profaned everything*, III Vol. no. 5420 [314a]. About the wicked acts of the Jews, III Vol. nos. 6183, 6350 [320a, 322a]. The Jews want to claim heaven for themselves, *ibid.* no. 6545 [329a]. Jews in the other life strive after heaven and think it to be only theirs, III Vol. nos. 7359, 7360, 7362 [352a, 353a, 354a]. The Jews, if their reins are slackened, hold one another in murderous hatred; everything within them and among them is at odds, III Vol. no. 7365 [355a]. The Jews attribute heaven to themselves, and are of such a mind that they want to admit no one, for they hold all in murderous hatred, even their own, unless where it has to do with eminence, IV Vol. pg. 60 [687a]. The Jews apply all things in the Word which they favor to themselves, those which they do not favor, they reject and do not pay attention to; and they do not want to understand that the Lord was prefigured in every established rite of the Church, IV Vol. pg. 60 [388a]. *When the prophecy about the Lord from Isa. LIII was read the Jews were completely silent and could make no objections whatever. They were also afraid lest it be read before them a second time.*

²⁷¹ ms. 659.

Thus they were convinced, for from shame and an inborn hostility they had not wanted to be convinced, as I could clearly see, IV Vol. pg., 65, 95 [389a, 400a]. A conversation with Jews about eternal life, that they expect it to be full of joy, at first like sleep, then the very happiest of all states. When asked whether they wanted to share life with their fellows, or be by themselves they said, In a large society together with their leaders. Asked whether they wanted to live with others as they [really] are inwardly, they said they did not know what the inner person is. But when it was told that in the other life they would live with their companions as they are inwardly, and thus (since they well know each other's inward character and also know that of their leaders) that they would live in disharmony, hatred and unhappiness: they finally revealed that they were awaiting the Messiah, Who would unite them, no. 147. The Jews in dangerous situations are very fearful and very humble, but afterwards they return [to their character]; that they are of a mind to possess all earthly things, no. 150, and that they are similar to the descriptions, no. 151²⁷².

Certain Jews having confessed [their] errors implored the mercy of the Lord, no. 246. By the Jews, a veil was cast over certain Christians, under which they were indeed, but they complained that they could not breathe protected by the Jews. Consequently they were liberated, no. 434. Abram, or rather the dragon, defends only the descendants of Jacob, all others he calls gentiles, continually fights against believers, merciful and innocent people, no. 461. Jacob is also on high lying in bed, not unlike the dragon. To him fewer come: but a crowd of Jews wanders around, and they say they find rest nowhere, no. 462. Greedy Jews were called out of their rooms to Jacob in bed. They filled the atmosphere with the stench of mice, which disturbed Jacob even so deeply that he cast himself down from there; that stench was smelled by all the spirits around, and they complained about it: the Jews however complain that they had been called from their rooms where their money was, fearing that thieves would take it away, no. 469. Certain Jews are bearded, so that [their] face is hardly but a beard, no. 470. Certain Jews dressed in ragged clothes into which [their] gold and silver was sown. When stripped of which, they lament miserably, no. 471. Jews whose right eye [looks] obliquely under the left, where they look downward; others who with that eye [look] upward, these praying heaven that riches may exist [there], no. 472. Their women are bunched together, concerned about clothes, which they are selling, no. 473. Jews in great number wander about looking for food, but they are driven off because they know they are thieves, no. 475. Moses and Jacob were thrust down, and they became silly, and others [were substituted] in their place. They told about the Jews who drifted up to them in bands, what they were like, that they asking for their leaders. They are ugly, devoid of understanding, scurrying as if insane, they think through the streets of Jerusalem which is miserable, that they are begging, no. 476. The dragon with his gang was cast down into the province of the tail, where they seem to themselves to be in old Jerusalem, and from there are attempting [to reach] higher things, but in vain. They pour out blasphemies but they fall to the region of the tail, experience, no. 501. When the dragon is afraid, he gives up hope. Then it is hardly felt otherwise than that it comes from the heart, but it is not so, no. 505. This dragon is the head, his gang, which are many, forms the body, no. 508. The Jews worship the dragon as god, whose medium he is, nos. 507, 522. About a wicked kind of robbers, who roving about with a woman lie in wait, and then those [they come across] they most cruelly maltreat, torment, burn up, boil: there first appeared a certain one wearing dark blue, and on his head a twisted cap, waving his hand that I should beware, and another who was fleeing, that this is how they torment, nos. 723, 724, 728, 730,

²⁷² In the ms. After "descriptions" is deleted "of Jeremiah."

749. A robber appeared black from head to heel, his right hand stretched out, seeking whom he might torture, nos. 725, 726. Presently three [appeared], and a fairly good-looking woman through whom they were cunningly awaiting [to steal something], no. 727. For protection against robbers they withdrew themselves into a city, which they call their own, but they call the land the Lord's, no. 728, in which land, which they call a desert, those robbers roam, no. 729. They are the Jews, I realized, who are of such a cruel mind against all, no. 730. Their illusion is such that they dare not go out of their city, because in the desert there are robbers, and there is one wearing dark blue like their Rabbis, no. 731. Those Robbers, when in dangers, pray devoutly, just as other devout persons, without difference. An experience, that is to say, [showing] that that generation is such, and it derives it from both dragons, and nevertheless they bear such intentions in their hearts, no. 732. Those solitary robbers go in the desert, no. 749. The desert of robbers is triangular, two sides [go] to two cities, nos. 750, 752. A city, a city of the evil, is in front of Gehenna, where they run in the streets, with mud above the ankles, moaning, no. 750. The second city lies toward the right from there, into which they withdraw themselves on account of robbers, which city varies for them depending on

[continued in the unalphabetized manuscript p. 562 s.v.] Jews (Judaei).

their passions and illusions, and depending on their intervals. Sometimes it appears magnificent, sometimes it has been turned into countryside, sometimes into a swamp, not the same for everyone, but for each one according to the said passions and illusions, no. 751. I spoke with them. They said they were in the city on account of the robbers in the desert; who the Lord is [who is the governor of the city] they did not know, no. 751½. Admission into the city at the right takes place by a white and shining spirit, between whose feet he crawls, on his back, and is thrown forward on high, and thus is admitted into the city, nos. 753, 754. Others are there let under the fine veil, and by the point of a spear in the hand of an angel they break out together with the veil. They are not yet admitted, no. 745. About the man who drew the veil after him, fleeing away, lest he reveal many things, no. 746. They suffer punishments who live in the city to the right, as long as they live evilly, no. 747. The Jews, who never did believe in a resurrection, and now less, because they are very greedy, cannot have another life after death than that they may come to their Jerusalem, and fear the robbers, who from the desert supply them with the necessaries of life, no. 748. The robbers of the desert strike terror by their presence. He appeared like a black cloud with stars. An experience, no. 761. They lie in wait using acts of sneaking in women with beautiful faces, no. 761½. They also have with them dogs that devour those they encounter. I have seen them, no. 762. The face is only a very black something, only a gaping maw of a mouth appears, like a dog's jaws, no. 763.

A certain one from Jerusalem near Gehenna, where there are clouds, with stars on [his] left approaching, [came] to my left ear speaking with me, but as if within himself said that he was a Rabbi, and that the streets of Jerusalem were only mud, and that mud was offered him to eat; saying that he was seeking Abraham, Isaac and Jacob, but the reply was received that they can be of no help at all. It was said to him that the Lord Alone, Who is the Messiah, governs the universe, [is He] with whom he wanted to speak, nos. 1195, 1196, 1197. Christians to go over to Judaism become insane in the other life. Those whom they meet they seem to themselves to lay hold of and push forward, just as if out of their mind. They are expelled from societies and sunk down, shown, no. 2097. So much freedom was given to Jacob's descendants, because they were prone to idolatry, lest they be broken, for arrogance and greed prevailed among them, nos. 2194 to 2196, see *Break (Frangere)*. If it had been revealed to the Jews about the other life, that just as on earth, they would have also wanted to be the greatest in heaven, and thus they would have perished, no. 2236. *I spoke with Jews who were in the filthy Jerusalem about the Messiah, whom they await, saying that he is going to come and do more miracles than Moses; that he is going to live to eternity; and also that he is going to rule them in the other life; but when they were asked whether he was going to be as lowly, and despised, and would die, as the prophets say, then*

*they were able to make no other reply than that it would be with this as the prophets say, nos. 2256, 2257. The Jewish nation is different from all nations trying to break down everything of society, of order and of love: Mohammed was surprised that such a nation under the sun ever could be and continue, nos. 2260, 2261. The reason that Balaam was not permitted to curse Jacobs's descendants was because they were such that they could be cursed—idolaters, filthy—which was not permitted to stand open, for when evil is discovered punishment follows, thus their destruction; therefore the Lord has mercy on them, no. 2354. The dragon when in fear is sorry, grieves, acts sad, as is read of the Jews, who derive such [behavior] from the seed of their father, but when he returns [to himself], he is constantly stirring up evil against everything to do with faith: he is such that it is permitted to him speak one thing and to think another, it is not however permitted to others, nos. 2363, 2364. I spoke about spirits before the coming of the Lord, that they were like people on earth, as with the Jews, who did not know of and denied the resurrection; and also who awaited the Messiah, just as today, who would not save them to eternity but raise them to be lords of the earth. But it was otherwise in the most ancient Church and in the ancient. They bring similar fantasies with themselves into the other life is evident from many things. When the world of spirits became such that it could not receive those things which [came in] through heaven, without corrupting [them], just as today, unless the Lord had come into the world, [the communication] between mankind and heaven would have been broken, thus the human race would have perished on this earth, nos. 2387 to 2390. The spirit of prophecy, which was such that they became insane, as is evident from many things, is also caused by this, that people on earth had become insane in their worship, and having become spirits they had continued life in this way among them, no. 2521, see *Prophet (Propheta)*.*

*About Jacob's nerve: it was dislocated, and about his descendants, that they were against marriage love, and were cruel, and what is meant by the heel of Esau that Jacob held, and by the heel that the serpent bruised, nos. 2611 to 2619, see *Marriage (Conjugium)*. I spoke with Abram, who cast blame back on the Lord for the fact that the Jews were born, when they are such, and he when he is such. But it was replied that this was foreseen not only that the Jews, but also the Christians, who are such, and also the worst, were born, and because it was foreseen, was also provided that evil would be resisted by evil, that thus the one would be remedy to the other, nos. 2873, 2874. Abram away from the Jews said that he did not know where the Jews go after they had been with him, and that they disappear afterwards, and that there are many in filthy Jerusalem, whom he indeed could call together, which nevertheless happens from permission, no. 2875, I spoke with a spirit about Abram having been sent, about the Jewish Church, how superficial things were able to portray inward things, no. 2877, see *Portrayal (Repraesentatio)*. I spoke with Jews, about the Messiah, about the sacrifices, and about the land of Canaan, that the Messiah would introduce them into the land of Canaan, that it did not mean a country but heaven, similarly, it was not some new Jerusalem, about which the prophets [spoke]; for what of happiness [could there be] from a country and Jerusalem for those who only live several years, and what is this [compared] to eternity, when there are thousands in the other life, and few in the world: to which they did not reply, no. 2878. Abram said to the Jews, he knew better than others that the Lord rules heaven, and can do all things in heaven, no. 2879. Jews with me said that Christians speak so much about the heavenly Jerusalem, the heavenly David, the heavenly Solomon, indeed laughing at this, but more mildly than some Christians; when they had been with me one or two days I realized that they were among the more sound, that they had thought about eternal life and had charity, therefore they can be improved, no. 2881. Evil spirits tried in vain to seduce those [good] Jews, no. 2882, see *Lord (Dominus)*. To Jews who claimed privilege over others it was said that in heaven one does not think about privilege but everyone desires the other to be happier than oneself, their happiness comes from this. This they could not possibly understand. It was shown by the love between married partners, for children, between friends, from sheer courtesy, no. 2935. The Dragon, when he calls together the Jews, conveys himself to filthy Jerusalem, and then says one thing with some, and thinks another with the*

Jews, but from his speech this is immediately known, no. 3042. That spirits do not know but that they are in the life the body was found out from a Jew to whom gold coins were shown, which he thought he had carried off. When it was shown that they remained, he recognized that he was a spirit, but still soon denied, nos. 3101, 3102, see *Spirit (Spiritus)*. When breathing has been separated from the loins, it symbolizes that marital love and love toward offspring has been separated from inward things, of the kind that followed in the descendants of the ancient Church, among whom there were adulteries, to which cruelty was joined. They are therefore under the foot-sole, no. 3319, see *Church (Ecclesia)*. The inhabitants of Venus are indeed delighted by plundering, and they also kill, but whom they are able to save they save, they also bury. The Jews do differently, they spare no one, and throw them to the wild animals and birds to be devoured; that even Jews today are also such I perceived from the aura of some [spirits] coming up to me, no. 3347, see *Venus (Venus)*. I was shown that Leah portrayed the Jewish Church and Rachel the new; also that the Jewish regarded the marital obligation as nothing, after the bodily or sexual pleasures ceased; from this also Leah was described as weak-eyed, no. 3384²⁷³, see *Church (Ecclesia)*. The dragon together with the Jews were hidden in the filthy Jerusalem, in the darkest part, for protection from a spirit who by means of fantasies was able to attract others, even the dragon. The Jews are also held far removed from the faith so that when such spirits come, they can be hidden away in thickest darkness, no. 3409, see *Dragon (Draco)*.

Dutch spirits said that they did not desire to defraud the Jews of anything, but that they cannot, whom they like (but all others not so much) for this reason—considering their wealth belongs to them, n. 3500, see *Dutch, The (Hollandi)*. David said that all things that he wrote he had applied to himself and to the Jews according to the meaning of the letter: I told him that the Jews were worse than the gentiles, therefore the Church was [transferred] to the gentiles, nos. 3674, 3675, see *David (David)*. It was imparted [to me] that Jacob's descendants were so convinced of what is false that it was necessary that they be purged, just as those who were convinced of what is false in the other life, namely that they were reduced to obscure confusion, and that in this way they were first instructed, for then they did not even know the moral and civil law, such as that they should not kill, not commit adultery and not steal; but because such was the life of their passions, which they had derived from Jacob, they could not be instructed, no. 4103. The Jews deny the inner meaning of the Word, no. 4331. The Jews wish Gabriel to have been a particular angel, no. 4332. [A conversation] with Jews about greed, no. 4385. [A conversation] with Jews about Jerusalem, the Messiah, and their life after death, no. 4388.

Judas (Judas).

[I:397]

About Judas Iscariot, II Vol. no. 1479 [71a].

Judgment (Judicium).

[I:398]

That the angels are awaiting the last day, that is to say, the liberation of the pious from the evil, III Vol. no. 4445 [272a]. ^m4019, 4020ⁿ

[continued in the unalphabetized manuscript, p. 59 s.v.] **Judgment (Judicium).**

[I spoke] with the Apostles, saying that they were not to sit upon thrones and to judge the universe, no. 31. An effigy of a last judgment, illustrating the words told in the book of Revelation, that they will be cast down onto the earth [cf. 12:9]; and how the casting down will take place at that time: who were cast down, that they were those who were deceitful, nos. 32, 33, 34, 35, see also there pg. 11, no. 30½. All would perish with inward torment from evil spirits unless the Lord governed the universe, and that such can be the end of the world if they do not repent, no. 179.

²⁷³ ms. 3385.

There is a general realm or field of the kingdom of the Lord also in the world of spirits, in which realm evil spirits are oppressed and flee away; so it is when the Kingdom of the Lord comes, no. 210. The hellish realms increase in proportion as faith is extinguished, a sign of the last day, no. 211. Spirits desire to examine others, and to judge; how they examine, no. 482, see *Speak (Loqui)*. A kind of judgment is exercised by angelic spirits among the inhabitants of Jupiter, nos. 541, 542, 543, 544, 545, see *Jovians (Joviales)*. It is evident from angelic Jovian spirits that there is a kind of judgment with them, but that it only appears so, since the Lord Alone is the Judge of all, no. 628. About the great city called the judgment of Gehenna [Matt. 23:33], where on the basis of personal fantasy they are self-righteous and condemn others to Gehenna, as a result of which it is called the judgment of Gehenna, nos. 843ff., 852. About spirits who examine, blame, condemn, punish, thus carry out judgment, nos. 921 to 926, see *Urine (Urina)*.

When they are examined by inward spirits, then from what is discordant it is known what they are like, which is an inward judgment, no. 1209. One can judge the civil life of another and his respectability, for the sake of companionship, but the reason for their respectability, what of faith there is in their respectability, consequently what their inward qualities are like, the Lord Alone knows, no. 1220.

Disarray, like a chaos, arose in the world of spirits from the reasonings of many's disagreements, a kind of mental image of the last judgment, nos. 1316 to 1320, see *Harmony (Harmonia)*. It had been reasoned about the apostles, whether they would sit on 12 thrones, judging the 12 tribes of Israel. Some of them together with a crowd defended [it]. But they were shown that they cannot judge one spirit other than falsely, and so they admitted they had erred; it was shown that angelic societies seem to themselves to have judgment, in that they take in or do not take in those of the faith, although the Lord Alone is the judge. That the Lord Alone is the Judge, was realized and they confessed it, nos. 1321 to 1324, see *Apostles (Apostoli)*. The Examinations and judgments of spirits are very false, experiences, no. 1355.

About the turmoil of spirits who disperse wrongly ganged-up societies, which is called an east wind, and which appears like a last judgment about to come, for they are dispersed one from another, and they strike [them] with fear, so that they think of nothing other than destruction, nos. 2123, [2121,] see *Society (Societas)*. It was announced to me from heaven [that this is the way the matter stands], but the [real] meaning of the words, falling through the world of spirits was twisted into another meaning, which is a sign that the last time is at hand [Matt. 24:14ff.], no. 2180. The general notion is that a universal last judgment is going to happen when heaven and earth pass are to perish, but it is the meaning of the letter. But the inner meaning is that everyone has his or her own judgment after death, and then undergoes judgment according to the [person's] faith and works of charity, nos. 2339, 2340. It is purpose on whose basis all things are judged in the other life, many things about this, nos. 2450 to 2453, see *Purpose (Finis)*. The nature of the inward realm described, and since the inward realm is such, that the human race cannot but perish unless it receives faith, no. 2578. About the inward realm, nos. 2524 to 2538, nos. 2565 to 2574, 2575, 2577 to 2580, see *Thought (Cogitatio)*. The most filthy wicked act of raping not only tender young girls but also infants today diffuses itself by heredity into their descendants, and that they are such that they entice others [into it], therefore the last times are at hand, nos. 2711, 2712, 2719, see *Virginity (Virginitas)*. I was shown what the world is like today by a little child who was displayed to view to spirits, and restraint having been loosed a little, one after another tried to rush to its destruction in various ways, such are they in their inner parts against the innocent; and unless outward restraints hindered, they would rush as insane into the most wicked acts; when I told [them] that the last times now seemed to be at hand, they not only laughed that things were so, but also that they were said to be the last times, no. 2801. Hereditary evil is worse today than before, spoken of, no. 2839, see *Hereditary (Haereditarium)*. The doctrine of faith has been promoted for the most part by means of the evil. Take for example even the apostles, that they wanted to judge all the tribes of Israel, no. 3030, see *Apostles (Apostoli)*.

Today there is such an abundance of evil spirits, who pour forth evil, but angels hinder, turn it away, and defend, and indeed of such spirits whose malice and deceptions cannot be described, that the world of spirits is filled, it therefore follows that the last times are at hand, and it is the consummation, so that heaven may come to the nations—unless they repent. Evil spirits indeed, even if there were myriads, can be driven off by a tiny child, which was shown, but then they would be thrust down into a hell where they would undergo more severe torments than for the purpose that they can be amended according to the order established by the Lord; for order requires that there be a balance of all things, no. 3528. In the other life it becomes evident what the human race is like, for all come there, and it is evident that those who have obscenity of thought, of speech and of life have multiplied, especially [those coming] from places where they are Christians; and it was said that the hells are filled with such today, no. 3613. Those at this day coming out of the Christian world think about nothing else than becoming the greatest and possessing all things; not caring whatever about the common good. The Dutch likewise, who desire to be the greatest from their riches and to possess all things, no. 3711. About the tree of knowledge today, into which a horrible viper is rising up. About a kitchen, where there are cannibals because hardly anything but malice, hatred and deception prevails, nos. 3992 to 3996, see *Knowledge (Scientia)*. The world of spirits is becoming worse, therefore also mankind is, no. 4285. Today there is a small remnant of the understanding part, no. 4371. About the last judgment, no. 4391. It is allowable to judge about those things which are in [a person's] civil life, not about those things which are in [his or her] spiritual life, nos. 4425, 4426.

Jupiter (*Jupiter*), [I:399
no. 440, see *Gods (Dii)*. About the inhabitants of the planet Jupiter, see *Jovians (Joviales)*.

Swearing (*Juramentum*). [I:400
That swearing and profanity greatly harmed my mind, III Vol. no. 1129 [131a].

Justification (*Justificatio*). [I:401
About the opinion that sins are washed away in a moment, that is, about instantaneous justification, nos. 4482 to 4483, 4542.

Righteousness (*Justitia*). [I:402
Those in the other life who place righteousness in works, turn all good into evil; those who place righteousness in the Lord, turn all evil into good, III. Vol. no. 3373 [201a]. Those who place righteousness in the outer Law are tormented when they hear the inner Law explained, in the other life, III Vol. no. 3892 [245a]. What their gods are like, who from their own righteousness strive for the kingdom of the heavens, a few things, III Vol. no. 4632, 4700 [, 4701] [280a, 285a]. What their obstinacy is, to take hold of the Kingdom of the Lord, *ibid.*, no. 4684 [284a]. Some want to become righteousness, thus Lords of the universe, III Vol. nos. 6465, 6466 [326a–327a], see also *Merit (Meritum)*.

About Wood cutters, that they are people who are self-righteous about good deeds, and do not [attribute righteousness] to the Lord, Whom they do not exclude; thus they are keen for the merit of piety, some of which raised up, clothed in white, received the truths of faith, no. 273. About the water carriers, how they work, that they are those who think that they deserve heaven by this that they have labored in the vineyard, from a different motive than of belief grounded in truth. They are related to the wood-cutters, who are men of merit-seeking piety, no. 363. About those from Jupiter, they ascribe merit, justice and holiness to themselves and make themselves intermediaries to the Highest Lord. They are wood cutters, and what they are like, they are cold, worshipers of nature, nos. 519, 520, 523, 534, 536, 549, 555, 563, see *Holy (Sanctus)*. A certain one of those who worship only holiness appeared, with knees bent, praying, naked, flame-colored, supposing himself to be justified by mere prayers, no. 841,

see from no. 836 to 841, *Holy (Sanctum)*. About a large city called the Judgment of Gehenna, and about its buildings and many things, where from their own fantasy they are self-righteous and damn others to Gehenna, nos. 843ff., 852, 853, 854, see *City (Civitas)*. If one places merit and righteousness in [good] works, then the Lord is not in the faith, but the person, and his or her love, and unrighteousness, thus they condemn, nos. 1244, 1245, see *Faith (Fides)*. Those who strive for Righteousness more than others, they do not, like saints seem to themselves, appear naked, but in a beautiful snow-white garment, but this is turned into a brownish color, having that ruddy shade of old blood. Spirits flee from them, no. 1306. Certain [spirits] love white clothing, and stirred a longing so that I bought it; and they are those [who love] those things that last a long time; they are among those who are self-righteous, nos. 1333, 1334.

Those who ascribe merit to themselves from whatever reason, that in that degree they distance themselves from heaven because in that degree they take it away from the Lord, nos. 2652 to 2654, see *Merit (Meritum)*.

Work (Labor). [I:403]

There are spirits who wander about and ask whether there is work for them, nos. 380, 404.

Lip (Labra). [I:404]

[continuation p. 454 s.v.] **Lip (Labra).**

I was shown how those of Jupiter speak by changes of facial expression and by changes of chains of muscles around the lips, and thus that they can know whatever they think, for they cannot put on pretenses, no. 529. Their face is let go freely, and what are around the lips protrude, which I saw, because there are multiple muscular chains there in their freedom from habit since early childhood; not however controlled as on this earth, and the face even drawn up to whatever kind of pretense and deceit, no. 530. When a spirit is present reproving and reproaching [me] and angels are at [my] head, they hold up the area of my face around the lips—my mouth open, and [my] expression ever cheerful and laughing, an experience with me, no. 569. Jovian spirits seeing the faces of the inhabitants of this earth loved those with whom the region around the lips protruded, and with whom the face was cheerful, no. 583, see *Face (Facies)*. The presence of Jovian spirits was also manifested by the fact that they widened the region of my lips and disposed [my] face, no. 626 first [part]. A spirit supposes he possesses [physical] lips and speaks with the lips, but it was shown that is not so; consequently the term “lips” in the Word symbolizes mental imagery and thoughts, no. 1342. Spiritual artificialities flow in by means of the lips into the brain, thus by an outer way, but those things which flow in from the inward parts or [from] the Lord, flow in by the inner way, no. 1631,²⁷⁴ see *Artificial (Artificiale)*. About the speaking of the angels of Jupiter with me by mental images which spread from the lips over the face, afterwards by means of mental images which spread from the eyes into the face, and also which spread through the brain, and further, nos. 1648 to 1656, see *Speak (Loqui)*. From which it shows how the case was with John the Baptist, *ibid.*, see *Speak (Loqui)*. Spirits of Jupiter spoke with me through the lips, and also through the gums of the teeth, and the speech entered into the ear through the Eustachian tube; besides many things about the speech of spirits and angels, nos. 1657 to 1661, see *Speak (Loqui)*.

The warmth of those who had taken pleasure in the Word was felt as the heat of summer spreading from the lips toward my cheeks to my ears, from there toward my eyes, and also onto my chest; above and below, not so strongly, no. 1856, see *Heat (Calor)*. A certain one appeared, whose upper lip was large, ugly, scaly, [one] of those who are delighted by adulteries and cruelties. They more than others

²⁷⁴ ms. 1632.

desire to obsess a person, and thus to return into the world, no. 2656²⁷⁵, see *Cruelty (Crudelitas)*. The inhabitants of an earth in the starry heaven, who progress to the ninth use, that they speak by tiny motions of the lips, and individually by the tissues of the lips, and this speech extends itself to the eyes; and that the mental images come down into the lips through the mediation of the breathing of the lungs, experience, nos. 3278, 3279, see *Speak (Loqui)* and *Star (Stella)*. The speech of the men of the most ancient Church was by an inner breathing, which having been spread from the navel toward the heart, and the back region of the chest, flowed out through the lips, and entered through the lips, and from there through the Eustachian tube, into the ear, nos. 3322²⁷⁶ to 3326, see *Church (Ecclesia)*.

Spirits who blew on me with a soft speech, but it was not understood. However when it entered through the lips, and through the Eustachian tube, into [my] thought, at that point communication of [their] thoughts was granted: they then moved [my] lips and the tissues of [my] lips, and they stretched forward the lower jaw beyond the upper which they moved, no. 3488, see *Church (Ecclesia)*. Certain of the inhabitants of Mars fashion speech for themselves through foldings of the tissues of the lips, along with interjections of the tongue, almost the same as those foldings [made] when words are formed, but with them still they are still more subtle, because they speak through the lips, but they are the material forms of mental images, many things about them, nos. 3880 to 3889, see *Speak (Loqui)*.

Milk (Lac).

[I:405]

[continuation p. 716 s.v.] **Milk (Lac).**

That an appetite for butter, and abstinence from it, and also an appetite for milk, and abstinence from it, arose in agreement with the character of the spirits [with me]; and it was observed that demons, that is to say, those centered on affections enjoy butter, but spirits, that is to say, those centered on understanding, enjoy milk, experience, nos. 1161, 1162, 1163.

Those were introduced into an angelic field who put on innocence, but they were seen as little children who were throwing up milk out of the mouth, and in the face were sculptures, nos. 1842, 1848, see *Aura (Sphaera)*. Milk is an innocuous and simplest drink, but they are unaccustomed to it who are accustomed to inebriating drinks. A repugnance to milk was perceived by an odor from such spirits, no. 2084. Milk also symbolizes knowledge, which confirms the tenets of faith, no. 3791, see *Tooth (Dens)*. I saw a tub in which was milk, butter and something relating to cheese, like bread, no. 3813, see *Quakers (Quaqueriani)*.

Tear to Pieces (Laceratio).

[I:406]

The nature of the punishment of being pulled apart or torn to pieces, no. 404, see *Wealth (Opes)*. A person cannot undergo the punishment of being a pulled apart, like a spirit, but in place of it another [punishment] no. 515, see *Temptation (Tentatio)*. About the severe punishment of being torn to pieces of those who defile spiritual things with fantasies and who at the same time put themselves before others as a result, nos. 867 to 871, see *Urine (Urina)*.

About the severe punishment of dismemberment of those who entice virgins to whoredom, and the wives of others, thus who were in the habit of deceitfully slipping into groups, nos. 1070 to 1074, see *Adultery (Adulterium)*. Those who abuse the holy things of the Word for the sake of humorous phrases undergo the punishment of being pulled apart, nos. [1304,] 1305, see *Word (Verbum)*. The punishment of promiscuity, by being torn apart around a rope, nos. 1663 to 1665, see *Marriage (Conjugium)*. About the punishments of being pulled apart see also *Wheel (Rota)*.

²⁷⁵ ms. 2658.

²⁷⁶ ms. 3222.

[continuation p. 905 s.v.] **Tear to Pieces (Laceratio).**

About the punishment of dismemberment, by spinning around, of those who artfully and deceptively strive to take control, nos. 1798 to 1807, [1808,] see *Arrogance (Superbia)*. The dismemberers so enjoy the function of punishing that they said they did not want to stop for all eternity, no. 1807. When outward qualities disagree with inward ones they undergo dismemberments, then they are brought back into order, in general about like the breakup of societies by the so-called east wind, nos. [2121 to] 2126, see *Society (Societas)*. How miserably twisted around and torn apart they are who abuse the gift of cleverness, mixing bodily mental images with upright spiritual qualities, to hurt and destroy, nos. 2240 to 2246, see *Mental Image (Idea)*. About the deceitful who practiced magic arts: they were punished with the harsh punishment of being torn to shreds, no. 2746, see *Magic (Magia)*. A certain one who in the life the body lived carefully, but in [his] thinking condemned others, so dreadfully that he condemned them to hell. In the other life he suffered the grievous punishment of dismemberment, even as to the head, when he put up resistance and delayed coming to his right mind, nos. 3169 to 3171, see *Think (Cogitare)*. Those who think evils and only outer restraints prevent [them from doing them] undergo the punishment of dismemberment by thoughts, so that inward thoughts fight with silent outer ones, experience in my case, no. 3179. For sirens, who think adulteries are honorable, there are the very grievous punishments of dismemberment as to all parts of the body, with efforts to resist, anxieties, so that they would encounter nothing more than death, experience for hours, nos. 3194, 3195, see *Adultery (Adulterium)*. When awakened, I was surrounded by many spirits of a certain earth in the starry heaven who were in a turbulent state and were maiming someone very harshly, with fury, who was their god, who had lain in wait for me the whole night. They were thinking they were maiming me thus. They treat those in this way who despise their god. They wrapped him in a woolen cloth and twisted it by rolling him up tightly, and in this way squeezing him with force cruelly, also adding a sensation of pain, which was nevertheless taken away by the Lord. They repeated it, and when he had fallen [from their hands] he was treated in like manner by another troop of those spirits, then by a third, and a fourth. Finally freed he came to me overhead and admitted that it was he whom they had treated so cruelly, and I told them that they had not touched me at all. Afterwards another spirit was wrapped in a cloth in the same way, and was carried, and shown, nos. 3296, 3297, 3298, 3299, see *Star (Stella)*. An example, that such [women], who regarded the marital obligation as nothing were most severely punished with the punishments of being pulled apart, no. 3384, see *Church (Ecclesia)*. A certain one who had little life, like the Preadamites, was attacked by evil spirits, who were allowed to maltreat him by folding back and forth, and meanwhile it was inspired into him by them that he agree with those things that they said. But he was protected by the Lord lest he feel torment. But he resisted, in this way he was freed and inaugurated into the first plane of reformation so that he could be present in the company of good spirits. He was treated in this way by evil spirits in the state of sleep, no. 3391. Another [spirit] was also inaugurated into the first plane of reformation through such foldings, which at first were rather crude, so that I could not believe that he could be inaugurated into similar angelic gyres, but after several hours he was inaugurated, which happened in his state of sleep, nos. 3392, 3393, see *Regeneration (Regeneratio)*, see also *Band (Fascia)*.

A certain one who practiced a general intercourse with wives in life was punished, became fiery black, was carried about, and shown, afterwards was torn apart, no. 3455, see *Adultery (Adulterium)*. On awakening from sleep, I heard a subtle tearing [sound], after awakening a rougher tearing, and I realized that they were the kind who also substituted innocent [spirits], and I saw they slipped out, but were recalled, to suffer the punishments of dismemberment, no. 3465, see *Adultery (Adulterium)*. The punishment of the Dutch was heard, of dismemberment as to the loins, the chest and the head, no. 3504. When I awoke from sleep I heard very deceitful [spirits] overhead, who call themselves princes and popes, most severely punished, by being folded and twisted backward with resistance, from the chest down to the feet, not however as to the head, because it was hard and bony. They were driven back

from their subtle mistaken [idea] to a crude bodily one, by punishment advancing from the state of their crudity to [their] subtlety; they complained that it was against their dignity, nos. 3927 [to 3929], see *Deceit (Dolus)*. Those who substitute the person of others are dismembered, no. 4277. How the punishment of dismemberment takes place, and also the punishments of being whirled around into confusion, nos. 4326 to 4329.

Tears (Lachryma). [I:407]
That Josiah the king was loved by the Lord, which was shown by tears from my eyes, III Vol. nos. 5395, 5396 [311a–312a].

Lace (Lacinia). [I:408]
About the state of reformation, which was portrayed, that when they begin to be reformed a beautiful weaving together of a sky-blue color appears with spires in various patterns, colored, whose pattern then becomes more connected, consisting of tinier spires, just like the weaving together of laces, densely, nos. 2762, 2763, see *Regeneration (Regeneratio)*.

Gladness (Laetitia), [I:409]
see *Delight (Delitiae)*.

Laplanders (Lappones), [I:410]
no. 419, see *Gentiles (Gentes)*.

Larynx (Larynx), [I:411]
see *Trachea (Trachea)*.

Promiscuity (Lascivia). [I:412]
Those who are promiscuous also dwell in little rooms and are plagued by mice and hideous other animals, depending on the motives of their promiscuity, no. 386, see also *Pleasure (Voluptas)*. About Promiscuity may be seen under *Marriage (Conjugium)* and *Storge (Storge)*, see also *Prostitute (Meretrix)* and *Adultery (Adulterium)*. Some think no other than promiscuously, which when it holds sway they bend whatever is said, even what is holy, in that direction; their mental images in the other life produce obscene and scandalous displays, which the angels are averse to. His punishment is that he is stretched out naked horizontally and miserably whirled around in every direction so that he is seen by all in different ways,

[continuation p. 884 s.v.] **Promiscuity (Lascivia).**

with his resistance and reaction, thus with [his] shame and pain. He wants to hide himself with clothing, lest these be seen. It is [all] in accord with [his] fantasies in the life the body, whose image the punishment is: afterwards when shame has set in, he is allowed to withdraw himself. He is still tested whether he is bringing forth the same things: the punishment is in the plane of the right eye in front, nos. 1694 to 1698. Overhead are also those who are insane from erotic love, as is the case with young men, who become insane from it, no. 3153. Spirits who arouse the urine, as sometimes has been the case with me, are those who are against married love and yet impelled by promiscuous lust, wherefore they are connected as is known, no. 3189.

In a vision inconstant women were portrayed, who do not offer themselves as adulteresses yet are easily enticed, by whom are symbolized those who argue, that they easily allow themselves to be carried off, nos. [3611,] 3612, see *Knowledge (Scientia)*. There were female spirits who worked with a pleasant way sensation from the front above the middle of the head; they presented themselves naked as if

they were innocent; seen by other spirits, they displayed bendings of the body, and also turned themselves around, then wanting to steal themselves away from their company by their customary bodily plunges, and turning of themselves upside down, thus getting themselves out themselves from the company of the spirits, as if they were innocent. They said they never wanted to be with men, as a result of which certain spirits set on fire desired [them] the more, because they were innocent; for there are such spirits when they imagine themselves innocent and are in monasteries that they are then greatly kindled. They went on at the back, even to the ends of the universe, where they said they were alone without men, then they committed obscenities among themselves, not seen by me, only a woman clothed as a man. Their pantry was shown, apples, lemons and the like, and also goblets with wine and sugar, which they then enjoyed. Such afterwards loathe and nauseate matrimony and cannot have offspring, and if they have them do not love them at all; for the most part they become more vile prostitutes than others, because they have no care for shame, which is an outer restraint, because they have lost the sense of pleasure. It was shown that in the other life they become like skeletons, only something bony in which there is hardly anything living, finally spirits devoid of sensation, relating thus to bone. Their painful inflow was felt in the pubic bone, nos. /3895 to 3901²⁷⁷. Those who have only lewdness for their goal, that they are purged to the point that they relate to bones, about whom, nos. 3911 to 3914, see *Bone (Os)*. There are lewd [spirits] whose only purpose is lewdness, in marriage it is likewise with wives, and they have no desire for offspring, [except] for lascivious reasons; therefore at length, they begin to be disgusted with marriage, even the wife, who thus becomes a whore, and the husband carries on with whores, not even with wives, whom he does not care for, because he has acquired a nausea for wives; thus regarding whoredom as nothing, in marriage. They inflame the glans penis painfully. Such wives were portrayed in a kitchen where there was a dark Chimney, dressed in dark brown, with whom lewd [spirits] join in, and they practice not only malice but also deceptions, about which. A lewd wife in the kitchen was seen to have a knife in hand, and in [her] fantasy a little child, and whirling herself like a wheel, also in this way trying as it were to kill the little child, because they destroy little children through lewdness. Many such spirits around me, inspected by the angels, appeared as filthy intestines rolled together into two balls; from this it was clear that such are also female magicians, besides the fact that with them there is malice and deception, nos. 3922 to 3924.

Outhouses (*Latrinae*).

[I:413]

Certain hellish [spirits] are very much delighted by outhouses, which they think of as their heaven, nos. 377:3, 414, see also *Excrement (Excrementa)*.

That the sodomites are under the region of the tail, where the feces are, and they dwell in outhouses, no. 2675, see *Sodom (Sodoma)*. Those who practice more crude magic arts dwell in outhouses, no. 2750, see *Magic (Magia)*.

Robber (*Latro*).

[I:414]

[continuation p. 568 s.v.] **Robber (*Latro*).**

About a kind of Robbers, who roving about with women lie in wait, and then others [they come across] they most cruelly maltreat, torment, burn up, boil, nos. 723, 724, 728, 730, 749, see *Jews (Judaei)*; about the same, about their desert, and also about two cities, nos. 723 to 732, 749 to 754, see *Jews (Judaei)*, and also nos. 761, 762, 763, see *Jews (Judaei)*. There are those who lie in dark rooms upon strong boxes, where [their] riches are, who are there because they are molested by robbers, as if in sleep. They speak as if they are wretchedly poor, that they are nothing, so that pity might be shown them, due to the fact that they are frequently molested and plundered by robbers, no. 910, see *Riches*

²⁷⁷ ms. 3885 to 3901.

(*Opes*). Those who are deceitful and robbers are more clever than others in the life the body and still more in the other life, so that it is amazing that such ingenuity is possible in a moment, no. 957, see also *Pirates (Pirata)*.

About pirate-robbers, [their] nature, and many things, that they love to live in urinous places, nos. 1152, to 1160, see *Deceit (Dolus)* and *Urine (Urina)*. The robbers between both Jerusalems, some of them suspend people like slaughtered sheep upon a spit head downward: they terrify those they meet by taking away the breathing, experience nos. 1250, 1251 see also *Pirates (Pirata)*.

That the spirits who today constitute the general involuntary sense are wicked, robbers, and the like, who dwell under the occiput, nos. 3865 to 3868, see *Cerebrum (Cerebrum)*, and also 3871, see *Cerebrum (Cerebrum)*. Adulterers who plotted in secret are also among the robbers under the occiput, who relate to the general involuntary sense today, no. 4085, see *Adultery (Adulterium)*.

Side (Latus). [I:415]

One who came up to my left side, nos. 541, 545, see *Left (Sinistrum)*. Those who are at the lower left side are those who want to chastise, no. 637.

Wash (Lavare). [I:416]

About washing of the feet, III Vol. no. 2121 [160a]. [Spirits] from Mohammed who caused pleasure in washing through the pattern of flow, nos. 403ff., 407, 513 <ff.>.

Leah (Lea). [I:417]

That Leah portrayed the Jewish church, and Rachel the new one; and therefore Leah is described as weak in the eyes [Gen. 29:17], no. 3384²⁷⁸, see *Church (Ecclesia)*.

Bed (Lectus). [I:418]

That Jacob seems to himself to lie on a bed, nos. 462, 469, see *Jacob (Jacobus)*. The inhabitants of Jupiter in bed turn their faces outward because they say the Lord is outward, experience, no. 587.

About the rooms of the inhabitants of a satellite of Jupiter, that they are oblong. There was a table there, and beds at the side, a bedspread, orange in color, no. 1679, see *Jovians (Joviales)*.

A woman was seen in a bed near a table, with a wide purple red covering around the head, that it symbolizes the adulteries of the Quakers, no. 3752, see *Quakers (Quaqueri)*. A door was seen in a room, a bed was there with a red bedspread, and one going out creeping to the wall. He was perceived as a dog, by which was symbolized that the Quakers lie with [their] daughters and maid-servants, no. 3769, see *Quakers (Quaqueriani)*. In a dream the dwelling of the Quakers appeared as a spacious kitchen, where there were two long beds, spoken of, and what they symbolize, no. 3790, see *Quakers (Quaqueriani)*.

Lejel (Lejel), [I:419]
nos. 4488 to 4495.

Slow (Lenti), [I:420]

and as it were sticky, n. ¹810, 812²⁷⁹, see *Revenge (Vindicta)*. Those relate to bones are those who, having a general thought, almost no [definite] idea at all, are slow, dull, whose worries passed away into a generality, no. 920, see *Bone (Os)*.

²⁷⁸ ms. 3385.

²⁷⁹ ms. 811, 813, but cf. s.v. *Sticky (Viscosi)*.

Lion (Leo).

[I:421]

[continuation p. 868 s.v.] **Lion (Leo).**

When spirits of a satellite of Jupiter are punished on account of profanations, something like a black-and-blue open Lion's maw appears before them, which devours the head, tearing it from the body, which punishment is attended with intense pain, no. 1687, see *Jovians (Joviales)*. A certain one was portrayed by a dog, which was turned into a cat, and also by fox, then by a snake, afterwards by a panther, something of a lion even appeared, no. 3191 see *Adultery (Adulterium)*.

Lethe (Lethe)

[I:422]

[the river] of the ancients, which flowed out from the ancient Church, what they are like, nos. 1771 to 1774, see *Hell (Infernum)*.

Law (Lex).

[I:423]

Those in the other life who ascribe righteousness to works turn all good into evil; those who ascribe righteousness to the Lord, turn all evil into good, III Vol. no. 3373 [201a]. Those who are for the outer Law are continually attacking those who are for the inner Law and they do not give up, therefore they are given the ability to protect themselves, III Vol. nos. [3376,] 3377, 3381, 3382 [201a, 202a, 206a, 207a]. Those who ascribe righteousness to the outer Law are tormented when they hear the inner Law explained in the other life, III Vol. no. 3892 [245a]. Moses also is the head of those who worship the Law in its outward form, and thus yield in temptations, III Vol. nos. 7612, 7694 [366a, 368a].

The Jovians said that they have the law written [in their conscience or thought], and if they live otherwise, that they are noticed by their angels, consequently it is a doctrine passed by word-of-mouth between peoples and families, no. 523:3.

Why the Lord saw fit to fulfill the Law, including the outer, no. 2259, see *Church (Ecclesia)*. A conversation with spirits to the effect that they ought to know the Laws of the Lord's Kingdom, which are the truths of faith, because they have come into a life that will last to eternity, no. 2331, see *Body (Corpus)*. I realized that those who were from the most ancient Church had the law passed from [their] parents written on them because they were led by the Lord, but that afterwards the Law in their inward parts was rubbed out, no. 3253, see *Faith (Fides)*.

Book (Liber).

[I:424]

What the Book of life is, that all and the least things thought, said and done are inscribed upon a person's nature, so that nothing so minuscule can be imagined that is not in it, no. 140, no. 295:3.

[continuation p. 347 s.v.] **Book (Liber).**

Those who are hungry to read and remember things only on account of pride seem to themselves to dwell in underground places near candles and books, and to be attacked by mice, and the candles now and then go out, no. 385.

That there is nothing that a person thinks which does not come into clear light after death, for it is written upon [their] character, from this comes what is meant by everyone's Book of life, no. 2156, see *Memory (Memoria)*.

Freedom (Libertas).

[I:425]

[continuation p. 524 s.v.] **Freedom (Libertas).**

That those who have faith and believe themselves to be governed by the Lord and not to live from themselves, but from the Lord have peace and freedom: however those do not believe these things, but believe themselves to be governed by themselves and believe themselves to have their own life in a state of restlessness and in slavery; and that evil clings to them, although they know that they do not live from themselves, and that they do not govern themselves, that still, without faith in the Lord, evil clings, from experience, nos. 635, 638, see also *Will (Voluntas)*.

That the Lord leaves to everyone the freedom of thinking, and does not break it: those who do not have faith and who [have] passions are bent with more difficulty by the Lord than those who have faith and do not suffer themselves to be led from their passions. A debate about this matter by spirits with apparently good arguments, nos. 1936, 1937, see *Truths (Veritas)*. One who thinks and does nothing from his or her own power, thinks and does a great deal of good; one who does everything from self, thinks and does nothing good, but much evil. The former is free, the latter is a slave, corroborated, no. 1948. An experience, that there is as it were a field which limits spirits, beyond whose limits they cannot pass. There are the limits of permission, within which they seem to themselves to enjoy freedom; but if it did not seem [they did things] of themselves that they would hardly enjoy any life, therefore they begged that they be left in freedom, but within limits, nos. 2150 to 2153, see *Permit (Permittere)*. A person should not resolve to do anything, by so doing one gives spirits an opportunity to desire [it], who desire it intensely and persuade that it is [a] definite [cause]: as a result even that is permitted which otherwise would not have been permitted, no. 2176.

When each one from what is his or her own seeks to destroy whatever savors of society, of truth and of goodness, and each one seems to act freely, it is evident what order, and what restraint there is, from the Lord, nos. 2321 to 2324, see *Lord (Dominus)*. In the other life every one appears free, for without freedom there is no life, nor is there correction, no. 2365. About the aura of authority, how troublesome it is to spirits, because they want to live licentiously and freely, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority (Auctoritas)*. The Lord's bonds do not appear to spirits as bonds but as liberty, but it is recognized immediately [that they are] as soon as they are loosened, therefore some evil spirits even shrink from the loosening of [their] bonds, nos. 2737 to 2739, see *Bond (Vinculum)*. Because evil spirits admitted that they cannot stop from doing evil, they were questioned whether they wanted to be kept in restraints, or controlled. They said they did not want this—they did not even want to know that they can be kept [in restraints], no. 2872,²⁸⁰ see *Bond (Vinculum)*. If the freedom to punish and to do evil things were taken away from evil spirits, they could not live, no. 2880, see *Evil (Malum)*. Those who are held in bonds in the other life act as it were freely according to their desires, but they are led by the Lord, lest they [go] beyond the limits whereby good may result, for themselves and for the rest, no. 2965, see *Bond (Vinculum)*. When spirits think and speak through another, they pour in their own desires and convictions into him, therefore he does not know otherwise than that it is from himself, because to speak from desire and conviction, this he thinks is done freely; if this does not happen, then he indeed expresses [the thought], but he knows that is not from himself. Spirits do not tolerate this [way of] speaking, they do not think themselves to be free in this way, although if they did not know they would maintain the same thing, nos. 2969 to 2971. Those who are of the persuasion that the marriage debt is of no account place their enjoyment and freedom in things contrary to it, in this way successively remove themselves from heaven to hell, shown no. 3197, see *Adultery (Adulterium)*.

From experience, that spirits induce not only desires but also convictions upon their medium, and that the medium consequently supposes he is thinking and speaking on his own. Desire and at the same time conviction bring this with it. With a person they pour in desires and thus arouse convictions so that a person never knows otherwise than that they come from themselves. Spirits also consider a medium, consequently a person, scarcely as a slave. This shows that a person who does not have true faith is

²⁸⁰ ms. 2873.

scarcely a vile servant of other spirits, thus is least free, although he thinks himself to be free; but still spirits and their mediums, consequently a person, are willing to be thus rather than to know and realize that others induce thoughts and speech. Those however who have true faith are given to know that nothing is their own, but all evil and falsity, which is from evil spirits, and that all goodness and truth belongs to the Lord, and good feelings are instilled together with conviction, and when they are not in a state of reflection, it does not appear to them otherwise than that [these qualities] are from themselves, but when in a state of reflection, then they acknowledge; if not they are let back into the world of spirits and instructed by living experiences, and thus they are led back into their former state and enjoying the happiest freedom. This is what is properly called Freedom. I have been instructed about these things through the experience of several years. Evil spirits complained, when they heard these things; they were told that they could know at once from experience that they are servants to others and viler than servants because they are reputed as nothing. [I asked] whether it would not be better if they are led by the Lord, which condition is joined to happiness, but still they persisted, in that they were wanting not to hear, but rather to ignore, nos. 3786 to 3789. I realized and told [spirits] that faith cannot be implanted in the person by means of miracles, nor by whatever that is compelled, but by that which is free to him, and when he is bent, that it still appears free to him, wherefore the Lord never takes away freedom from anyone, in so far as a person knows, for faith takes root in freedom, no. 3892. It was observed, when evil spirits flowed in, that what was their own was present so that they wanted to control the person, in such a way as to have him as a slave, but when [the inflow was] from the angels, I felt [it] as if it were my own, thus free, for the Lord wills that those things be appropriated to a person which are His, no. 4079²⁸¹. Evil spirits leave nothing of freedom to a person, taking it all away for themselves; angels leave [people] all freedom, no. 4161. All good qualities and the truths of faith are implanted in freedom, no. 4162. About freedom in the other life, no. 4386.

Spleen (*Lien*).

[I:426]

[*continuation p. 674 s.v.*] **Spleen** (*Lien*).

Those who relate to the Spleen are toward the front above. Magicians and silly, they mix whatever they hear, holy and profane, for the purpose of being able [to do] all things; they are [acts] which are called abominations, nos. 1005, 1006, 1007. The functions of the Spleen, Liver and Pancreas are to cleanse the passions; but of the Kidneys falsities, wherefore these are not within the Peritoneum, as are the former, no. 1010.

Ligament (*Ligamenta*).

[I:427]

[*continuation p. 652 s.v.*] **Ligament** (*Ligamenta*).

About the Ligaments and the communications through the Ligaments in the body, n. 983. Spirits are sent out as watching guards from societies of spirits around, through whom they are as it were present, which spirits know by instinct, n. 983, 984. Between people on earth and spirits, and between angels there are communicators arranged by the Lord, no. 985. The outermost ligaments relate to reporter spirits, who hasten and report to spirits what they hear. They are those who take pleasure in this desire in life, no. 986.²⁸²

Binding (*Ligationis*)

[I:428]

punishment, no. 642, see *Punishment* (*Poena*).

²⁸¹ ms. 4078, but see 4071 note 3.

²⁸² ms. 985.

Wood-cutters, Wood (*Lignarii, Lignum*).

[I:429]

A few things about the wood-cutters, as that they gather heat for themselves in the cold, no. 271. About the wood-cutters that they are those who place self-righteousness in works, not in the Lord, whom they do not shut out, thus they are zealous for meritorious piety: some of whom having been raised up, clothed in white, received the truths of faith, no. 273. A lamb appears to the wood-cutters and comforts them, no. 330. A holy one of the Jovians seen with a fiery light from the face downwards, splitting the wood under [his] feet, saying that he was not warm; having the wood as a substitute, but in fantasy having as it were the truth of one who justifies, nos. 534, 536, see *Holy (Sanctus)*; further about what they are like, that they are worshipers of nature, nos. 519, 520, 523, 549, 555, 563, see *Holy (Sanctus)*.

[continuation p. 482 s.v.] **Wood-cutters** (*Lignarii*).

Besides the wood cutters, there are also those who saw grass into tiny pieces. Cold, they are those who led an upright civil life without faith in the Lord and through this life believed they merited heaven, nos. 575, 576, 577, see *Sawyers (Serrarius)*.

Those who acquire power for themselves and reign by fear, not by love were portrayed by a certain one who with an axe was striking a beam substituted in place of a person. He was then sunk down into a cloud-like sea without a bottom, where they remain with little life, no. 1883. In the first state of reformation physical and material elements are seen as intestinal shapes stuck together in different ways, but without life, as it were of a woody or bony brown color; those however who were deceitful are seen as snakes bunched together, but woody or bony, nos. 2762, 2763, see *Regeneration (Regeneratio)*.

Wood (*Lignum*).

[I:430]

[continuation p. 666 s.v.] **Wood** (*Lignum*).

About a spirit of the Peritoneum who swelled up very large, throwing wooden shoes at the spirits of the kidneys, with contempt, symbolizing that he looked with scorn on the filthy things that they wipe away, no. 992, see *Peritoneum (Peritonaeum)*.

Line (*Linea*).

[I:431]

Spirits who have a white line around the head, no. 423, see *Holy (Sanctus)*. Spiritual qualities are depicted by linear flowing motions, by fibrous things, stripes, no. 1057, see *Spiritual things (Spiritualia)*.

[continuation p. 856 s.v.] **Line** (*Linea*).

I noticed from a choir how they were trying to praise the Lord from their own power, so from what is their own, and by a thing full of artificiality—as fine-threaded, white, net-like, thus closed toward inward qualities—and also that they were operating not by gyres, but by meander-like, reciprocal motions, which, so that they might be genuine, had to bend around into gyres, nos. 1629, 1631, see *Artificial (Artificiale)*.

When evil spirits intend evil against the good, at once their mental images are as it were closed and they appear like closed the lines, which can be illustrated by the tissues of the body, nos. 1940, 1941, 1942, see *Close (Claudere)*. Those whose mental images are portrayed as closed lines, nos. 1950 to 1954, see *Learned (Doctus)*, nos. 2299 to 2301, see *Philosophy (Philosophia)*.

Tongue (*Lingua*).

[I:432]

The speech of spirits takes place in the vernacular of people on earth, and in other languages in which the person is practiced, not in their own, which they do not know, no. 142 see *Speech (Loquela)*.

Spirits are at once skilled in all the languages of an earthly person, no. 400. Those who constitute the province of the Tongue are both spiritual and heavenly, because the Tongue is at the forefront of both the lungs and the cardiac system, no. 967.

Those who do not acknowledge nor allow [the existence of] inward qualities, the action of their speech takes place through linear back-and-forth motions, yet streaming, no. 1183½, see *Inward (Interioria)*.

[continuation p. 768 s.v.] **Tongue (Lingua)**.

The tongue as an entryway pertains to the province of the heart and the lungs; therefore it portrays feeling for Truths, for feeling belongs to the heart, and Truth belongs to the lungs: they are those who love inward things although they do not understand; those however who hate inward things for various reasons, they when they think and speak opposite things, brought an effort to my tongue, so that it would be bitten off between my teeth, nos. 1358 to 1361. For a long time I was in danger on account of [my] tongue, from those who do not let inward things enter. They admitted that they could not stop themselves, thus whether they could not acknowledge inward matters [of belief], or did not want to, is symbolized, nos. 1465, 1466.

Those who were the most skilled grammaticians in the Hebrew language have made more mistakes in translation of the Word than others, no. 1951, see *Learned (Doctus)*. About critics and grammaticians who have been translators of the Word, that they understand nothing except the letter, nos. 2040, 2041, see *Word (Verbum)*. Spirits, wherever born, and who [died] ages ago, have spoken with me in my language as if it were their mother tongue. The reason, nos. 2137 to 2144, see *Speak (Loqui)*. Spirits speak through mental images which fall into the words of my vernacular, shown, nos. 2308, 2309, see *Speak (Loqui)*. The Hebrew Language is such the inner meaning is perceived, therefore it is without points; without the inner meaning, and indeed without points the prophets are not understood; but because mankind became such that they distorted the entire meaning to their own taste, it was allowed that the vowels be attached, no. 2414. The inner meaning of the Word is grasped better from the Hebrew Language than from others, the reason, no. 2631, see *Word (Verbum)*. In the Hebrew Language there are words that symbolize opposite things that are in the Word, also because lest they be carried to inward things in this way, because they were such [that they could not come there], no. 2833. There is speech with a clear inflow into the organs of speech, especially the tongue, nos. 2868, 2869, see *Speak (Loqui)*. Spirits' speech, which is more inward, flows into the ear, and also into the tongue, no. 3131, see *Speak (Loqui)*. Dutch spirits operated into the inward parts of [my] tongue, not like those who reject inward things, for they indeed do not care for inward things, but nevertheless they do not reject [them], no. 3974.

Dispute (Lis), [I:433]
See *Quarrel (Rixa)*.

Letter (Litera). [I:434]

That the angels are not aware of the literal meaning of the Word, but of the inward or spiritual [meaning], II Vol. no. 927 [56a]. Those who possess a nature-bound soul do not perceive the inward meaning of the Word, however those who possess a spiritual, heavenly soul, do not perceive the meaning of the letter, IV Vol. p. 52 [385a], see also *Word (Verbum)*.

That the inward level of meaning of the Word enlivened by the Lord was seen by some [angels], who were struck with amazement: then at the same time by others the literal meaning [was seen], in which there was nothing of life, no. 335.

Place (Locus). [I:435]

That the distance of a place has no effect in the other life, but that there is a presence of spirits although they are thousands of miles away, which was shown, no. 162.

When I was in a state of calm peace, spirits thought that I had been transferred into another place, although it was not a transfer of location, but it was a different situation, no. 221. The altitude and depth of a place in the other life also stem from fantasy, which was shown; and that in this [position] there is an illusion of the senses, no. 354. Spirits and angels are known from [their] situation in the Grand Human Being, but the evil are outside the Grand Human Being, yet in their own situation depending on [their] fantasies. All hold that situation, however a person turns, nos. 636, 637.

That spirits of another planet are as it were present, so that distance counts for nothing, not for outer vision, still less for inner vision, no. 1513. About the illusion arising from the idea of the distance to places, in the other life, no. 1532, see *Planet (Tellus)*. Inward qualities are proportionate to outward ones just as if they were distances, no. 1593, see *Inward (Interior)*. Situations, distances and altitudes, what they are in the other life, and that they also can be induced by fantasies, nos. 1699 to 1703, see *Person (Homo)*. Spirits are allotted their place according to their attitude and state of mind, and indeed relative to the human body, which location is permanent wherever a person turns. Also that tens of thousands can appear in almost one place almost one after another, also some at the same time, when nevertheless not one is there. And that in a moment they can appear near who had been far away. A spirit or angel is not one whit out of the location, which corresponds to his character and state of mind, nos. 1985, 1986. Depending on their feelings, [spirits] are allotted a place in the grand human being, no. 2227. To spirits and angels there isn't place and space but they are present in a moment even though [they come] from the end of the universe, even very near at the head, at the back. Nor to sight is there space, except through things lying between, no. 2229. People are together in one place means nothing, but one of them may be in heaven, the other in hell, which is evident from the location of spirits as to their character in the Grand Human Being, no. 2319. Wonderful phenomena that exist in the other life, that those who are very far away on this planet, also [who] are on other planets, are present in a moment, as for example at the head, the ear, to the touch, in the body for in the other life there is no distance. Then that they hold a constant location in the grand human being depending on the faculties they have been given, above the head in the plane of the members of the body, below according to the Lord's arrangement. There are those who change place, they are carried into a higher one who aspired to higher things, those who hang on the back who had desired to command; but such changes arise from various changes of their states, just as vapors of the stomach that rise up into the head; but they are driven back to their own place. Altitudes, too, and changes of places as to distances are illusions, and also are roused by fantasies. Sometimes very many appear in one place so that it can be imagined that one is within another, which is an illusion, nos. 2332 to 2338.

[continuation p. 105 s.v.] **Place (Locus)**.

There are [spirits] who change place in the other life, just as in the body there are foreign elements that rise up into the head but are cast down in a healthy body. The rest keep a constant location relative to my body, nearer and more remote, thus also around others [there are] similar [spirits], however many they are. Some doubted about this truth, wanting to explore the reasons, to whom it was said that one should believe experience, otherwise it would be as if one wanted to call into doubt those things which they perceive with the senses in the threefold kingdom, and the atmospheres, if from causes he wants to reason whether it is so, nos. 2357 to 2360. I said that it is an appearance and an illusion that spirits are so close by me, they touch me both inside and outside, although they are thousands of miles away, but still it must be believed that it is so and not be doubted because they do not know the reason, nos. 2544, 2545, 2546 see *Knowledge (Scientia)*. Spirits after death are more or less wandering, for depending on the fantasies of their bodily elements they change states, thus places, but afterwards they are accepted into the greatest human being and so receive a stable location, which does not change

except in accord with the status of their reformation, no. 2547. It was observed, as soon as someone is thought about, that the person is present, otherwise the person is absent, no. 2590. Just like spirits, people on earth also have a place in the grand human being, although they are together on earth in one place, no. 2651. All are assigned their situation in the other life according to their natures and characters so not the least thing is lacking; and that the gyrating motions of spiritual and heavenly things are incomprehensible; but that certain according to [their] changes of state and fantasies are wandering [spirits], like certain [elements] in the body, waters [of the earth] and atmospheres, no. 2810. When spirits from the earth of the lower ones are raised up into the world of spirits, then some are carried in front of the body, some close to the back, some within the body, some between the loins, [in] the best case if [they are lifted up] around the middle of the head into a spiral; and this appears in this way wherever the places are, even if they are thousands of miles away. They arrange themselves according to their location in the grand human being. They are also thrust down by various ways, but by others than those by which they had emerged, nos. 2846, 2847. Certain spirits who thought that they who were present with me were also here, but I replied that those who are thousand miles away also appear near, whether I am here or in another kingdom, no. 2887. A certain one who returned in an instant from the end of the universe, from which it is clear that the distance of a place is a fantasy, no. 3140. I spoke with spirits in the left foot, who although they were there, I said that they nevertheless were far from me, no. 3202. Distance of place is fantasy, was shown, that those who had withdrawn far from me read what I had had written, being orally present with me, better than I myself, no. 3204. Spirits of a certain earth in the starry heaven, gathered themselves together beneath the earth and returned in a moment, to whom it was said that they had not been further away than that they are there in a moment, no. 3286, see *Star (Stella)*. When the antediluvian [spirits] worked from the middle rock, a sound was heard like very many drills were at work, then good spirits were seen being removed and the arrangement of the grand man [in the world of spirits] to be changed as to its location, no. 3367. About a spirit who by fantasies attracted the most remote persons in my mental images and was changing the aura of the grand human being in my case, for he was entering into the mental images of good spirits by means of fantasies so that they were appearing in another place, on the other side, in different quarters, saying that they cannot not speak as before. When he raised up persons, he at once entered into their mental images, and thus by means of fantasies he removed them from his own location, and they could not resist, therefore they complained: he even raised up Gehenna in this way, so that its whisper was heard near my left ear. Locations and quarters continued, having been changed only in my case, but the locations of the faithful and of the grand human being never can be changed to eternity. Belled spirits came, and a denser east wind, but they were not able to disperse them. He also attracted them by fantasies, nos. 3400, 3401, 3405, 3413, 3414, see *Fantasy (Phantasia)* and *Mental image (Idea)*.

A person reasons from [bodily] pleasures concerning heavenly joy, from the [bodily] senses concerning every spiritual matter, from time about eternity, from elements of space about the Infinite, when nevertheless in the other life there is no such notion, just as there is not one of time, for those who have lived thousands of years do not know whether they have lived a minute and those who are thousands of miles away, even on other planets, are present in a moment, so that they do not know what time, and what space is. Those who have reasoned from time with respect to eternity, and from space with respect to the infinite Divine, were led off outside the ends of the universe, so that they were in a space unknown to themselves, and there they saw people like statues, who were called boundaries, about whom, many things, nos. 3476 to 3484, see *Eternity (Aeternum)*. Spirits, when they believed they were far away, speaking with others were all at once present in their proper place, they were amazed, no. 3557. I spoke with antediluvians in the depth, entirely as if they were present, for the distance of a place is nothing, no. 3580, see *Church (Ecclesia)*. I noticed that around whatever I read and heard I had formed a mental image of a place, and when I crossed into another room and thought [about it], that suddenly the spirits had as it were fled away, not knowing where I was. The reason was that their

mental image is not defined except in places, and in those things which are in a place, and also that it is similarly defined in other things which are material, nos. 3605, 3610, see *Bodily (Corporea)*.

I spoke with spirits about distances and places in the other life, that they are the mental imagery of higher knowledge, which have no distance, which bring about that they appear so near; for they change places depending on the fantasies and mental images, and they are carried [there]; when their place is constant, it is an appearance, but when they are changed by fantasies, it is an illusion, no. 3644. Spirits spoke on high and at the same time were speaking to Gehenna. I was told that they think they are on high when nevertheless they are near Gehenna, about whom, no. 3744, see *Gehenna (Gehenna)*. Changes of places are changes of societies, thus they are individual progressions from one [one] apparent place to [another] place. From this it follows that every mental image and fantasy is a change of societies, so that it flows in through the change of societies. Changes of society are therefore beyond number, for they flow into mental images according to an order established by the Lord, nos. 3941 to 3943. The location of those who relate to the ear is different than the location of the rest, for they are higher up to the right. When I put my head on the pillow in bed, they were below, which they complained about, no. 3957, see *Ear (Auris)*. Distances are fantasies, and that they are mental images, about which, where the mental image of the spirit is, there the spirit appears, for he cannot be separated from his mental image, which is his life; since distance is nothing in the world of spirits, it is less than nothing in the very inward regions, and still less than nothing in that innermost, and entirely nothing with the Lord, wherefore He is omnipresent and sees and arranges the very least things, no. 4017, see *Lord (Dominus)*. I was instructed that spirits and angels are not so much in company together in one place, as it appeared, but in their own functions, and they still appear in company together, no. 4061. And wherever they are, and when they are engaged in uses, that [their] energies from these flow into joint efforts, but still they can be associated with others then according to uses, no. 4062. When their haughty pride was taken away from the most deceitful above the head, then they fell upon my head and weighed it down like a weight pressing on it, so much so that unless [they had fallen] onto [my] head, they would have been plunged into the depth; from this it is clear that they are in the deep, and only [their] arrogant spirit makes them seem to themselves to be on high, nos. 4068, 4069, see *Church (Ecclesia)*. The deceitful in the most deceitful, although they appear high overhead still are deep in hell beneath the buttocks; they who are in the deep also admit that they are with them, for when their arrogance is taken away from them, they are immediately in the deep, because place for them is a fantasy: likewise those who are in Gehenna and in the abode of the dragons, they sometimes appear in other places, but still they are there, no. 4086. I experienced how spirits journeyed from one place to another around the members of the body, no. 4180. The distance of societies observed by their greater and lesser perceptible absence, no. 4190. Those who in the church become idolaters, that they have little of life remaining. They become sphincters of the anus, nos. 4281, 4282. Place is a change of state, no. 4403.

Speak, Speech (*Loqui, Loquela*).

[I:436

About visions and conversations with spirits, in general, and that I have been admitted into the world of spirits and have spoken with many, I Vol. no. 475 [3a]. Conversations of spirits and angels with people on earth took place of old, and that there were many methods of revelation, but that afterwards heaven was closed to mankind, II Vol. no. 181 [42a]. Strange things happen in connection with the speaking of spirits, many [speak] at the same time, as many, and as one person, at once one takes over after another, in another place, in the same [place], II Vol. no. 514 [50a]. The spirits did not understand what they spoke through the prophets, II Vol. no. 1133 [60a]. The speaking of spirits with me was heard as distinctly and as openly as issuing from a person on earth, II Vol. no. 1654, 1685 [78a, 83a]. The speech of spirits is rhythmic, falling into a unity, III Vol. no. 23 [102a]. They spoke with me from on high through intermediate spirits, III Vol. no. 356 [114a]. The essences of things, in which there is a life, thus

the inward meanings are poured in by the Lord, from this come the words of speech; therefore words are not understood by angels but the things themselves. Otherwise by a human being, III Vol. no. 678 [119a], which was made evident to me from praying the Lord's prayer, into whose words those things which are inward and very inward flowed in, with variety, III Vol. no. 681 [122a]. The sound of speech with spirits is similar to speech with a person on earth, it flowed in as it were through the ear, III Vol. nos. 679, 680 [120a, 121a]. Natural data with people on earth are spiritual with good spirits and angels, that such is the interaction, III Vol. no. 87 [105a]. Angelic speech was heard and grasped in a dream, but not in wakefulness, because it was inexpressible, *WE* 4793 [151a]. When good spirits speak, they skillfully bring forth words which contain many things in agreement with the matter, III Vol. no. 4737 [287a]. The speech of spirits with a person on earth, what it is like, and various details, it is not through the ear, III Vol. [no.] 6966 [341a].

[continuation p. 29 s.v.] **Speak, Speech** (*Loqui, Loquela*).

As it were the hooves of horses, whinnies, hammers speak, III Vol. no. 7535 [361a]. When the spirits of the Lord speak, many [more] things are contained in an idea than that which falls, or which can fall, into words; as here and there in the Word of the Lord, III Vol. no. 7705 [369a], IV Vol. p. 33 [376a].

About speech and association with spirits - several facts, no. 10. Spirits gladly speak with people, provided the person does not ponder about their nature. They become indignant if spirits coming from elsewhere speak with the person. One spirit is not aware of the presence of another. When they are not being spoken with, spirits do not know otherwise than that they are the people [they are with], no. 18. Spirits were led by me to speak in such a way that they did not know otherwise than that they were speaking from themselves, no. 23. Differences of speech revealed who they were, and where, no. 30. In how many different ways spirits flow through feelings and thoughts into a person, from feeling into thought, and the other way around: it is different when they are speaking with people, nos. [64], 65. I could tell spirits apart by [their] speech, no. 73. Spirits were aroused to speaking by my looking at them by an inward gaze, no. 74. The spirits with me could tell that they were not people on earth, and this by our speaking to each other, and by our separation. which I sometimes experienced quite keenly, no. 80. How spirits raise up mental images out of a person's memory, which fall into words of speech, no. 85. Spirits speak as hastily [as possible], and sometimes more quickly than people on earth, and in fact, with the usual rhythms, no. 85. About choirs of spirits and angels, and their harmonies, unity, forms, whirling and back and forth movements in speaking and acting, which image the beauty of things heavenly and spiritual, no. 86. <How spirits raise up mental images out of a person's memory, which fall into words of speech, no. 85.> That there are simple spirits who speak and think hardly anything of themselves, but from others: such being their nature, no. 77. What the speech of spirits with me is like, nos. 118, 119. The speech of the heavenly beings among themselves is incomprehensible; it contains more within it in an instant than can be unfolded on many pages, no. 141. The speech of spirits with people on earth is in their own vernacular, or in other languages which the person is practiced in, not in their own, which they do not know at all. They prefer familiar and clear words that obviously follow from their mental images of thought and fall into words, and they are not heard by anyone but the person being spoken with, even in the midst of company, no. 142. The speech of the angels is not expressible. It must be compared to inward forms, which are beyond our grasp, no. 155, see *Form (Forma)*. When spirits were permitted to disagree and reason, my understanding was darkened, nos. 157, 158, see *Agreement (Consensus)*. There are societies of spirits that speak as a one, and also as many, and there are those who are mediums of others through whom they speak: and they are distinguished by their varieties of [their] speech, no. 187. They talk together among themselves, nos. 185, ff. In the other life is not allowed to pretend, to speak one thing, to think another: those who are deceitful and have this present in their nature are removed, no. 191. When they are held in bonds, they speak truths as it were from themselves, and also [said] by others, and also as it were unaware [of it], no. 193.

That Speech is much fuller in different ways with spirits than with people on earth, nos. 227ff. Spirits are raised up toward the inward [heavens] and there speak through others, no. 265. An experience that visually demonstrated that a spirit did not speak from himself, but he turned himself as it were to that one, and in this way from an inflow visually seen spoke what he did not know, no. 315. About winged speech, that it may produce a grasp of whatever is from the Lord, no. 412. Some preach just as in the life the body, with similar passion, before souls; in the lower earth, no. 424. There was speech when I was asleep, when I was awake, it was inexpressible, no. 449, that whatever happens is taken, and a mental image is attached to it, no. 450. About some gentiles who have a clicking speech, before they have been reformed, no. 453, see *Gentiles (Gentes)*. Spirits through mental images alone can express more things in a moment than a person could utter all day: they talk among themselves, no. 481. Spirits test others who arrive to find out what they are like, through conversation, following the flow of his thoughts, observing agreements and disagreements, which are evident, but still they are greatly mistaken, no. 482. Choirs are celebrating the Lord, in general by visual portrayals, by visual portrayals with mental imagery, and by mental imagery like purer speech, no. 492. There are choirs that constitute the province of the trachea and serve speech, no. 495, see *Form (Forma)*. The speech of the inhabitants of Jupiter is not one of words, but rather of imagery, just as speech without words. Such, therefore, [was the speech] of the spirits, which was understood by me: for in the life the body their face speaks a great deal. They also have a speech of thought, no. 517½. It was shown how the Jovians speak by changes of facial expression, and also by changes of the series of the muscles around the lips, and thus they are able to know what they think, for they cannot pretend, no. 529. Therefore they let their faces go freely, and they protrude around the lips, which was seen, no. 530, see *Jovians (Joviales)*. The people of the most ancient Church were not unlike the inhabitants of Jupiter, in this, that they had more of imagery and thought than of speech; when they became corrupt, and superficial, they had more of speech, no. 539. The mental images of the Jovians are mental images of the inward imagination, not so much of the bodily senses which have been formed into words, which they indeed have but rarely express by these, no. 540. Among the inhabitants of Jupiter it is not permitted a person on earth to speak with a spirit, only [to say] this, that he will do so no more, to reply more is not allowed, nor is it permitted to say anything that the spirit said, nos. 543, 544, see *Jovians (Jovians)*. The Jovians do not care for [their] body, they do not call the face [their] body, because they speak and produce [their] thoughts through it: how they consider the face speaking not [as] the body, shown, no. 547. The Jovians are much wiser than our spirits, saying that because they speak much they think little and thus little grasp what heavenly goodness is, no. 551. Certain evil spirits coming to the inhabitants of Jupiter, arrive like flying fire toward the front parts [of a person] and also to the back parts, and from there they speak toward the higher parts, [their] speech is rough as it were forked, no. 570. The facial speech of the Jovians brings with it that they know their thoughts, and also affections, just as when many things are presented pictured; and that their more inward life is present in the speech: thus that they are not able to dissemble, no. 574:1. Good spirits are distinguished from the evil by [their] warmth, by the gentleness of [their] acting, and the gentleness of [their] speaking and also by the harmonies in their circles, for which they are known with fine appreciation, experience, no. 578. It was granted me to speak with spirits of Jupiter through as it were speaking mental images, in this way they understood still better when I intimated what I was thinking, n. 584½. There are spirits who solely love to speak, and are scarcely carried by any other desire, which desires are the mediums of various [spirits]. There are kinds and species of them, some want to be called intelligences and think they can do all things, and from themselves, to whom it is not reckoned as a fault, no. 598. The most deceitful are kept in Gehenna, they are rarely sent out. Those sent out are reined in by other spirits, also by this that they are compelled to speak, which they are reluctant to do because they desire to lay snares in secret, no. 639. Those who were assigned to the province of the mouth, that they are ones who are talking, and when they are perfected they are moved by a desire to talk only on account of use, no. 669. By an angelic choir speaking I was instructed that a

continuous symbolic display passes away, thus its pleasure, when it was divided up and the symbolic display came down into words, no. 678. The speech of angels was perceived as a gentle wave-like motion, but was not understood. It involves countless things, which must be expressed with many [words] of speech, and can never be expressed, no. 894. The angels understand a person's thoughts better when the person is not paying attention to the words which he is speaking, and the written text which he is reading, because his memory's personal matters hinder [understanding]; thus they understand best from little children, who are praying, and reading the Word of the Lord: an experience, no. 895. An angel enumerating only the kinds of happiness of the heaven of inward spirits, to the number of about 500, and this within 5 to 6 minutes. From this it can be evident how immeasurably many species and individual types of species there are, and also how numberless are the things that can be told by angels within one minute, and how great their intelligence is, nos. 906, 907. About those who examine, get [spirits] to speak, and from [their] speech judge mistakenly, nos. 921 to 926, see *Urine (Urina)*. This speaking of those in the pulpit at the left is like the waves of the sea, no. 942, see *Revenge (Vindicta)*.

People's communication with spirits takes place by speech and also by mental imagery, as well as by portrayals of the imagination, no. 987, see *Idea (Idea)*.

Those who constitute the kidneys apply themselves to left side below the elbow. [Their] speech is harsh, cracked, nos. 999, 999½, see *Kidneys (Renes)*. Those who scorn and cast aspersions on what is pious, heavenly and spiritual, are forced to speak faster than to think, by pulling [their] speech from [their] thinking until the thinking is forced to follow, which happens with great pain until [the spirit] becomes accustomed to it, nos. 1012 to 1014½. People on earth who show their thoughts to others only by speaking cannot understand how it is with the speech of spirits; how that speech takes place the uneducated can see better than the learned, nos. 1050, 1052, see *Mental image (Idea)*. I was conducted into the state of the dying, so that I might know how they are raised up from the dead. At length there were angels speaking with me with heavenly language which is without any sound, then as it were speaking words; they do also begin [to speak] with souls in this way [after their death], no. 1105. The language of the heavenly angels, [when they are speaking] from heaven through spirits, is gently flowing, with nothing harsh and loud. When spirits are speaking from heaven and at the same time from themselves, the discrepancy is heard from something bumpy, not so fluid, and from other indications, nos. [1108,] 1109. There is another speech more of imagery or of thought than of the mouth; and they who have the speech of thought think more in a moment than they who have a speech of the mouth, so that the one is hardly understood by others. Speech of thought appears like a murmur, not intelligible to those who have speech of the mouth. There are those who have both kinds of speech, but it is known at once when they disagree, therefore those who think evil and speak what is good are ejected like foam; it is preferable for an evil [spirit] to speak evil when he thinks evil, than that he may [inwardly] so disagree, nos. 1123, 1124, 1124½²⁸³. About spirits who work with a fourfold sound and speak with a beat like the sound of a threshing floor, and constitute the province of the brain's spiritual chyle and lymph, no. 1127 to 1137, see *Pulling (Attractio)*. Angels' talking was heard, which was flowing like water, and there were uninterrupted mental images, like streams, following, allowing only flowing words. Then the speech of spirits was heard so that a difference was noticed. Then overcome with shame about their own speech they refrained from it. It was better when they were helped by angels, nos. 1146, 1147²⁸⁴, 1148. About spirits who speak quietly into the ear, no. 1149, see *Pretense (Simulatio)*. Those who do not acknowledge or allow inward [truths], the action of their speech goes on through linear back-and-forth motions, yet flowing, by which is symbolized that they not only bring the person to speaking but also to answering so that they control the whole person leaving the universal rule to the Lord, besides considering the person as a servile machine, n. 1183½. A certain Rabbi from Jerusalem near Gehenna, like clouds with stars at the left, coming toward [my] left ear, speaking with me but as if within himself, nos. 1195, ff., See *Jew*

²⁸³ ms. 1124½.

²⁸⁴ ms. 1147½.

(Judaeus). There was disarray in the world of spirits, like a mental image of the last judgment. First there was a murmur of many all talking and thinking in diverse ways, and the one not knowing what the other [was saying and thinking]. This was around the head, like waters making a sound, nos. 1316, 1317, see *Harmony (Harmonia)*. Spirits think they are endowed with lips and speak with the lips, but it was shown that this is not so. Consequently the term “lips” in the Word symbolizes mental imagery and thoughts, no. 1342²⁸⁵. I could not speak with spirits of Mercury with words, which they did not want to hear, but with a kind of active thought a quality of thought natural to them, no. 1454½, see *Mercury (Mercurius)*. They spoke together like a great wave, in such a way that it undulated through the teeth and [down to] the ground no. 1455, see *Mercury (Mercurius)*. About the heavenly [angels], how they form their mental images, as for example about the understanding, the will, and action, that is, from affection or the life of love, not letting anything from the speech of words, nos. 1470 to 1480, see *Love (Amor)*. Spirits are indignant when it is said that they are not the only ones who speak, that they are not the only ones was shown to them by experience, no. 1484. The spirits of Saturn know no other language than through the face, especially the eyes, no. 1524. The inhabitants of Mars draw acquaintance from the facial expression, especially from the eyes, and also from the kind of speaking with those with whom they can be associated, but the speech is not made up of articulated sound, but is inward, which passes through the Eustachian tube into the ear, which is richer, from experience, no. 1541. The heavenly spirits' speech with me was gentle, like the heart's pulse, no. 1556. My thought is silent speech, no. 1558. How those, who relate to the little skin glands, examine the thoughts and character of others by [their] speech, nos. 1569 to 1572, see *Curiosity (Curiositas)*. The flow of the conversation of angelic spirits was gentle, but from the gentleness I was not able to conclude what their qualities were, no. 1621. I was not able to speak with heavenly [angels] because they do not allow words containing harshness, and so not consonants, unless they took away the too hard sounding parts, no. 1645, see *Words, Expressions (Vox)*. A certain spirit of Jupiter at the left side speaking, with lips pressed together, as they customarily do, even being somewhat fearsome, saying that he comes in this way on his own planet when angels are going to come, saying that I should receive them properly, as a consequence he had been sent ahead. Angels then came speaking with me by mental images, which spread from the lips over the face, about this speaking you may see. After this, they spoke by means of mental images less distinguished, like panoramic ones, yet understood, although without words, which speech spread from the eyes into the face, saying that they speak thus with the better ones of their own planet. Then they spoke by ideas even more uninterrupted, which were not moving the face but the brain, yet understandable, finally by mental images of speaking still more uninterrupted not understood by me, but by angels, as it was said to me by an angel, which speaking was felt like a rare aura: the [types of] speech have the character of atmospheres. A spirit interjecting a remark at my side warned from time to time that I should not annoy them, it was replied that spirits bring on things like that. When at [my] side the spirit didn't understand the angels, but having moved to [my] left ear he said that he understood. Then he spoke differently than before. The same was the case with John the Baptist, and with the spirit sent ahead: that he inspired fear, scolded, interjected remarks, warned, that they should be more kind, besides many things that he did not understand before. Then having been informed he knew, and such is the case on every planet and in the whole heaven, nos. 1648 to 1656. Different spirits of Jupiter spoke with me, as is their custom, through my lips. They also spoke through the gums of the teeth, so that the teeth came close to hurting, saying that spirits before they become angels speak in this way with their own people. From this it was evident that the speech entered into the ear through the Eustachian tube: I said that speech so refined as that of angelic [spirits], was that of thought, and also was familiar to spirits of our earth, with the difference that it did not flow into the face. But because they spoke about the Lord, they are angelic spirits and they constitute the heaven of spirits, not the world of spirits. It was said that angels speak along a route from within toward the lips, and from within the left eye; but angelic spirits from without, nos. 1657 to 1661. A certain rebuking spirit of a satellite of Jupiter applying himself to the top of my head continually and promptly brought forth those

285 ms. 1343.

matters, which I had thought. A certain one applying himself to the back of [my] head spoke from there in a wavy intonation, nos. 1675, 1682, see *Jovians (Joviales)*. There are spirits through whom other spirits speak, and they hardly know other than to utter those things which others bring in; they are those who in life babbled much and hardly thought about them because they did not understand, nos. 1721 to 1726, see *Lungs (Pleura)*. There are spirits who do not speak with sound, serving by bringing down the mental imagery of inward things, and they relate to the pia meninx and the membranes over the little bundles of fibers of the brain, nos. 1727 to 1734, see *Pia Mater (Mater Pia)*.

That there are evil spirits who bring on [in people] both thoughts, that is to say, its speech, and a response, as well as the life of their own desire at the same time, so that they control and lead [them] astray, no. 1795. Spirits who were introduced into an angelic field at once spoke more fluidly and intelligently; an experience, nos. 1840, 1841, see *Aura (Sphaera)*. Spirits speak among themselves but no differently than [their] natures are, no. 1876. Spirits are recognized from their speaking, as are people on earth, wherefore there are innumerable varieties. There are forms of speech of sound from mental images: there are forms of speech not of sound, like those of demons, who tacitly bend a person's thoughts around, of evil through desires, of good through feelings: there is also a flowing speech behaving like a pulse; inner language also exists without a flow, [it was] not perceptible to me, nos. 1888, 1889. Angelic language is incomprehensible, shown, no. 1894, see *Mental image (Idea)*. Angelic mental images are ineffable and how they see a person's mental images, nos. 1917 to 1927, see *Mental image (Idea)*. It is possible to hear and tell from the speech of spirits in what state of sleep or wakefulness they are, and also whether it is one of deceit, and what kind of deceit and malice it is without examination. Deceit is even perceived although they speak through another as a medium, experience. In their least [actions] the kind of deceit and malice is evident because the details are their images, nos. 2046 to 2048. From much experience [I have been enabled to learn] that spirits, and so earthlings, cannot think and speak other than what is pleasing to the Lord and He permits, which was clearly shown to spirits, and although they know that they speak through others, still they do not believe because they want to be able [to do] each and all things of themselves; for when reflection is not given them, they suppose it is from themselves, but given reflection, they openly know it. When reflection was given to spirits, it was revealed whoever was the medium of thinking and speaking from others and who thought through another, also they were revealed as being the mediums of others and so on; so that there is a certain series and chain of many for one mental image and word, just as of muscles for one action: a person cannot believe this but yet it is true. Therefore if the Lord did not control all and the very least things there would be a confused chaos and nothingness, nos. 2099 to 2101. Spirits, wherever born, and who [died] ages ago, have spoken with me in my Language, as if it were their mother tongue. From this it is clear that the Speech of spirits is universal, (and indeed from the mental images which fall into a person's memory, they produce words suiting their mental images), and clear that the speech of angelic spirits is the mother of the speech of lower spirits through mental imagery. So the Speech of still more inward angels is incomprehensible, and their least mental image contains almost countless things. From this it is clear that the Lord Alone is speech, and the Word. Spirits converse among themselves and indeed through the very first mental images of words, just as when a person thinks. An experience. That an angelic mental image embraces countless particular elements can be plain from a person's simple mental images, as for example what "heaven," "earth," "hunger," "thirst," and so on are. From this it is clear what a mental image belonging to the body is like in which there is nothing spiritual, nos. 2137 to 2144. There is simultaneous Speech of many, and someone imagines that he alone is speaking, [my] experience that I spoke in this way, no. 2146 see *Society (Societas)*. The speech of heavenly [spirits] was heard so sweet and flowing as the mildest atmospheres, and also rapid and sure, and this because there was nothing in the speech disagreeing with [their] thought. With whom there is the faith of love, there is such sweetness, nos. 2172, 2173. From one word of speech the quality of a spirit can be recognized, nos. 2181 to 2184, see *Idea (Idea)*. Angels speak with people on earth by spirits; when without spirits, it is as if it were a spiritual breeze, not intelligible except through a kind of feeling, no. 2210. Angelic mental

imagery and portrayals are to the mental imagery of an earthly human like the forms and connections of the internal organs are to the outer form of man. Also this shows how incomprehensible they are, and also how crude, nos. 2211 to 2220, see *Angel (Angelus)*. Spirits understand through only similar portrayals of visual things without words more fully, with which alone I spoke with them. Certain understood better through only subtle thoughts, or through affections without words, than through words, no. 2251.

[continuation p. 999 s.v.]. **Speak (Loqui)**.

That spirits speak among themselves through mental images, which are the meaning of words, but that with me they fall into the words of my vernacular, the spirits supposing that they speak by words. But it was shown that that this is a fallacy, from those who spoke with me who lived several thousand years ago, and also who were in lands far away, and who were little children, nos. 2308, 2309. It was observed by a spirit that he was the subject of many who did not know what was going on with me, nos. 2315 to 2318, see *Heaven (Coelum)*. One who is outside of the group does not hear what is being spoken, one who is within the society does; one who is within hears, [depending on] whether he is nearer or further away, no. 2341. There are convictions and feelings that rule minds. The mind is not moved by conviction and speech alone but when there are feelings and desires at the same time, through which alone certain [spirits] spoke with me without a voice, no. 2371. Certain spirits do not think and speak from themselves but play the part of others whom they portray. They are those who continually present themselves as others thinking and speaking in this way. They are troublesome, sometimes deceitful, no. 2408. I observed that the reason that one spirit speaks now here, now another in another place, is that they speak who are affected, besides also that they speak through others, no. 2419. I spoke with spirits through only portrayals, which appeared to them as if they saw them live, nos. 2440, 2441, see *Portrayal (Repraesentatio)*. The very inward cannot, much less the innermost parts of the Word, be understood by a person. This can be inferred from angelic speech, which is incomprehensible, nos. 2462, 2463, see *Inward (Interiora)*. Ordinary thought is from images that flow into speech, but inward thought rules those mental images. It is comparable to intentions and motives; those who are in this realm inspire those who speak, with images and feelings, no. 2526, see *Thought (Cogitatio)*. How unfathomable the mental images of the inward heaven are, and still more of the very inward one, can be clear from the nervous tissues, nos. 2561, 2562, see *Tissue (Fibra)*. The states of the angels' happiness are unlimited, inexpressible and most unknown to mankind; and also their Speech is ineffable, nos. 2585 to 2588, see *Happiness (Felicitas)*. About the Speech of good inward spirits: I did not understand it except faintly in a mental image; and it has been depicted by bright clouds in sky blue, nos. 2632, 2633, see *Mental image (Idea)*. Those who are the kind that they do not pay attention to the meaning of a matter but only hearing, and not caring at all how it concerns them. They speak with a regurgitation of voice, at the outer auricle, more or less sticking to it; so they occupy this province, no. 2667.

About the speech and mental images of angelic spirits, and also of angels, what it is like, many things, nos. 2696 to 2698, see *Mental image (Idea)*. When I was asleep, certain spirits spoke from me as if it were I, leading others almost to believe that it was I; but they were instructed, and those who had spoken were harshly punished, nos. 2740 to 2750, see *Magic (Magia)*. Spirits can speak with others from both memories of an earthly human being, as if it were the person, without the person knowing it, is clear from spirits who spoke from my [memories] unaware to me when I slept, no. 2752. About the speech of inward spirits, that they are mental images embracing many things at the same time, like those of a person, when he thinks in a moment what cannot be expressed by many [words]; I have even spoken with inward spirits by such mental images, but it was not permitted for long, no. 2758. The speech of angelic spirits was perceived in a pleasant silence, no. 2797. Thought and will flow in through spirits, but speech does not do so from there, because it follows according to order, experience: however there are spirits who are dedicated to the organs of speech, only their endeavor flows in, nos. 2799, 2800. Angelic speech was heard but not understood. It was perceived like a river, which was full of an abundance of imagery. I was told that the spirits' speaking was something general, in which the

angelic discourse was contained; for all and the least things that are in man and in nature have their own generals and universals, which are unnoticed by man, spoken of, nos. 2806, 2807. There are kinds of speech with spirits, namely a speech with clear inflow into the organs of speech, especially of the tongue. There is also speaking by thought, that is to say thought speaking. There is also a speech that is a kind of breathing out of thought, by which I have spoken with them who are high overhead, and which is familiar to them, nos. 2866, 2869. Through [my] gazes spirits were moved to speaking and acting, and by a searching look spirits took [things] out of my memory, that they spoke, and now and then that they thought, nos. 2914 to 2916, see *Looking (Intuitio)*. In the life of the body they think in one way, speak in another, both with the mouth and with the face, in letters, writings, even those witnessing; in the other life, however, thought speaks, and the inward person, disagreement [of the thought] from the speech is at once immediately perceived clearly, this shows what they are like in the other life who have been such, much experience, no. 2937. Spirits converse among themselves, and the good instruct others about things in heaven, just as on earth, I have heard, no. 2952. Spirits speak one from another, was shown, and there is an uninterrupted mediation and continuous inflow as regards thinking and speaking, from the Lord, no. 2966. When spirits speak through another they pour into him their own desire and conviction, therefore he does not know otherwise than that speaks from himself, [and] because he speaks from desire and conviction, he supposes [he does] this freely. If this does not happen then he indeed speaks, but he knows it is not from himself. It was shown and to others that they did not speak from themselves; they imagine nevertheless that they spoke from themselves. Spirits do not tolerate this being said. Then they do not consider themselves to be free, even though if they did not know they would maintain the same thing, nos. 2969 to 2971. I was shown those who strive for elegance of style, and so of speech, that they continually reflect on praise for themselves, and that this kind of style is entirely scorned among inward people, and accomplishes nothing whatever. It is otherwise when the subject shapes the style or the speech, no. 2993. I was spoken to out of heaven by means of a waving motion, thus by many together, no. 2999. A speech in mental imagery of evil spirits, tied to whatever object, inexpressible, no. 3015, see *Idea (Idea)*. Speech from heaven fell into inward good spirits, portrayed by a woman walking with [her] husband, neatly clothed with a bodice, whose back only appeared, no. 3017. Spirits spoke from me when I was almost asleep, which I perceived, but in the speech there was a state of sleep not of wakefulness, therefore it was ineffective, no. 3018. Spirits of Jupiter spoke with me through inward ideas, which I was granted to understand; and angelic spirits of Jupiter communicated through still more imperceptible thought among themselves, nos. 3045, 3046, see *Idea (Idea)*.

That the speech of words is mankind's, not spirits'. The speech of spirits is communicative thought speaking, and it is observant of the thought of the other, perceiving their thoughts, and it is thus a communication of ideas comprehending many things at the same time, which hardly can be expressed by words; they are therefore the mental images of words for every word has a mental image of great extension. Spirits do not know without any reflection, because it is familiar to them, that they speak among themselves in this way. The spirit of earthly humans also has such speech, but the reason they do not know this is because they do not know they have a spirit, so because they are immersed in worldly and bodily concerns. It appeared to me that the speech of spirits is as it were the faculty of speaking through words, nos. 3050, 3051. Angelic speech functions likewise but on a higher level, embracing many things in the least parts of an idea of spirits. It can be understood as a general both of thought and of feeling: one who is in the body cannot engage in the angelic speech. I understood angelic speech from thought of a certain use in which many things were involved which I did not understand, but only the angels; but for some other use I was dissuaded by spirits, who from their nature resisted because [it was] from heaven, neither do the spirits know the use, but in afterthought they usually much support it, nos. 3052, 3053. Spirits from Jupiter spoke with their own, drawing back a little, by means of inward mental images of thoughts not understood by spirits of this earth, no. 3055. How difficult it is for a person to be

withdrawn from that fantasy that he imagines that no one can speak with spirits, example, nos. 3057, 3058, 3059, see *Spirit (Spiritus)*. Choirs are such that all speak together, have the same mental image and the same displays, so many act as one person, no. 3071. It has sometimes been granted [me] to lead others, who then entirely do not know otherwise than that they thought and spoke from themselves, no. 3073. Spirits often spoke among themselves and took counsel separately and as it were read from my memory when I was unaware. Yet they complained that they were held in mental imagery of thoughts, which were within me: I told them that case is the same in the world where there are many, and where there is a large gathering, that the speech of one holds many and sometimes all in the idea of his speech, that this is even more the case in the other life where the mental images are richer and more communicable, nos. 3081, 3082. A certain [spirit] known to me in the life the body having acquired a very subtle thought from keeping to himself was able to speak with good inward spirits, not in his own person, but that of someone else, no. 3088, see *Idea (Idea)*. Those who are just above the head speak as it were with a forked tongue, they pertain to the saliva of the mouth, they serve in instructing others, no. 3096. The speech of spirits among themselves is one of thought, embracing very many things at the same time, which are in the mental images of thoughts, but spirits without reflecting do not know that they are engaged in such speech; when yet if they were engaged in such speech when they were [with] people on earth, the person's brain would at once be pulled apart. Spirits are in a so much more perfect state than people on earth, as sight is to hearing; and in order that they may be in this state they are not permitted to use the bodily memory. If they were endowed with this memory, it would be disrupted, so that they would become entirely insane. So their speech flows into the memory of man from within. As a result man does not perceive that it is from spirits; but man's speech with man flows in from without through the ear; they focus nonetheless on the ear as well as on the tongue, nos. 3128 to 3131. It was observed when angels are speaking through spirits, that it is as if the spirits were in a river or stream of ideas, and that then very little of the heavenly ideas had been able to come to me into words and through words, no. 3176. Spirits of Mercury spoke with me voluminously through very rapid waves, and their grasp was so prompt, and their response, that when I thought, they at once knew, and were saying that it is so or not so. But angelic spirits spoke with them by means of changes of state, which changes they did not understand; but only perceived in general, nos. 3233, 3238, see *Mercury (Mercurius)*. Spirits of the Moon were heard, like a huge multitude and thundering, a word of speech was sent down from the midst of the volume, as thunders do; it was shown by them that their speech is such that when one [of them] spoke it was heard like a multitude thundering, then also it was shown how speech gurgled from the abdomen; it was shown that they constitute the xiphoid cartilage which is the fulcrum of the ribs and of many muscles, also of all things of the abdomen, nos. 3241 to 3245, see *Moon (Luna)*. There were spirits from an earth of the starry heaven who progress to the ninth use. The general [nature] of speech of the inhabitants is there through tiny motions of the lips, which was communicated to me. They express the least details through the tissues of the lips: it extends itself through the face toward the eyes; their own life from uses they symbolize by streaming into the left eye. They do not know what articulated sound is, but they do know what sound is; it was shown that the mental images of their thoughts come down into the lips, by the intermediary function of the breathing of the lungs, which was shown to me vividly, how it is borne from the inward [locality] of the thorax toward the edges upwards into the lips. With their own they spoke through a kind of a wavelike manner, nos. 3278, 3284, see *Star (Stella)*. A trembling of the head which is the most general form of their speech, no. 3302, see *Star (Stella)*. I became aware of an inflow from evil ones overhead. It was gentle, but at first more rough, then more subtle, to the point that it might not be felt. The inflow was felt to be more and more subtle, so that it was as if what was more subtle was present in the other. At length I became aware of the most subtle ones, so that I could scarcely feel and describe [them]. They were inwardly evil, so much so that if they had been any more deeply so, they would not have been salvable. They were descendants of the most ancient Church, nos. 3311, 3312, 3313. I spoke with the men of the most ancient Church about their speech, who showed by communicating [their] breathing to me, that it was effected by communication of breathing which then

was from the navel toward the heart and upwards through the lips, without sound, which struck the ear from the outsides, but by breathing flowing out through the lips and flowing in through their mouth and thus through the Eustachian tube, into the ear. Consequently mental images were much more completely perceived—confirmed. It was clear that angelic breathing is such—it is inward—and that the mental imagery of angels is nothing but respirations on that level, and that their²⁸⁶ life is the Lord Alone. When inner breathing ceased, in descending, so that there was none above, outer breathing began, and with it sound, from this speech of articulate sound. I realized that there are types of breathing and they succeeded one after another according to how people received belief, nos. 3322, 3323, 3324, see *Breathing (Respiratio)*. A certain spirit said he spoke from himself, but when I looked attentively at a fly, he was not able to speak otherwise than about the fly, and could not stop, so he was convinced that [he could] not [speak] from himself, no. 3332. There were Spirits who by means of fantasies were able to enter into the mental images of other spirits and attract them. They spoke in such a way that they were not thinking at all about those things that they were speaking, but about others, whom they were cheating, or destroying. It was said that that some are beginning to be such on this earth, that they can speak, and can think in this way about other things. The dragon indeed also is saying one thing, thinking another, but one was arousing even him, for today they are such on this earth, that they speak nicely and are thinking cruel thoughts, nos. 3408, 3409, 3412, see *Mental image (Idea)*. The speech of angels in gyres is rhythmic, flowing spontaneously, the words are familiar, not ones that complicate the meaning or lead away from it; not what seemed to them artful, elegant, from themselves and self-love, which are at once disturbing; they do not cling to any word, they think about the sense; they end in unities, for the most part single ones; when in composite ones they are brought to a unity by accentuation. These unities are due to the speaking of many at the same time. The last unity becomes round by the next one, into which it is then rolled. Metric speech goes from the inward [unities of thought] of a choir toward its outward [unities of expression] by means of so-called intermediate purposes, all of which are unities, no. 3423.

One who had practiced shared intercourse of wives in life came to me. He spoke grinding [his] teeth, as from the abdomen, pouring forth words, confessing that he had been such, no. 3463, see *Adultery (Adulterium)*. Certain spirits blew upon me in a language softer than ever, which was not understood. They blew on [my] left temple and left ear, reaching the left eye, a little also to the right, then to the lips where it entered through the Eustachian tube into [my] thought, thus a communication of thoughts was granted. They also then moved the lips and the tissues of the lips, together with the tongue; something most general in their speech was effected by tiny motions of the lower jaw which they stretch forward beyond the upper, no. 3488, see *Church (Ecclesia)*. A certain spirit who thought that he spoke from himself, but it was shown that he spoke from others, and these from others, and that the form of such inflowing stream was seen to be as it were in a spiral gyre – which is known to the Lord alone, no. 3495. The Dutch, the more refined of them, were raised up among inward spirits. From there their speech was perceived waving, which was refined so that it was hardly understood. They were portrayed as a sparse shining cloud, in which they were wholly as to head, body, feet, no. 3512, see *Dutch, The (Hollandi)*. Little children with me, they were heard as something tender and unregimented, when they were present, spirits were not able to refrain from compelling them to speak, that is to say that they might speak through them, but they resisting did not want to be controlled by them, wanting to speak otherwise. I realized that this is their temptation, that they may learn to resist, so that they may be ruled by the Lord Alone, in this way they may be initiated. The spiritual are distinguished from the heavenly, for [they are recognized] by a harsh tone, and as it were quickly take wing, who when someone is not speaking the truth interrupt in a kind of indignation, but are restrained, lest they speak, nos. 3542 to 3545, see *Child (Infans)*. Others' speaking brought down to me not by sound, nor by mental imagery, but by a general perception through which I knew what they were speaking, no. 3558. I

²⁸⁶ Ambiguously "mental imagery" and/or "respirations."

discussed with antediluvians by thought as if inwardly, no. 3581, see *Church (Ecclesia)*. The speech and thought of inward spirits could not be understood, there was not even a general perception of it without mediums, which having been sent to me I was at once able to understand them, experience nos. 3631 to 3633, see *Medium (Subjectum)*. A medium thinks that those who speak through him are nothing. Those who speak through a medium think the medium to be nothing. So if they knew that they were spirits, not the person on earth, they would think the person to be nothing or just as an inanimate machine, nos. 3631 to 3634, see *Medium (Subjectum)* and *Person (Homo)*. When one is speaking one does not think about the words but only has the sense of the words, according to which speech comes down into words. That sense without the speech of words, because it consists of mental imagery, is the speaking of spirits, and thus is the speech of one's spirit, no. 3637, see *Inward (Interiora)*. Answers from the world of spirits, and [likewise from] heaven are similarly reflected back to him who speaks, just as the punishment of evil to him who does evil, clear experience, no. 3698. Certain spirits who ascribe all things to their own prudence spoke with me vibrating only, and [their] speech felt toward the left in the and toward the sole, and beneath the sole of the foot, which symbolized that they were crude and bony, about whom, n. 3741, ff., see *Gehenna (Gehenna)*. The same spoke on high, and the same time at Gehenna. I was told that they think they are on high when nevertheless they are near Gehenna, in. 3744, see *Gehenna (Gehenna)*. A certain one boasted that he could speak in a tricky manner, which he did, so that the speaking tone [shook²⁸⁷] like an airy general invisible wave crosswise to the mouth; then that he could speak just as many together; and that he could do so in a different place far off, where he was not, as well as in many places at the same time. But I told him that this was of no use. If it were on account of use, he would show others, with the purpose of their knowing how magicians practice, so that they might put themselves on their guard, no. 3750. There are societies of spirits who speak dissimilarly and think alike, relating to the isthmus in the Brain, and the ganglia in the body, about which many things, nos. 3832²⁸⁸ to 3837, see *Society (Societas)*. The deceitful overhead stream into a person's thoughts so imperceptibly that the person could never be conscious other than that it is from himself, about this inflow, nos. 3842²⁸⁹ to 3845, see *Holy (Sanctum)*²⁹⁰. What the spirits are like with those who think in a withdrawn manner and talk to themselves, no. 3857²⁹¹, see *Spirit (Spiritus)*. Spirits who constituted the general involuntary sense were heard as a thundering murmur around the whole region of the occiput; they were those who were formerly the general involuntary sense; but those who today constitute [it] were heard not as a resounding murmur, but a chilly, quickly back-and-forth, sharply vibrating one; they do not speak, but keenly discern the thoughts, which is a [function] of the cerebellum, about which many things, nos. 3860 to 3868, see *Cerebrum (Cerebrum)*. Certain filthy [spirits], who were not allowed to have mediums, flowed in through filthy fantasies, about whom, nos. 3869, 3870, see *Fantasy (Phantasia)*. Spirits came toward the front parts of the head, they spoke among themselves like a gentle stream, whom spirits were unable to understand. I was instructed that they were inhabitants of Mars who had been able to speak through the material forms of mental images, thus so that no one would understand; they take care that there be nothing of affection from which other spirits understand: but to speak in this way without feelings also was portrayed by a bird of pearl. They had fashioned speech for themselves through foldings of the tissues of the lips, and also by the tongue's coming together, almost the same as their foldings are when words are formed, but with them they are still more subtle—doing so through those things which are the material forms of mental images, taking care lest the mental images of thought stand forth, which they know how to snatch away, and still more lest there be

²⁸⁷ So at *Magia*, SE 3750.

²⁸⁸ ms. 3822; see 3822, editors footnote.

²⁸⁹ ms. 3843.

²⁹⁰ ms. *Sanctus* but no such heading exists.

²⁹¹ ms. 3897.

feelings: with this speech I earlier even spoke a little, but in another way, which, also, spirits did not understand. They flowed into my thought, something about shame, namely if

[*continuation p. 1189 s.v.*]. **Speak** (Loqui).

spirits have anything of shame, they would not so attack others; the spirits of Mars spoke about this in their own language, wondering that I understood, but they were told that it is understood by the angels and that it had flowed in from there. The spirits of Mars streamed into my face like thin streaks of rain, saying that they flowed into the inhabitants of their own earth in this way, but they were told that this inflow was from without, and that it is similar to earlier speech, but it is general because it belongs to the face— where there is a particular, there is a general. And if they flow into the inhabitants of their own earth, it symbolizes that inner qualities have passed away into outer ones, as for example, that they have higher knowledges alone without love. They were told also that the case with sincerity is that whatever they think and speak, they wish all, yea the whole heaven, to know and understand; and that this [speech] also brings with it that in this way they may become accustomed to making judgments on others and putting themselves above others. They were also told, when they have such an understanding, that they think they it is the Lord's, when it is not. They then relate to the inner membrane of the cranium, but when they begin to speak in this way, they begin to relate to the pericranium, which is turned into cartilage and then into bone; for when they begin to be delighted by such speech, then they speak ill about others and well of themselves; then ill about heaven, and finally ill about the Lord; then they relate to bone; for when they snatch the mental images of thought and feeling, no other life remains than that which is bony. Moreover such speech on this earth is usually that of soothsayers, nos. 3880 to 3889. Spirits of the starry heaven who progress to the ninth use were with me, saying that they indeed understood my speech, but obscurely; the reason was that their speech is such, that it was hardly understandable by mental images similar to ours, and their speech would be as obscure to us as ours is to them, for where there is life, there is speech and there is the understanding of speech, no. 3901, see *Star (Stella)*. Those who relate to the bones of the skull, that they have hardly anything living, when they converse they babble, so that spirits cannot understand them, nos. 3911ff., see *Bone (Os)*. Spirits were rising up from the buttocks through my left side to my ear, and they spoke hesitantly and hoarsely. They said that they were logicians, metaphysicists, and the like, spoken of, nos. 3947²⁹²ff., see *Aristotle (Aristoteles)*. Those who represent the right inward ear are angelic spirits, they speak and hardly restrain themselves, no. 3956, see *Ear (Auris)*. There were spirits who could not speak loudly but like those who have rheumatism; they arouse the delights about which a person speaks, for the purpose of drawing forth [his] secrets, and thus do harm²⁹³, nos. 3966 to 3969, see *Deceit (Dolus)*. The mental imagery of one speaking flows into the mental imagery of others by removals and as it were dyings off of lower things, like words, spoken of, nos. 4014, 4015 see *Mental image (Idea)*. I have often noticed that evil spirits were under constraint to speak what I ought to observe. At such a time, when reflection was given by the Lord, I have noticed that they were to be noted, and that the evil spirits never thought this; but they were not what they spoke but what could be concluded from them. It was different with good spirits, who clearly said how the matter stands, no. 4034. Those women, who represent the mucus of the nostrils, spoke with me as if in the windpipe, without any tone, saying that their speech was like this, no. 4035½. It was granted to lead spirits to speak solely by directing thought—who spoke entirely as if from themselves. This shows that a spirit and also a man cannot think and speak otherwise than as the vessels of the memory are arranged and that generals are arranged by the Lord, which are many, spoken of, nos. 4041 to 4045, see *Vessel (Vas)*. *Spirits spoke with me by means of portrayals alone about those who think faith alone saves without good works, of which portrayals there were many,*

²⁹² ms. 3948.

²⁹³ ms. He does harm (*noceat*).

about which, no. 4053, see *Faith (Fides)*. Societies of spirits speak and argue among themselves, many of whose reasonings [were present] when they streamed in. To me there was a general faint confusion, which affected my brain with a certain dull pain, wherefore unless the Lord took care a person would be in such obscure confusion that he would perceive nothing at all; that they speak and argue among themselves was clear from this, and also from the clouds in the sky earlier, and from other experiences. Spirits, and angels even more, constantly converse among themselves, and do not know from where [their conversations] are flowing in, because [they are flowing in] from all sides, for everyone is a center of inflow according to the heavenly form, nos. 4088, 4090. Spirits speak together among themselves, just like people, and they have so many reasonings and so many arguments on a single subject that it is incredible, [my] experience: but evil spirits fashion shadowy shapes, which belong to no mental image, to which they connect many shadowy shapes and fantasies, which are taken, as in sleep, no. 4102. Spirits have a life of convictions and a life of passions, and through the life of convictions they arouse from man's memory whatever they speak, and indeed much more cleverly and keenly than man, with many confirming elements; but yet they think that they are bringing forth what they are speaking from their own memory, about whom, nos. 4115 to 4120, see *Conviction (Persuasio)*. The speech of inward evil and angelic spirits, that it is inexpressible, observed in sleep, nos. 4127, 4128. Evil spirits can speak true and good things, be led by those who are good, just as evil preachers, no. 4129. A language [effected] by means of portrayals, [no.] 4134. The conversations of spirits come down into symbolic portrayals such as those in the Word, nos. 4146, 4147, 4148 such as those in dreams, nos. 4152, 4153. The speech [of those] beneath the earlobe, hoarse, who they are, no. 4194. How obscure the speech of evil spirits is, no. 4209. From the speech of angelic spirits it was generals that were perceived, I spoke with them by means of generals, no. 4210. On what things their speech's gaze is founded, nos. 4211, 4212. It is allowed to speak with spirits by means of portrayals, of what they are like in the world and on earth; how the broad way, and the narrow is portrayed, nos. 4214, 4215, 4216. About the language of angels, no. 4411. There are spirits who think they are in the body and speak in this way, no. 4424.

About the speech of angelic spirits, no. 4598[a].

Lamp (*Lucerna*), [I:437]
see *Candlestick (Candelabrum)*.

Profit (*Lucrum*), [I:438]
see *Wealth (Opes)* and *Greed (Avaritia)*.

Wrestle, Wrestling (*Lucta, Luctatio*). [I:439]
That the wrestling of the angel with Jacob symbolizes the Lord's wrestling with his descendants, I Vol. no. 1461 [20a]. It also symbolizes temptations, I Vol. no. 1470 [21a].

Play (*Ludus*). [I:440]
That theatrical [religious] plays are not permitted in the other life, but what portrayals are like[, shown], nos. /233, 234, 235, 236,²⁹⁴ see *Portrayals (Repraesentationes)*. To the right below, where they practice sports and dances and the like, are those who were delighted by such things in the life of the body into which they are introduced when they come fresh from the life of the body into the other life, so that they may be shed, but they are told that they are pleasures which shortly decay, no. 3100. Those who are in the palestra, deeper down forward to the right, where there are games and dances, are carried down from there to the hell of excrements, no. 3212.

Loins (*Lumbi*). [I:441]

²⁹⁴ ms. 232...235.

A dwelling where heat occupied [my] feet and loins, from those who had desired children; and a dwelling where there was no heat, from those who had no desire of procreating little children, no. 283.

A certain one dressed in whitish-blue clothing, on [his] knees holding a half-devil; meaning that he was upright but that he cherished such a love, therefore crying out fled away, nos. [1080,] 1081, 1082. Those who do not acknowledge and open their minds to inward things, from their own dark room worked into the left knee, and under the sole of the right foot, nos. 1185, 1189, see *Inward things (Interiora)*. Spirits of a satellite of Jupiter acted into the knee a little above and below it. This showed that with them heavenly qualities have been joined with those of nature, just as with others spiritual and earthly qualities have, no. 1686, see *Jovians (Joviales)*.

[continuation p. 935 s.v.]. **Lumbi.**

As for those who take pleasure in the inward contents of the Word, their warmth was felt, an inward one from the chest upward toward the chin and downward toward the loins. As for those who have taken pleasure in the still deeper contents of the Word, their still deeper warmth was shown, from the middle point between the loins upward toward the chest, and into the left arm and hand, as well as downward into the left foot, nos. 1857, 1858, see *Heat (Calor)*. *Certain deceitful [spirits] were examined by angelic spirits: a snake appeared, creeping up the right shin, and for the rest they had a human face, no. 2497, see, Deceit (Dolus)*. Those in the other life live in the greatest pleasantness who are content with few things, together with their married partner and children, whom they love; and they constitute the back and inward provinces of the loins and knees, which belong to marriage love; and there are communications from there through the foot to the heel, following the series of the nerves; and it was revealed from heaven that this nerve is meant that was dislocated in Jacob, nos. 2612, 2613, 2614, see *Marriage (Conjugium)*: thus the dislocated nerve was separated from the femoral nerve with the descendants of Jacob, no. 2617, see *Marriage (Conjugium)*. How those delight in beautiful and lovely portrayals, who occupy the region of the left heel, which is sound, was shown by a candlestick with lamps and flowers, fashioned there in honor of the Lord, and that by steps they are lifted up higher from there into still more lovely regions, nos. 2646 to 2649, see *Lord (Dominus)*. *Sirens end up being carried down through an inward way of the body, when they think it to be through [the way of] the heart, it is through the stomach, when [they think it is] through the loins, where are the regions of marriage love, then it is through the excremental [provinces] there; under the sole of the right foot, and there they dwell in filth, which they carry off, nos. 2772, 2773, see Excrement (Excrementum)*. Those who tenderly love little children constitute the province of the membranes of the genitalia, especially of the testicles and of the neck of the womb, they are between the loins, they live the sweetest and happiest life, no. 3152. Sons of the most ancient Church, when the Church was declining, said they had awaited the Lord, Who was to come, and that from that time they thought mainly about offspring, which were their continuous delights, which delights were felt and communicated by an inflow into the region of the loins. This love [of offspring] they preferred above marriage love, nos. [3314½,]²⁹⁵ 3315, 3316, see *Church (Ecclesia)*. A breathing was shown belonging only to the loins, even to the foot-sole. It was said that the breathing of the foot-sole was not felt spread out from the loins, still it was harmonious. But when it has been separated from the loins it symbolizes that marital love and love toward offspring has been separated from inward things, of the kind that followed in the descendants of the ancient Church, among whom there were adulteries, to which cruelty was joined. They are therefore under the foot-sole, no. 3319, see *Breathing (Respiratio)*. Varieties of inward breathing were shown, as that of the loins, that of the abdomen, that of the left side and the right, no. 3325, see *Breathing (Respiratio)*.

Spirits, who attribute all things to their own prudence and regard the Lord and the Word as worthless, only as bonds of conscience for the common people. They spoke with me in waves and the

²⁹⁵ Tafel and Odhner's reading of the paragraph numbering at ES 3314-3316.

speech fell to my left knee and the sole and beneath the foot-sole, which symbolized that they were crude and bony, nos. 3741 to 3749, see *Gehenna (Gehenna)*. The operation of the general involuntary sense into the loins was shown, by which is symbolized marriage love. There very many involuntary nerves run together, for the propagation of offspring has been removed from a person's voluntary things. It was said that they main cause of the motions of that region is for the sake of the propagation of offspring, and the secondary causes are that by these the person also may move him- or herself and walk, no. 3862, see *Cerebellum (Cerebellum)*. Who he was and what he was like who rose up through the loins to the chest, and was pretending to be the Lord, and picked up a bird which he was forced to let go, nos. 3874, 3875, see *Mars (Mars)*. An adulterer who ensnared in secret, rising up out of the ground in front of Gehenna; when he came to me, he let himself down toward the loins, through both of which he bent himself inwards, which symbolized that he ensnared through marriage love, and also through love toward little children, nos. 4082 to 4085, see *Adultery (Adulterium)*.

Moon (*Luna*).

[I:442]

[continuation p. 576 s.v.]. **Moon** (*Luna*).

Spirits came, they were heard as a huge multitude, and thundering, a word of speech was sent from the midst of the mass, as thunders do, but spirits of our earth intercepted the speech and laughed, no. 3241. A little man was seen, who was crude, he was carried by another little man, into my sight, with a (mössa²⁹⁶) on [his] head, not an unattractive face, no. 3242. The one who was carried to me approached and said that their speech was such that when one spoke it was heard just as a thundering multitude, which he also showed: then he also showed that he gurgled speech from the abdomen, no. 3242. Those who were thundering in this way were about twenty no. 3243. I felt that they were from the Moon, which I first doubted about because I did not know what the atmosphere there is a like, but because no planet or satellite exists without a human race which is a link, therefore I was convinced that they were from the Moon, no. 3244. I was shown from a spirit sent within me that they constitute the Xiphoid Cartilage, which is the forward fulcrum of the ribs and of many muscles, also of all the [muscles] of the abdomen, no. 3245.

Wolf (*Lupus*).

[I:443]

What the wolf is, nos. 699, 700, see *Heaven (Coelum)*. During the first period [a spirit] was received: sometimes certain [spirits] clothed in shining white, who are called wolves, are permitted to bring themselves [into heaven], but they are at once recognized by the heavenly ones, because they have counterfeited, no. 715. They are themselves turned into animals and birds, no. 716, see *Beasts (Bestiae)*.

Those who are high overhead are hypocrites, outwardly angels, inwardly wolves. They flatteringly lie in wait, and as often as they see a person slip, they work hard [to cause the person to fall headlong], no. 3109, see *Deceit (Dolus)*.

Light (*Lux*).

[I:444]

That an amazing light was imparted to my mind, and also a darkness, so that I understood nothing, and I saw the thing from a different point of view, II Vol. no. 1763 [85a]. Evil spirits turn away from the least ray of truth, and in this way extinguish it, IV Vol. pg. 82, 83 [391a, 392a]. It was permitted to evil spirits with me to extinguish the light in this way so that I could not understand anything whatever of those things which were read, IV Vol. pg. 93 [398a].

That from concord there is Light, from discord shadow, no. 84. When spirits were permitted to disagree and reason, my understanding was darkened and the light of truth blotted out, which could not be

²⁹⁶ Swedish for "cap."

resisted, from which came great distress, nos. 157, 158. There are certain spirits having their own communicator-spirits within [my] head, who obscured the communication of spiritual truths, no. 266. The lower mental powers are as it were in a sleep, when the inward ones are in complete wakefulness and light, which is the state of angels from experience, no. 456. There are Jovian spirits who shine in the face, sitting like idols, and are worshiped by slaves; whose mediators to the one Lord they say themselves to be: they are ones who have a fiery face and call themselves saints, these sit, nos. 519:3, 520ff. Further about these, nos. 523, 534, 536, 549, 555, 563, see *Holy (Sanctus)*. I was almost separated from bodily [ideas], and was drawn up into a realm of light like that of diamonds, while below me spirits were looked at, nos. 600 to 608.²⁹⁷

[continuation p. 558 s.v.]. **Light (Lux)**.

The light in heaven surpasses the greatest light of the world by many times, which when seen, the angels said that there could not be a more vivid Light, because the Lord is the Light, no. 712. There are rooms appearing to some spirits with a variety of flowers [on the walls], lit with more light than our daylight; and that exactly such things [as appear] are seen by them, nos. 878, 879, 880, see *Room (Camera)*. Bright streaks appear let down when some inward disagreement is supposed, no. 928, see *Agreement (Consensus)*.

I was conducted into the state of the dying, so that I might know how they are raised up from the dead. Then angels rolled off the tunic of the left eye toward the septum of the nose so that the use of light might be granted, then something shining appeared as it were through the membrane, and shady of a heavenly color with little stars, nos. 1106, 1115, see *Die (Mori)*. His or her first life is cheerful and happy—that it is heavenly and spiritual is symbolized by a beautiful bright yellow light, no. 1117. Those who suppose they understand truth and good from themselves are immersed in darkness and speak foolishly, [their] back turned upwards and head downwards, [so that it may not be known] where they are. Those who also are there and more remote [from them] declared they are then in a clearer light: those who are learned trust themselves; thinking they are in the greatest light, they are in the thickest, while others whom they supposed to be in the thickest darkness are in the light, nos. 1402, 1403, 1404. There are also inhabitants of Saturn who call [their] nocturnal Light the Lord, on account of the luminous ring, but they having been misled are instructed in the other life, no. 1518. The inhabitants of a satellite of Jupiter have small oblong Rooms. There was a table there, beds at the side, in a rounded area of the house there were pieces of wood, which were shown to me, shining, like bright flames, not burning, nos. 1679, 1680, see *Jovians (Joviales)*. Those who relate to the dura mater, and the pulsation is reciprocal upwards and downwards. [Spirits] exhibited a flaming light below the left chin, below the left eye, and above the eye, but more dimly, no. 1689, see *Mater (Mater)*.

That the light of truth is darkened by reasonings and Philosophy, nos. 2313, 2314, see *Philosophy (Philosophia)*. The life of those who have falsities appears as coal fire, glowing darkly, from which there is light, which they prefer to the real light, because they are in it, nos. 2672 to 2674, 2676, 2677, see *Life (Vita)*, and *Fire (Ignis)*. Before I spoke with spirits I perceived an extraordinary light when I wrote, no. 2951, see *Person (Homo)*. So diverse and various displays in the world of spirits arise from the aura of the higher knowledges of faith that is communicated is illustrated by the light of the sun which forms objects according to the reception of its rays, nos. [3079,] 3080 see *Display (Repraesentatio)*. Certain, who doubted whether there is light in the other life, were raised up into paradise and from there spoke with me; [they said] that those things they saw were of unlimited beauty, and that [they saw this] in the clearest light, so that the light of the eye or of the world cannot be compared to it, nos. 3098, 3099 see *Paradise (Paradisus)*. What rainbows were like was seen, that [they were] in the middle of a lawn-green and round about something very bright, with which the light of the sun cannot be compared, at the side was seen an illumination of the rainbow from an unseen sun, with resulting most beautiful colored variegations, no.

²⁹⁷ ms. 609.

3229. After they saw the Lord, certain were let down toward the regions in front they saw a purer light than ever, no. 3293. A certain one among the most learned of the world had an idea of heavenly joy that it was the luster of glory, therefore according to his idea he was placed in the luster of such glory, and then he imagined himself to be in heaven, n. 3348, see *Heaven (Coelum)*. Little children and mothers were seen in light and brightness, brighter than ever seen. It was the brightness of innocence, no. 3389. A spirit, who by means of fantasies was able to enter into the mental images of others, and attract them, was seen to have stingers, like certain insects, or thin, bright horns which he was bending around, spoken of, no. 3404, see *Beast (Bestia)*: those spirits said they were in the light, but it was shown that they were in a nocturnal light, compared to wax [candle] light, in which there is more sulfur, not to tallow [candle light]. They are such nocturnal lights, who imagine to themselves to rule the universe, by means of fantasies, to which they devote themselves, no. 3410, see *Mental image (Idea)*.

That life without love is just like the Light of the sun without heat, like that of winter, from which nothing is born, about which, nos. 3434, 3444, see *Love (Amor) and Life (Vita)*. The business life of the Dutch, because it is without love, was portrayed as a life of wintry light. I felt a great chill from it in my foot and knee. They were let into that light, and at the same time then into the state when their every business activity was meeting with success. Then they were saying they were engrossed in their own delights and in their heaven, but I felt the chill of that life, nos. 3519, 3522, see *Dutch, The (Hollandi)*. A life of passions is like the fire of a fireplace, or a candle, and the life of reasoning is just as the light from it, about which no. 3539, see *Fire (Ignis)*. The mental imagery of angelic spirits consists of most beautiful and most enjoyable displays, together with wisdom and intelligence, in clearest light, no. 3640½. A most resplendent whiteness was shown in a dark Fireplace, and it was realized that the intelligence of the angels compared to that of lower spirits is as that Light is to the darkness of the fireplace. It was said that the angels live in such light so that the light of the noonday sun is comparatively shadow, and they see one another; like [their] Light is, so is their intelligence, no. 3646. On this flaming something, no. 3629, see *Angel (Angelus)*²⁹⁸. A life of light, or only of understanding, cannot enter into heaven, where there is a life of love, nos. 3693 to 3696, see *Faith (Fides)*. Certain female spirits who stole with treacherous intent into the abodes, of those women who constitute the tunics of the inner nostrils, who made for themselves holes of various forms through which a light passed, which within was yellowish, besides different openings [were seen] also similarly lucid: but the women who constitute the tunics of the inner nostrils said that in their chambers they have a great light, and it was shown that the heavenly there have a flaming light with golden streaks, and the spiritual a bright light with silver streaks, nos. 4027, 4031, see *Nostrils (Nares)*. They said that they saw mental imagery by means of portrayals—as that related to love by flames, and that related to matters of understanding by lights, *ibid.* no. 4028, see *Nostrils (Nares)*. Very often I have seen candles and the light from them, besides often flames of various colors, as well as more or less dry coal fires, no. 4047. A flaming light was seen above the forehead. Those who are from the most ancient Church said that they have such a Light and it is much greater, no. 4114. The mental imagery of evil spirits derives from the light of winter, which is the imagery of their principles, no. 4213.

Luxury (Luxuries). [see *Intemperance (Intemperantia)*.] [I:445]

[continuation p. 498 s.v.] **Intemperance (Intemperantia), Luxury (Luxuries)** [which see.]

Lymphatics (Lymphatica), [I:446]
see *Chyle (Chylus)*.

Magic (Magia). [I:447]

²⁹⁸ ms. *Angeli* but that heading does not exist.

Many spirits are skilled at and desire natural magic, but they are shut off from others. They were given access to me, nos. [263,] 264. About the magic arts like those of the Egyptians; they are those who study them, they fall today like leaves, or coverings with rotting kernels, which was shown, but such, set apart from the general company of spirits, are punished, no. 269. They are those who trust their own prudence and attribute all things to it: and they are those who from the sciences enter into the mysteries of faith, they are prone to such things, no. 269:2, see also *Sorcerers (Praestigiae)*. Evil spirits from permissions [granted them] think they can [do] anything, they even try magic, no. 401. There are, a little high up in the zenith, those who are also delighted by magical arts, no. 641.

[continuation p. 676 s.v.]. **Magic (Magia)**.

Those who relate to the Spleen are toward the front up above. Magicians and fools, they mix whatever they hear, holy and profane, for the purpose of being able [to do] all things. They are those who are called abominations, nos. 1005, 1006, 1007. I spoke with spirits of a satellite of Jupiter about the printing of our planet which at first they imagined to be a magic art, but instructed, they said it was necessary here, no. 1677, see *Jovians (Joviales)*. Those who do not have faith would be easily induced to believe that the magic and illusions of evil spirits were from heaven, nos. 1754 to 1756, see *Fear (Timor)*.

About those who to take control artfully and deceptively work secret [machinations], relating to the sublimated poisons that infect the purer blood, that they also recur to magic arts, nos. 1808 to 1824, see *Pride (Superbia)*. As soon as one tries to imitate spiritual and heavenly things by artifice or magically, heaven is closed, no. 2558, see *Artificial (Artificiale)*²⁹⁹. Those who slip in deceitfully by superficial conduct and allure others have a quite effective aura in the other life; from experience. They are especially those who want to rule over others by various deceptions; they seem to be capable of anything on their own. They are those, namely, who intend evil, not those who intend good. Because there are many arts in the other life, quite unknown in the world, these they practice. And they are easily [prone] to sorcery and magic; as sponges draw in water, so such draw in arts not known; and like oil of scorpion, which easily absorbs poison. As for instance that they sat by me when I was asleep and spoke from me as if I spoke, thus leading others almost to believe that I spoke lies and profane things. They can betake themselves into the realm of inward spirits and thereby vanish, which they love [to do]. When I awoke they were instructed that the deceitful [spirits] were they who had spoken in this way and had tricked [them], wherefore they were punished with the harsh punishment of being torn to shreds, spoken of. Those who withdrew into the realm of inward spirits: their fingers became very black, without flesh like the fingers of a scorpion, and they were cast down into the lower realm. One was entering into a barn, where there were beasts. There are of such magical acts or deceptions inward ones, but those who practice more crude ones and mix together diverse things, which they imagine to contain great power, are foolish people, in a kind of sleep. They dwell in outhouses, nos. 2740³⁰⁰ to 2750. About them: what kind of effective power of persuasion they have, acquired during their bodily life, nos. 2764, 2765, see *Persuasion (Persuasio)*. About the same [spirits], because they continually study to entrap and enchant the minds of others, that they are very much inclined to embracing magic arts, nos. 2814, ff., see *Siren (Siren)*. In [my] sleep I was bothered by those who practice witchcraft. When I awoke they fled from [my] scalp with a whistling sound of air; there were also some in the cavity of the occiput, who there blew out a quite-well felt wind, thinking I had been killed by their witchcraft. I saw non-poisonous snakes in a courtyard paved with stones. It was said that they live among such snakes, nos. 2864 to 2866. About the convincing look that the ancient magicians and pythons had, no. 3004, see *Look (Intuitio)*. A certain one attempted to kill me at night. In the morning examined by angels, he was turned into intestines, from which it was evident that he was from those who employ magical arts, no. 3087. A certain [spirit] who had acquired a very subtle thought was able to speak with good inward spirits not in

²⁹⁹ ms. *Artifex* (Craftsman) but there is no such heading.

³⁰⁰ ms. (2nd Latin edition has 2746.)

his own person, but that of someone else, no. 3088, see *Deceit (Dolus)*. At the back at a distance are those who live in delights, they mutually perform services to each other, in pretended friendship on account of pleasant associations. They are inward magicians, for examined by angels they were seen as bloody, thin intestines, no. 3137. About a certain magician who by means of fantasies was able to enter into the mental images of other spirits and attract them, and that the location of the aura was being varied, nos. 3400 to 3416, see *Mental image (Idea)*.

David above my head acted the Python, thinking that he could call forth whomever he wished. Whether he drew this from his own life was not given me to know, but what he called forth were dogs and snakes, who would have torn him to pieces unless he had fled, no. 3683, see *David (David)*. Sirens, about them, in the other life they do not know what conscience is, they seize upon all devices, known there, most unknown in the world, and under the pretext of honesty, piety, mercy, and innocence enter into many societies of the upright. They constitute the outer tunic of the chest, of the loins, even down to the feet, experience. They seize on many magical arts, such as that they imply the Lord is speaking with them, that they speak in other places when they are not there and with many, just as if they were present everywhere, which was accomplished by their following the mental imagery which flows in, from these they become the mediums of many; and they breathe feelings into them according to their inclination; they bring in little children, whom they kiss; they display a white flame encircling the head, which is usually [a sign of] angelic [understanding]; then they suddenly take themselves out of sight. So they focus on themselves as a medium the mental images of the evil and the upright, so that evil together with the upright have a common medium, which is more than wicked, from this their perceptive and active life becomes greater, that it was magic. Agreement and disagreement was portrayed by clouds. Among the magic arts was also that they took away truth and good and substituted falsity and evil such as that fire of Gehenna was turned into bright light and so on. Such finally become like skeletons, nothing except skin and bones from head to heel, scarcely anything living remaining, nos. 3700, 3701, [3702,] 3705, 3707, see *Siren (Siren)*. Among their magic is also that they arouse others into anger against each other so that they may kill each other. They know that they cannot die, and then they accuse him of homicide. They pay attention to everything for a sole purpose, that they may turn it into magic, both things true and false, things good and evil. Therefore they cannot be instructed, because what is true, what is good and what is holy, they seize for the sole purpose of doing harm, no. 3710. More about sirens, their magic arts, [ways of] stealing in, and also about their effort to obsess a person's inward regions and thoughts; and about [their] exit, that they are in the vilest excrement, where there are lice, nos. 3712 to 3723, see *Siren (Siren)*. Sirens call forth demons from hell, by means of others, most cunningly, no. 3712. A certain one boasted that he could speak in a tricky manner, which he did, so that the speaking tone shook like an airy general invisible wave

[continued in the unalphabetized manuscript, p. 1171 s.v.]. **Magic (Magia)**.

crosswise to the mouth; and also that he could speak just as many together, and that he could do so in a different place far off, where he was not; as well as in many places at the same time. But I told him that this was of no use. If it were on account of use he would show others, with the purpose of their knowing how magicians practice, so that they might put themselves on their guard, no. 3750. A husband and wife, whose purpose is lewdness and therefore each lives promiscuously, that they are also magicians, about whom, nos. 3922 to 3924 see *Lewdness (Lascivia)*. The deceitful in the other life become more deceitful, thus certain magicians exceedingly so, but how, no. 4039, see *Evil (Malum)*. The deceitful in the other life are more deceitful, and sirens are skilled in magical arts which were nevertheless most unknown to them in the life of the body. The reason is that they are engrossed in the life of [their] passions, which has this with it and brings forth knowledge, more about them, nos. 4057, 4059, see *Knowledge (Scientia)*. It is magical to want to do good from an evil motive, no. 4414. About a certain one who had killed two with magic arts, nos. 4488 to 4495. About magicians and their hells, nos. 4496 to 4499, 4500

4505. About magical arts, nos. 4507, 4508. Female magicians impede communication with a cloud, nos. 4509[, 4510]. How female magicians attach themselves to mental imagery. They appear like hairs, and they bind the thoughts to themselves, nos. 4517 to 4520. About magicians and magical arts, nos. 4525 to 4529. About magical arts, nos. 4538 to 4541. About magical scissors, no. 4575[a]. About the magic of the shoulder, no. 4576[a]. Additionally about the magic of a staff, about the magic of a binding of mental imagery to themselves, no. 4581[a]. About the magical arts, and the female magicians with which they interact, nos. 4596[a], 4597[a].

Great (Magnus).

[I:448

About a spirit of the Peritoneum, who swelled up as very large, no. 991, see *Peritoneum (Peritonaemum)*. What it is to be the least in heaven in order to be the greatest, no. 1234, see *Love (Amor)*.

[continuation p. 752 s.v.]. **Great (Magnus).**

About a certain one who had striven after holiness, saying he had suffered in life and had been least in order to be the greatest, nos. 1300 to 1303, see *Holy (Sanctus)*.

About those who think they are greater than others in wisdom and dignity, although they are inwardly upright, about the aura of their authority, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority (Auctoritas)*. The least in heaven has the greatest happiness, consequently that he is the greatest, was confirmed by those who desire to be the most powerful and most wealthy, so that in this way they may have the greatest pleasure, no. 3120.

Mohammed, Mohamedans (Mahumed, Mahumedani).

[I:449

[continuation p. 323 s.v.]. **Mohammed, Mohamedans (Mahumed, Mahumedani).**

That Mohamedans were found who are easily bent to receiving faith: when the glory of the Lord was shown to them, then they bent forward upon [their] faces: Mohammed likewise, nos. 339, 340. The Mohamedans spoke so sensibly and prudently that they affected the Christian spirits with shame, acknowledging Mohammed but worshiping the one God of the universe: and that Mohammed then testified to them that there was one single [God] and that he had no power, and he worshiped the Lord, no. 344. The Mohamedans with him were decreasing in number and were being taken away from elsewhere, and they were being instructed in the doctrine of faith, no. 345. Mohammed said that he thought he was living on earth, just as also did the Mohamedans with him, and that he returned to such, although he is being instructed, no. 346. The [sights] of Amsterdam were shown to Mohammed, n. 339. The little children of the Mohamedans are at once elevated into heaven, not so quickly those who are from the age of 10 years [and up], no. 347. I spoke with Mohammed, very teachable spirits were sent from him who worshiped the Lord, no. 403. Certain were taught to cause a kind of pleasure of washing, nos. 403ff. Again with Mohammed, and [spirits] were sent and brought pleasure in washing through the pattern of the flowing movement, no. 407. Mohammed, that he drove away a crowd worshiping him, saying that they should go to the Lord, because He rules the universe, wanting that I should say this, no. 447. About a certain other Mohammed, that he was more clever than other spirits, but that he could not be in the company of good spirits, but in that of intermediate ones, no. 477. I spoke with the first Mohammed, who was gifted with a great ability to perceive what is good and true, with whom [I spoke] about the fantasies of those who come up from the life of the body and that they are freed from them only by the Lord, no. 478. Those informed in [matters of] faith are the worst of all: although Mohamedans receive faith easily, as well as gentiles, no. 480. Both Mohammeds confessed that the Lord is the source of all goodness and truth, no. 477 f. Mohammed desiring to be tempted, the dragon pretended to be me speaking when I was asleep, and indeed [to be speaking] falsities, which amazed

[him], and he told me when I awoke, but he stood firm in [his] faith, no. 509. Also, Mohammed desiring to be tempted, he was put under a thicker veil than others by the dragon, but he remained steadfast, no. 510. Mohammed was put into a state of sleep so that he would speak in accord with [his] character, and he was asked about the Lord, Whom he also in this state confessed, no. 511. Spirits, who were with Mohammed also performed angelic choirs similarly as angelic spirits and through them presented beautiful displays about the Lord the Savior of the world. Therefore they [were admitted] among angelic choirs, no. 512. Those choirs performed in the presence of Mohammed, and many not in his presence because they are gradually being removed, no. 513. A few things about their washings, no. 513. Choirs were performed by angels and also by Mohamedans, with great praise, which was perceived with heartfelt emotion, and by Mohammed, no. 514. Mohamedan choirs are distinguished from those of others, no. 579, see *Form (Forma)*.

Mohamedan spirits did not care for [scientific] subjects of inquiry [in me], saying that if they know goodness, from goodness they can learn all things, thus innumerable confirmatory useful things; such is the heavenly idea, no. 2995. Mohammed together with Mohamedans raised up into heaven spoke with me from there; how there are innumerable things they were seeing in me, no. 2996, [see] *Heaven (Coelum)*. Myriads of myriads stream into one mental image, is not understood by many; but [it is understood] by both Mohammeds, who said they had grasped it so well that they were thoroughly convinced, no. 3033, see *Idea (Idea)*. Mohammedan choirs have become more familiar to me than others, no. 3040.

Gyres from the Mohamedans were heard, who had departed life a few days before, and also from Mohammedan women. It was said that they can be introduced into gyres in one night, but Christians sometimes in not less than 30 years; for in gyres there must be a harmony of all of speaking and similarly of thinking, no. 3494.

Curse (Maledictio).

[I:450]

That the curses of the dreadful hellish gang accomplished nothing, although they were poured into the inner parts of my body, and for several hours were directed toward the heart, no. 327.

Malice (Malitia).

[I:451]

The cunning and malice of some spirits, when they are allowed to pour in desires and persuasions, is beyond description. They can hardly be recognized for what they are, except from their motive, no. 77.

Experience, that the malice and deceit of the hellish gang can never be described, and so dangerous that it even struck fear into evil spirits in the world of spirits, when [the reins] were nevertheless somewhat slackened; but it is held bound up, and rarely loosed, no. 225.

[continuation p. 412 s.v.] **Malice (Malitia).**

That the wickedness of those entering the other life at this day is unbelievable, plotting against matters related to a belief in the Lord. Those who seem to themselves to possess the light of reason are much worse than those who do not possess it, no. 439. At the left is a dark room where those are who thought maliciously about the life of souls, and were deceitful in darkness. What is poisonous exhaled from them, no. 775. These are the kind who are with people in the world who corrupt others, no. 776.

In the other life, because they cannot pretend, but just as they think, they speak; there were some men of dignity, who like those who were from the lowest class of people enjoyed witty remarks, no. 2120. The malignities and deceptions of inward evil spirits cannot be described, no. 3044, see *Pervert (Pervertere)*, and nos. 3047, 3048 see *Deceit (Dolus)*. When the deceitful overhead were separated apart and then became as it were insane, it was said [to them] they should not become insane. But it was said that this was no different than to tell a sick person not to be sick, or an insane person not to be insane, no. 3111, see *Deceit (Dolus)*.

There is such an abundance of evil spirits in the world of spirits, and of such whose malice and deceptions cannot be described, that it is filled, and thus that the last times are at hand and it is the consummation, no. 3528 see *Judgment (Judicium)*. About the spiteful and poisonous witticisms of a certain person, nos. 4548[a], 4549[a], 4627[a].

Evil (*Malum*).

[I:452

All evil is bent by the Lord to good: all good is turned by evil spirits and demons to evil, II Vol. no. 88 [38a]. Spirits see and inspire feelings and convictions concordant with their own nature, in remarkable ways, and thus they turn good into evil, II Vol. no. 135 [39a]. Evils were turned to what is good and what is false to what is true, II Vol. no. 1483 [72a], and also nos. 1654 [78a], 1683 [82a], see *Organ [Organum]*. When an evil was thrown off by me, it was called back several times, III Vol. no. [1140[a],] 1141[a], [1145[a],] 1146[a] [SE 134a, 135a]. In the other life those who place righteousness in works turn all good into evil: those who place Righteousness in the Lord turn all evil into good, III Vol. no. 3373 [201a]. Displays by which evil is turned into good and what is profane is lifted up so that it is holy, III Vol. no. 4339 [265a]. There is nothing but evil in mankind, wherefore if the Lord were to leave for a moment, whatever evil would break out, III Vol. no. 5446 [315a]. Every evil and every passion is aroused by evil spirits, III Vol. no. 6666 [331a]. There are certain spirits and demons, deceitful ones, who in a moment seize the thoughts and feelings, and in a moment turn them into evil, III Vol. no. 7289 [349a]. Evil and unclean spirits take away with others evil and unclean things, and how, III Vol. no. 7485 [358a]. Evil spirits pour in things that are false and evil and at once from these, which are theirs, although they are aware of this, they condemn the person, III Vol. no. 7565 [363a]. The spirit of the Lord is eager to do good to all, even the worst, but these are eager to kill all, even the innocent, IV Vol. p. 42 [381a]. Hereditary and actual evils cannot condemn those who are the Lord's, IV Vol. p. 75 [390a].

[continuation p. 41 s.v.]. **Evil (*Malum*),**
see *Sin (Peccatum)*.

That evil spirits are only instrumental means, to whom it is permitted to do evil for many reasons, IV Vol. p. 34 [377a]. As much as we are left to ourselves, so much we fall, IV Vol. p. 101 [402a].

Demons and evil spirits, arouse for some evil purpose whatever [agrees with themselves] in a word or mental image acquired and put together from various sources, good spirits and angels, [acting] from the Lord, divert their efforts and bend them toward good, nos. 100, 101, 101½. Evil spirits call everything that is true and good evil, no. 102. Spirits who say there is one creator of the Universe, and do not acknowledge the Lord, are evil and deceitful to the same degree that they depart from the acknowledgment of the Lord, when they are Christians, no. 126. The bad things that happen to a person are all and each one from evil spirits, even if not deliberately, because it is their nature [to inflict harm], no. 148. Evil spirits can be present and indeed have a [constant] urge to harm and still have no power, likewise that a person's evils cannot harm one when one is in the hand of the Lord, no. 154. Spirits are distinguished from angels in that the former turn good into evil; but evil is turned into good by the latter, no. 188.

The angels of the inward heaven perceived nothing from my bodily senses, but they were nevertheless continually generally reacting against the individual attempts of evil spirits, no. 206, see *Angel (Angelus)*. Good things fallen from heaven into the world of spirits and hell, suddenly as if of themselves are turned into evil, thus also truth into falsity, no. 223. All evil and falsity, even the least, and what appears to be chance, occurs from the world of evil spirits and hell, no. 224. Things which are false and evil cannot ascend up into heaven but are turned into things true and good, thus into innocencies, nos. 238, 239. About evil spirits who skillfully turn good into evil and transfer evil into others, so that they themselves escape, nos. 415, 416. The angelic spirits of Jupiter understand what is good, they do not even want to name evil, no. 556. In the case of the inhabitants of Jupiter, after

teaching spirits come evil spirits who urge toward things contrary, especially a licentious life, but they do not care (for this). So they are instructed in what is good by what is evil, and they learn to avoid evil and to follow good, and to be affected by what is good: those evil spirits belongs the kind of inhabitants who are banished, no. 570. The Jovian spirits can beautifully portray heavenly and spiritual things because they take the mind away from material things, which was also shown before the angels by a portrayal of the bending of evil into good by the Lord; but the learned of our earth understood not at all, no. 585. The Jovian spirits were convinced, from their angel governors, who do not punish or do evil but governed and diminish punishments, which spirit chastisers desire to inflict, that the Lord punishes no one and does not do evil to anyone, no. 627. There is nothing but evil in an earthly person, spirit and angel, and that all good that [is done] by him is the Lord's, which good he can even be deprived of and restored to the original state of his life, no. 662. Whatever comes from man is evil, even the most minute thing of thought, yea, what one thinks is good, when from oneself, is evil, experience, no. 663. Those who are looking to and love evil goals, and this is turned into good by the Lord. People are looked at from their motive, not from the good [they do] no. 802. Evil spirits claim dominion over the falsities and evils in a person, but because everyone is evil, more and other is not permitted them than that from which good [can come], no. 824. Evil spirits usually are brought into states of benevolent feeling, as people are in sadness and temptations, but if in their natural state they pretend goodness it is at once recognized, no. 932. In a mental image it was perceived that goodness is the Lord's, thus that the evil falsely attribute anything good to themselves, for good deeds done; and that the evil elements in good deeds were as it were blotted out, no. 950. The kidneys remove unclean bodily elements, and unclean inward elements, but not spiritual and heavenly ones. It appears as if they were working by a process of attraction; and they draw evils away, so that what is true and good may be visible to heaven, no. '960 to 966,³⁰¹ see *Callus (Callus)*.

That the devil's gang is the cause of all misfortune and evil, both the near causes and the distant ones, either from foresight or without premeditation, experience no. 1043. Although a man or spirit can do nothing of good on their own still they must not let their hand down but must make every effort, no. 1069. When a person has been raised from the dead it is at length symbolized to him that he is gradually led toward heaven through higher knowledge and the self-acknowledgment that there is nothing of goodness in himself, no. 1120, see *Die (Mori)*. Many of my acquaintances confessed that they had never believed that the doctrine of faith is such, and that there is nothing in them but evil, and that there is nothing of goodness and truth except from the Lord, no. 1111, see *Faith (Fides)*. About those who do not allow inward qualities³⁰², such as that the Lord rules the universe, that all good is the Lord's, that all evil is man's, and they take credit for good deeds, no. 1178, see *Inward elements (Interiora)*. A certain murderer was punished, becoming as black as a mummy, and was shown to angels, as the devil that he was; he confessed that he liked to know nothing about anyone except the bad, nos. [1260 to] 1264, see *Kill (Interficere)*. He raised up from me only what he could pervert into evil and into hatred, on which he fed himself, no. 1270 see *Hatred (Odium)*. About hereditary evils, that they pass over into children and descendants; and that they are tempered like the colors of the rainbow, nos. 1310, 1311, see *Heredity (Haereditarium)*. I embraced in a spiritual mental image, that there is never anything, not even the least mental image in a person, that is not evil. I was shown by actual experience in myself, even to a point of indignation, when I even intended good from myself, spirits tried this similarly. It is even evil when one thinks from oneself that it must be left to the Lord. In a word, each and every thing [one does of oneself is evil], therefore all good is of the Lord. But this is something incredible to a person on earth. Therefore the Lord makes it so that people do not reflect, in order that they may do good from themselves; so people are regenerated while they are unaware of it, nos. 1559, 1560, 1561. I have been

³⁰¹ ms. 961 to 967.

³⁰² But in 1178 "very inward qualities."

instructed by experience that whatever comes from man is evil; some of them pretended that they did not want to know in order to learn, which was evil: then, [pretended they did not want to know] so that they would leave it to the Lord so that He would give them to know, which again, was evil: finally [they pretended] that they would not endeavor to leave it [to the Lord] so that the Lord would inflow, which also was evil, because from their own power, saying as result of this that they did not know what it was to be guided by the Lord, supposing that to do so in this way would be to have no life, when yet it is the real life, which is given by the Lord, nos. [1627,] 1628. *There is nothing except evil from what is one's own, so that spirits are not even permitted to pray from themselves that they may become good, and not to think from themselves about the Lord, nor to be still; but similar things are allowed to people on earth, not to spirits, because they are in a different condition, no. 1637. Certain looking for the evils in others were asked why not the good things, as [did]the Lord. Did they not put themselves above others, which they admitted, no. 1644. I spoke with a certain spirit of a satellite of Jupiter, who said he desired to become an angel, with whom I spoke [about the fact] that it was not angelic to desire to look into [a person's] evils, and many other things, spoken of, no. 1675, see *Jovians (Joviales)*. With them a reproving spirit punishes the inhabitants if they begin to become evil, and he says that they will die, if they persist. They even die by faintings, thus they are protected from the contagion of evils, no. 1682, see *Jovians (Joviales)*. The evil are like those things in the body which are drawn to it but are purged in various ways, and still serve a use, and the harmful parts are continually rejected, no. 1711, see *Lord (Dominus)*. That crimes hide away punishments in themselves, nos. 1866, 1867, see *Kill (Interficere)*. To one who has faith, nothing whatever is accounted, because evil is aroused by evil spirits, Goodness and Truth is of the Lord, thus goodness does not belong to that one but is of the mercy of the Lord, nos. 1868, 1869, see *Faith (Fides)*. It is the faith of the heavens that what is their own of man, spirit and angel is mere evil and that all good is of the Lord alone, no. 1873, see *Faith (Fides)*. The law in heaven is that the Lord is in no wise the cause of evil and that He does not drive away evil by means of evil, but He wipes out evil by means of goodness, no. 1878. The fields of evil spirits distort a person's thoughts so quickly, his good ones into evil ones, true ones into false ones, that a person can never tell unless he is granted reflection, no. 1900. Evil [thoughts] are from evil spirits, and good ones from the Lord, many experiences: I was also given to know where and who the spirits were from whom the evil [thoughts came], nos. 1910, 1911. When evil spirits intend anything of evil against the good, their mental images are at once as it were closed, and they appear like contracted lines; which can be illustrated by the tissues of the body, nos. 1940, 1941, 1942³⁰³, see *Close (Claudere)*. A spirit like a person on earth thinks and does nothing except evil from himself; just as the bond on him, that is to say, the effort is loosened; but they do not realize this when they are in restraints: by a slackening of the restraint their nature is recognized, nos. 1944, 1945. Because evil spirits are permitted to attack, they think the Lord is the cause of evil, no. 1946, see *Permit (Permittere)*. Spirits are tortured from a little presence of the Lord. This makes it clear that the person, or the spirit, is the cause of [their own] evil, torture and death; because with the Lord there is nothing but good and the greatest gentleness, nos. 1959, 1961,³⁰⁴ see *Angel (Angelus)*. Good being turned into evil in the world of spirits, comes either from deceit or from [an acquired] nature; that it comes from [an acquired] nature is clear from those who found marriage disgusting in life, as soon as the pleasantness of marriage love reaches them, it is turned into unpleasantness, what is averse and offensive. Good is turned into evil to deceive, to be clever, and due to [an acquired] nature, likewise truth into falsity: to deceive, even when they know what is true; to be clever, because they consider it to be ingenuity; from [an acquired] nature because of being falsely persuaded, nos. 1992 to 1994. How the angels perceive evil and offensive things, shown, that it was only as an inexpressible mildness, like cornered earthly objects with rubbed-off points and corners, no. 1995. I said to spirits who thought that I had thought something*

³⁰³ ms. 142.

³⁰⁴ ms. 1959 to 1961.

evil that they thought this, when they were [the ones who had thought evil], and that this is just like with the reflection in a mirror, which gives the impression that it is the person, when they are only the spirits' fantasies flowing in, no. 1999. The fields of false³⁰⁵ persuasions and evil feelings are from evil spirits; but the fields of true persuasions and good feelings are solely from the Lord: the fields³⁰⁶ of the thoughts of a person, in the amount of goodness and truth they contain, are of the Lord; the rest are from angels' and spirits' own, [fields]n. [2004,] 2005, 2007, see *Aura (Sphaera)*. We read in the Word that the Lord does evil is for the reason that they may be kept in the most general idea that the Lord governs all and the least things. But the extension of this with the evil spirits was that they ascribed evil to the Lord, some from deceit and malice, some from a most general persisting idea, that they did not know otherwise, because they did not know how the case was with permissions, nos. 2012, 2013, 2230. About those who think evilly about others, slipping themselves all the way into their affections and the pleasures, nos. 2075 to 2082, see *Deceit (Dolus) and Envy (Invidia)*. It was shown and said from heaven that not anything of evil comes from the Lord, no. 2117. From heaven they said that they saw many most filthy things within me, which appeared clearly, no. 2118, see *Mental image (Idea)*. Heaven was suddenly closed, by a doubt of some, that because their inward parts were not defiled, but only their earthly parts, that of themselves they were pure and holy. But they were instructed that not even the very least mental image can ever to eternity be brought into complete agreement [with the very inward things], to say nothing of all its mental images in all its varying states of conviction and feeling, which are beyond number, nos. 2157 to 2159, see *Correspondence (Correspondentia)*. Evil spirits, like magicians, when they heard that there is nothing but evil in man, thought that the kind of things which were with them were also with all, but they were instructed that there were unlimited varieties and compositions of evils, thus the evil of one is in never entirely the same as that of another, no. 2175. I was spoken to from heaven but the meaning of the speech was turned in to another meaning, when it fell through the world of spirits, a sign that the last time is at hand, no. 2180. What an angelic mental image is like I also realized in the Lord's prayer when "lead us not into temptation, but deliver us from evil" [Matt. 6:13, Luke 11:4] was said, that the mental image of temptation and evil was rejected to the back, and the goodness from it remained. In it there was still something of indignation that the evil of affliction should be thought to come from the Lord, no. 2207. There can never to eternity be a full correspondence, for there are countless elements in one idea, and the very least elements are evil, successively increased from the first parent, and since countless ideas belong to one desire, and there are innumerable desires with their combinations, no. 2292, see *Correspondence (Correspondentia)*. All things are received according the quality of those who receive, thus that goodness is received badly and evil is received well which was shown by a portrayal of branches without leaves in the hands of certain [spirits] in the place of palms branches, no. 2295. All evils [come] from evil spirits, even by accident, which was borne out by the fact that errors crept into those things which I had written because they were holding me in obscurity, no. 2372. That the filthy qualities of a spirit are concealed by the Lord is also confirmed from a taste having been changed with me, and also by the sense of a sweet odor from spirits, no. 2409. I realized that the evil heredity increases successively from the first parent by the actual evils of every one, and thus that an earthly person and spirit is nothing but evil. As a result a human being leans toward every evil and is actually carried to this or that kind of evil by many causes in the life of the body. Still, he is more prone to one kind of evil than to another, from heredity. This is much better known to spirits than to people on earth because they have freer perception, nos. 2424 to 2427.

Evil has punishment or the evil of punishment within and accompanying it, nos. 2438, 2439. All and the very least things are balanced by opposites, thus thoughts and actions [are balanced]. And when evil is permitted, with the result that it is excessive, in order that good may come from it, it is punished, no.

³⁰⁵ 2nd Latin Ed. true (*veri*) but ms. false (*falsi*).

³⁰⁶ ms. field (*sphaera*) but the verb requires a plural subject.

2443, see *Equilibrium (Aequilibrium)*. Hereditary evil brings about that people incline to every evil, but bringing them into act [brings about that they are inclined] to one more than to another, which is their own. Thus infants are carried to every evil; but there are so many diverse kinds and species from bringing them into act, nos. [2453,] 2454 <, 2455>. The evil that a person contracts remains; but one who then seems to oneself to become good is [so] of the Lord, thus evil is not wiped away but covered over so that it does not appear. But the case is otherwise with the improvement of bodily evil, nos. 2457, 2458. Evil has no life but that evil is death, no. 2460, see *Life (Vita)*. Hereditary evil condemns all to hell because there is nothing except evil in them, but by mercy they are freed by the Lord. The actual or acquired evils are those that torment in the other life, no. 2486. The innermost and very inward parts have been preserved by the Lord in a state of integrity, which are such that they cannot be distorted, for such is the perfection of their form. But the inward things, which are called natural, and also their outward and external things are nothing except evils, which can never be reduced to correspondence, but seem to be reduced when they are asleep, and as if dead things cease to rule. From this it follows that what is a person's own is nothing except evil, and all good is of the Lord; and that a person's evil is tempered to a kind of rainbow, otherwise nothing of the person's would remain, nos. 2487 to 2490. Spirits are restrained in a spiritual bond, so that they do not know other than that [they do] good from themselves, but as soon as the bond is slackened they rush to the destruction of all who are around them, as a wild animal at a wild animal; an experience both that spirits were let loose by me and that I was let loose, no. 2559, 2560. What stream in from the Lord into the world of evil spirits are turned into the contrary because they are such by nature, but still the portrayals of goodness and truth remain, as in the case of the descendants of Jacob, no. 2620 see *Marriage (Conjugium)*. Why the Lord does not turn away dreadful wicked deeds and evils, like adulteries and cruelties from David, idolatry from Solomon, nos. 2713 to 2717, see *Providence (Providentia)*. Evils have been foreseen, and goods provided, from eternity, no. 2718. Spiritual restraints cannot be so well described, they are held by the goodness of the Lord, as it were suspended from the evil, that as soon as the bond of goodness is relaxed they rush into all evil, experience, nos. 2737 to 2739, see *Bond (Vinculum)*. Evil spirits think, when evil is inflicted on them by another, that they are not the cause of the evil, but it was realized and acknowledged that the evil that they intend to others, when it passes into the world of spirits, is reflected, and thus returns, the punishment in evil comes from this, no. 2776. Hereditary evil is worse today than before, no. 2839 see *Hereditary (Haereditarium)*. Evil spirits continually attack, and to the extent that the restraint is relaxed they act with recklessness, malice, tricks, and cannot stop, which they admitted. Angelic spirits only hinder and defend: because evil spirits said that they cannot stop, they were questioned whether they wanted to be kept in restraints and controlled. They said they did not want this—they did not even want to know that they can be kept [in restraints], nos. 2872, 2873.³⁰⁷ I spoke with Abraham who cast blame back on the Lord for the fact the Jews were born, since they were as they were, and also for the fact he was as he was. But I replied that this was foreseen, not only that the Jews but also Christians who were of this nature, and the worst, were born, but it was also foreseen and provided that evil might be resisted by evil so that one would be a remedy to the other, nos. 2873, 2874. A certain [spirit] sent by Abram suggested that because the Lord is the Only life that consequently the evils are His, but I replied that the case is like that with the objects which receive diverse colors from the light of the sun, even dirty ones. It is similar with a person's nature which he acquires to himself in the life of the body, no. 2876, see *Life (Vita)*. The life of evil spirits consists in thinking and doing evil, and if they were forcibly compelled to doing good, that they could not live, therefore it is permitted them, so that evil may be corrected by them through punishments and many kinds of purging, which life, if it were taken away from them, they confessed that they could not live; and it was shown that they have a life of their own rest in the hope of

³⁰⁷ ms. 283, but 2873 appears no more relevant.

doing evil, no. 2880. Evil spirits continually attempt to lead the good astray, not knowing that those who are held in the conviction of what is true and good by the Lord can never be led astray, no. 2882. When certain deceitful spirits slipped in deceptive pleasures, the evil was twisted back so that they might desist, but they said that it was not permitted to resist evil; I replied that it was permitted when there was no other help, and that then a power and mind to resist is given by the Lord, but only of turning evil away, not from hatred and revenge, which they imagined is not possible: this is how things are I said, because as soon as they desist from [doing] evil, they are accepted in a friendly manner; and also that the balance is such that they resist by evil spirits who act through him from hatred and revenge, when nevertheless they are not his [feelings] but evil spirits', who think they are able to do this from their own powers, nos. 2889 to 2891. There are three loves from which [gush forth] all passions, evils and falsities, the love of self, the love of the world, and the love of earthly things, no. 2910. Evil is reflected onto those who intend and do evil, the punishment of retaliation, no. 2913. All in the other life ought to perform a use, even the evil, when they annoy and punish, good comes from it. Upon hearing this evil spirits were angered, no. 2924. When I bumped my foot, I observed that [it was caused] by evil spirits, and it was confirmed by those who observe excrement, when I am not seeing [it], no. 2923. Evil spirits are kept in an aura of goodness by the Lord, thus in a spiritual bond, and because they then seem to themselves to be free, they ascribe uprightness to themselves, but that it is otherwise is often evident from the fact that they rush into all the evil as soon as this bond is loosened, no. 2943. Evil is not accounted to those who have faith, because it is evil spirits'; nor is good ascribed to them, because it is the Lord's, nos. 2944 to 2946, see *Faith (Fides)*. Evil spirits speaking uproariously, wanting to cast blame for actual evil on the Lord, were instructed that all evil [comes] from man, and all good from the Lord, and that the former is foreseen, the latter however provided, and if even a thousand volumes were written against it, this truth would still be the conclusion, no. 3008. The doctrine of faith has been promoted for the most part by means of the evil. Take for example even the apostles, that they wanted to judge all the tribes of Israel; the pontiffs, who desire to possess heaven and earth and also elsewhere, as in Sweden, England. Thus good things are accomplished by the evil, although not from [a good] motive, no. 3030. The world of spirits is such that it returns evil to him who intends and does evil, thus also that it defends the good from the evil, nos. 3037 to 3039, see *Punishment (Poena)*. Spirits of Jupiter admitted that spirits worse than those of our earth could never exist, no. 3044, see *Jovians (Joviales)*. Deceitful [spirits] not only turn the least of thoughts to evil but also so to speak smell what is good and pervert [it], no. 3047, see *Deceit (Dolus)*. Certain who would wanted to become great, because they also wanted to inflict evil on others, were snatched up to a very high place and appeared as torn clothing. They are kept in their own fantasy, that they wanted to inflict evil on others, holding others in [their] thought in such a way, and deriving it (the evil) into others, but they are held in the punishment until it was lessened with them, nos. [3056,] 3057, see *Looking (Intuitio)*. The life of evil spirits is much worse and darker than wild animal life because differently than wild animals they are carried [by instinct] against spiritual and heavenly goodness and truth, no. 3078. I experienced that I was withheld from evil, which evil spirits are continually threatening, and I was as if suspended so that the evil was as it were below, from which I observed how mankind is guarded by the Lord lest evil touch it, especially when one is in thoughts of faith, no. 3085.

[continuation p. 1041 s.v.] **Evil (Malum)**,
see *Sin (Peccatum)*.

That that which comes from oneself is not [true] life, being from evil and aiming toward evil, but that [true] life is that which comes from good aiming toward good, no. 3092, see *Life (Vita)*. In the other life, it is guarded by the Lord lest they draw in a new evil, beyond which they have drawn to themselves in the life the body, for when they try something new they immediately rush into a punishment, from which comes a horror of the evil, otherwise it would not be so, as is evident from the dragon, and from

those in Gehenna where there is also fire, no. 3093. There are certain [evil spirits] who wish to cast the blame of evil on the Lord that they were not kept from actual evil. It was shown that they were led through necessities by the Lord in all the moments of their life, and that they would have desired to plunge themselves into the very worst [evil]; but they were led by the Lord into as small a one as ever is possible: and that all and the least things cannot be so arranged other than by the Lord, because He is omnipotent; and that they are foreseen and so provided so that all and the least things tend to the best end. It was shown that they would rush into the worst [evil], in the case of a certain evil spirit who said he did not want to know [anything] except what was pleasurable, which was portrayed by a yellow color into which he was thus let, then he was deeply upset, he believed he [would have] fallen into total destruction, unless he had been withheld by the Lord. As a result he admitted that this is the case, and he became very distressed, nos. 3114, 3115, 3117. What sin is, that comes into the thought, although not into act, nos. 3178, 3179, see *Thought (Cogitatio)*. Marriage love and love towards little children, when it flows into the perverse, is perverted just as when goodness streams in from heaven into the world of spirits is perverted, where it becomes evil, thus the opposite, nos. 3192, 3193. A spirit is an endeavor to all evil, and to the extent he thinks, speaks and acts from himself, to that extent such endeavor goes forth into act, no. 3291. I became aware of those who were inwardly evil from the descendants of the most ancient Church, or from the preadamites, nos. 3311 to 3313, see *Inflow (Influxus)*.

A certain preacher with his like believed life to consist in this, that they are nothing, not allowing the higher knowledges of faith, not even faith; so that when they have this life they are pure; he thought he had done nothing evil; therefore he was brought into a society where they believe there is nothing except what is evil and uncleanness in man, but he was unable to be there; he said that there is nothing of evil in man because the Lord took away all evil, and that the Lord bears all evil, so that the Lord, until when He comes in glory will have drawn off all the all uncleanness onto Himself and that therefore he is such. Because entirely the opposite is true, [namely] that the Lord Alone is life, Alone is Holy, and all both angels, spirits, and people on earth are dead in themselves, and profane, therefore the upright spirits were seen turned upside down, and vice versa, nos. 3435, 3436, see *Life (Vita)*.

It was observed among the sirens overhead, that they acted the more deceitfully the more [the tendon] was relaxed, so that there are efforts to all [kind of] evil, no. 3457, see *Endeavor (Conatus)*. With little children who are [now] adults in heaven there is nothing but evil, for hereditary evil bursts forth and produces falsity, therefore they also are let back into the world of spirits and reformed, an example nos. 3547 to 3548³⁰⁸, see *Little child (Infans)*. Outer, that is to say, evil elements are not rejected but arranged by the Lord so that they perform obedient services to inward ones, which services are countless in variety and are portrayed in the other life by colors like those of the rainbow, by odors like those of flowers, by auras which are perceived, by other kinds of perceptions, and by images resembling things seen [by the eyes], no. 3578, see *Organs (Organa)*. Actual evil is also this, that one wants to act but does not act because outer restraints hold one back; and an outer restraint is also [the fear] lest one lose the joy of eternal life, where one desires to be the greatest, which ought not to be confused with conscience, no. 3615. Spirits were asked whether they knew what evil is. They were unable to know this because they think evil to be good, and from evil what is good cannot be known: and they were also asked whether they knew what goodness is. This they were unable to [know] because they think what is good to be evil; and what is evil cannot be seen other than from what goodness is; and because from what is evil they could not see goodness it is clear that they knew nothing, no. 3622. Because they are learning new arts in the other life some think they are adding more evils in actuality but I realized and said that they do not acquire more evils, simply, whether [they practice new arts or the same ones, it is still not permitted to progress further than where [they had

³⁰⁸ ms. 3549.

gone] in life and evil acquired by their actions. But little children who grow up in heaven have dominating passions that spring forth, therefore they are let back into the world of spirits so that they may develop an abhorrence for them, especially so that they may learn that in themselves there is nothing but evil, nos. 3708, 3709. Spirits in the world of spirits have a constant urge to destroy a person, [my] experience; and unless the Lord preserved mankind every moment even the very least we would at once perish, for such is the perpetual effort of spirits, no. 3821. Deceitful [spirits] called forth hell in order to destroy me, but in vain, although I was surrounded en masse, no. 3851, see *Kill (Interficere)*. A certain angelic spirit from the planet Mars was amazed that so many evils streamed in from spirits, it was then granted him to see their continuous efforts to bring in evil, and that there was a constant aura of endeavors of evil around me; and that they are removed by the Lord, therefore unless the Lord protected mankind every least moment, that we would perish, no. 3893³⁰⁹. Scientific [truths] were seen as variations of form, and falsities portrayed as a twistings-back [of them], spirits who had reasoned thought there were progressions forward in man, accordingly truth in man. But I was instructed that all truth [comes] from love, and because there is in man nothing but evil, the love of self and of the world, equally so there is nothing except falsity. I was instructed also that the more backward the variations of the form symbolize the greater the evil [there is], and the more a person leads himself backward, where he remains after death; also he may be reformed in this way that he can make a stand in his least evil and thus be affected by truth and goodness by the Lord therefore spirits are seen suspended by the evil and thus affected by truth and goodness; and to the degree he is let go, to that degree he casts himself headlong into evil; being held away from evil into evil is only what is brought on by purgings. From this it is clear what the case is with rainbows and the varieties of rainbows, nos. 3918 to 3921. I saw that when [their] malice reaches its peak, they then plunge themselves into punishments, with the balance thus perishing; and afterward they are cast down into hell so that they may be purged, no. 3932, see *Deceit (Dolus)*. Nothing also means that there is nothing other than evil in oneself, consequently death, and because goodness and truth is everything, evil and falsity is nothing, nos. 3939, 3940, see *Nothing (Nihil)*. In the other life it is not permitted to speak differently than one thinks. Even if he is an evil spirit, he is permitted to speak evil, in doing so he speaks the truth because he is evil, otherwise it is not tolerated, but he is cast out of upright society, no. 3976. Those who have no conscience in the life of the body, in the other life no conscience is imparted to them [either] except by outer restraints, those such as adulterers and cruel people who become like bones: those who have conscience in the life of the body and have done what is good receive immeasurably more, for all good things are immeasurably increased. I also observed that evils too are increased, like deceit with those who are deceitful, like magic with those who are adulteresses, and so they rush to hell into punishments and purgings, wherefore the good are carried upward with increases of good, and the evil downward with increasing as it were evil, because they are more deceitful, and more magical than they ever were in the life of the body. But there is knowledge that they there acquire, and there is a greater ability, that goes with their life after death, to get ahold of that knowledge and practice it - but not beyond the evil they had acquired in act, nos. 4038, 4039, see *Regeneration (Regeneratio)*. It was seen and noted that as soon as a spirit attempts to rush into a greater evil than he has acquired by actual practice in the life of the body that he rushes into punishment, no. 4055. The deceitful are more deceitful in the other life, and sirens skilled in magical things which were quite unknown to them in the life of the body is because they are in the life of [their] passions, which has these things with it and produces knowledge, just as brute animals which are in passions or affections also have knowledges, about which, nos. 4057, 4059, see *Knowledge (Scientia)*. It was realized that before [any evil] becomes actual, one should beware of doing that evil, for as soon as it goes into act, it becomes customary, then habitual, and finally second nature, which passes on to descendants, no. 4080. An adulterer, spoken of [earlier], could not be in the

³⁰⁹ ms. 3883.

aura where there was marriage love. He was choked and as it were suffocated. He said he could by no means desist [from his practices]: this showed that for one who had acquired evil by actual practice, it continually occupies the thought and will to the point that one acquires a nature, and that then one hardly cares about any outward restraint: I realize that evils contracted by actual practice can never be removed, except by the Lord after serious repentance, no. 4091. All evils like open and secret hatreds, which pertain to the love of self and of the world, adulteries and such things return to the evil in the other life by turns and are punished many times, even to the last stage of punishment, which is a purging, nos. 4109 to 4112, see *Punishment (Poena)*. As long as evil is only in the thought, it does not so readily return. But as soon as it becomes actual it passes over into the will and thus finally occupies the whole person, and continually returns, no. 4113. The source of hatred toward the Lord, that it is the love of self, no. 4205. There is a withholding from evils and drawing up from the Lord, no. 4197. Evil punishes itself, and this is permission, no. 4206. All evil is from mankind, the evil of punishment [flows from] order, all good is from the Lord, nos. 4275, 4276. They appropriate evil to themselves because they believe [they are doing it] from themselves, no. 4286. If evil is removed from one who is evil, little of life is left; and that evil is not removed miraculously, shown by the flailing of arms, like those of a little child, no. 4322. A certain one more a devil than others, who turned over in his mind only motives aimed at destroying others, no. 4323. The faculties of even malignant spirits become more excellent, no. 4318. Evil draws [spirits] to hell, no. 4395. About the opinion that evils are wiped away in a moment, or by instantaneous justification, nos. 4480 to 4483, 4542. The imagery of the good may begin from evil but end in goodness, but of the evil may begin from good but end in evil, no. 4577[a]. Evil spirits must not be dispelled, no. 4600[a].

Mamillary processes (*Mamillares processus*), [I:453
 who they are who relate to them, no. 934, see *Revenge (Vindicta)*.

Morning (*Mane*). [I:454
 What evening and morning are, no. 1973, see *Regeneration (Regeneratio)*.

Habitation (*Mansio*). [I:455

[continued in the unalphabetized manuscript, p. 275 s.v.] **Habitation** (*Mansio*).

I was transferred into three habitations of the heaven of inward spirits; the first was where they were freed from the pit, there was the calm of peace. And then [I was transferred] where there was something of ignorance, where nothing was heard: next into the habitations of those who are good but neither affirm nor deny, where an axe is heard trying to smash the wall, no. 262. I was also led through habitations to those who had not known the Lord, and had led an upright life. Among them it was calm, they were raised up and informed, and it was given them to feel suitable joy, no. 274. A habitation where a wheel coming down from on high was led around in a circle, [a habitation] of those who search for things that are different, without a purpose, no. 276. Into a habitation, with things of a paradise and garden with [their] delights, no. 275. There is a precise order of all the habitations [of heaven], although I did not understand it, I gathered from the peculiar situation of the cortical glands of the brain, no. 278. To a habitation where they build cities, give them to others, nos. 280³¹⁰, 274, see *City (Civitas)*. A habitation where there was heat; and where there was no heat, no. 283, see *Heat (Calor)*. Certain spirits work as cunningly as possible, and deceitfully, for example, by turning the aura and slipping themselves into the aura, thus holding another in their own passion, persuading as if it were the same; this [he did] from such [activity] in life in the body, no. 927. They work through a certain field into which they lead

³¹⁰ ms. 286.

others, and he who is led into it they imagine to be such [as they are], when they are mistaken, no. 930. Every spirit has an aura which stems from his or her nature and state, into which what is repugnant is not allowed to enter, but what is agreeable; if it enters, it causes pain, no. 931³¹¹. The deceitful know how to twist around another's auras of affection and thought, in such a way as to enter into another's aura, in order to hide their purpose and deceive the other, no. 933. There are a variety fields, belonging to every spirit, thus composed of spiritual and heavenly matters, with changes of state, nos. 973, 974, 975, 976, 977; which are demonstrated by the communications of thoughts and feelings, no. 978. A human being consists by means of tiny fields conjoined and harmonizing according to the laws of order, in agreement flowing from love of the Lord, no. 979. Likewise societies in the other life, no. 980, but those that disagree are removed by the Lord, no. 981, see also *Room (Camera)*. The habitation in front, [a little] toward the right of those who have the fantasy that inward [truths] do not exist, therefore they do not admit them, nos. 1182, 1183, 1377, see *Inward (Interiora)*. About Dwellings see *House (Domus)*. In the world of spirits an atmosphere of anger from envy of the happiness of others reigns and from hatred against truth and goodness, nos. 2310 to 2312, see *Hatred (Odium)*. Dwellings of spirits and angels seen while sleeping, no. 4142. About the dwellings of angels, no. 4181.

Hand (Manus).

[I:456

That the things that I wrote little children had dictated and guided [my] hand, I Vol. no. 459 [2a]. Spirits wrote by my hand, and things which I had not thought, I Vol. no. 1150 [12a]. What was from Jacob, Isaac and Abraham they wrote by my hand, I Vol. no. 1511 [22a], no. 1527 [24a]ff., see *Jacob (Jacobus)* and *Abraham (Abrahamus)*. Several times it was consciously written from spirits by my hand, III Vol. no. 3895 [247a], see also III Vol. nos. 5393, 5394 [309a, 310a].

That while praying the Lord's Prayer, my hands were folded and unfolded by a manifest force, and that the words seemed to be lifted up, and mental glimpses of the contents imparted, no. 81. Spirits wrote with my hand, no. 116.

Certain [spirits] were raised up into the outer court of heaven, and from there spoke with me, and from there wrote with my hand, no. 288. Spirits wrote with my hand, in their own style, no. 557. About a strong and frightening bare arm, no. 881, see *Arm (Brachium)*. A certain [spirit] who was wrapped up in a woolen cloth, and when he was unrolled he lost his hands, which were raised upward. It was said that if he did not get them back, he still trusted in his own power, no. 1373½,³¹² *Band (Fascia)*. A spirit did not know otherwise than that he had written with my hand, thus others in his society, no. 1533³¹³.

The warmth of those who take pleasure in the very inward contents of the Word was shown, that [its region is] from the middle point between the loins upward toward the chest, and into the left arm to the hand, as well as downward into the left foot, no. 1858, see *Heat (Calor)*. Certain [spirits] raised up into heaven saw clearly how they flowed into those things which I then wrote, both into the general sense and also into the individual words and the least parts of the words. It appeared to them just as if someone held my hand, which I also felt, no. 2270, see *Word (Verbum)* and *Inflow (Influxus)*. Certain spirits, who spoke from me when I was asleep and withdrew into the realm of inward spirits: their fingers became very black, without flesh, like the fingers of a scorpion, and they were cast down into the earth of lower [spirits], nos. 2747, 2748, see *Magic (Magia)*. There were some raised up into the court of heaven, and there guiding my hand, what I was writing, no. 2996, see *Heaven (Coelum)*. I saw a purple flame variegated with white, then a hand, to whose back side it clung, next [it was] in its hollow, as if to lick

³¹¹ ms. 930.

³¹² ms. 1374.

³¹³ J.F.I. Tafel: "1533 for 1533. p. 823."

the hand all around; it was turned into a bird of beautiful colors, which changed, about which, nos. 3246 to 3250³¹⁴, see *Bird (Avis)*.

A hand was seen before my left eye, which meant I was liberated from a fantasy, in which spirits were holding me as it were bound, no. 3483, see *Eternity (Aeternum)*.

[continuation p. 823 s.v.] **Hand (Manus)**.

A certain Roman, when I folded [my] hands, seemed to himself that he folded [them], which he also said, and which I felt, no. 4093.

Sea (Mare).

[I:457]

A tumultuous sea was seen in [my] sleep and when first awakening, black, with those who were rescued on the shore and on a rock. They were the bound in the pit, who were freed, a great number; from this [was understood] what the tumultuous seas at the last times [denote], no. 243. When I was led through habitations, I saw the sea with dashing breakers but I did not see any shore. [They were the habitations] of those who wanted to be great and innovate all things, no. 277. The speech of those who are in the pulpit at the left is like a wave of the sea, because they want to seem to be so, no. 942, see *Revenge (Vindicta)*.

Those who acquire power for themselves and reign by fear and not by love are submerged in a cloud-like sea without a bottom, where they remain with little life, no. 1883, see *Fear (Timor)*.

[continuation p. 126 s.v.] **Sea (Mare)**.

That the restful state of evil is a state of passions, consequently that their rest is in turbulences, as of a raging sea, no. 2342 to 2345. Under the feet is a deep sea, with breakers, to which certain ones are let down, where they are horrified of the deep, and lest they be cast into the sea, no. 3295. When [those] antediluvian [spirits] were with me, after a sleep I awoke, I saw human bodies in the sea, some crawling, as if dead, later lifelessly limp, so that they were like dead spirits, nos. 3369, 3370, see *Church (Ecclesia)*. Spirits, who by means of fantasies were able to attract others were asked what they wanted with them. They said they would catch them in a net and would throw them forth into the sea or abyss; some spirits supposed a flood was portrayed in this way, nos. [3415,] 3416, see *Net (Rete)*.

Pearl (Margarita).

[I:458]

About a pearly and diamond-like aura, no. 3213, see *Rainbow (Iris)*. A beautiful bird turned into a pearly one, yet flying, no. 3247, see *Bird (Avis)*. Certain ones who streamed in gently but smoothly as a pearl, about whom, n. 3496, see *Eye (Oculus)*. The pearly aura of the noble offspring of the most ancient Church, no. 3925, see *Church (Ecclesia)*.

Mars' (Martis).
planet.

[I:459]

[continued in the unalphabetized manuscript, p. 839 s.v.] **Mars (Mars)**.

Spirits of Mars appear forwards and to the left. They are called holy, not that they are holy, but that their Lord is Holiness and Good, no. 1539. There are societies on their planet but not kingdoms. From people's face they draw acquaintance with those with whom they can be associated, which rarely goes wrong. They do not turn away from the rest, but are not joined together with them, no. 1540. They draw acquaintance by the facial expression, especially by the eyes and also by the speech, which is not made up of articulated sound, but is inward, which passes through the Eustachian tube into the ear, which is richer, from experience, no. 1541. [Their] life together is delightful, centering on everything that is in their

³¹⁴ ms. 325.

society, and in heaven. They worship the Lord Only, because He is Goodness, no. 1542. They relate to thought: almost the same as our most ancient Church, no. 1543. They all make up kinds of angelic societies, only that they do not, like the angels, know the character of their companions from an aura but by outer characteristics, no. 1544. Their face was shown. It is of a human color; the part below the mouth and at the side toward the ears is black, in place of a beard, no. 1545. They eat vegetables, and a certain round fruit, as well as the fruits of trees, no. 1546. They go clothed, but of what materials they did not like to reveal. I realized that it was from bark materials glued together with a kind of gum, no. 1547. Any who think wrongly, from them they dissociate themselves. He goes all alone through rocky places and elsewhere. Some compel them, but others do not, for they do not have any hope of their repentance, no. 1548. An inhabitant was portrayed as with the face in heaven and the body in the world. They constitute *Thought*, no. 1549. They spoke about liquid fires, which they said they were able to make, no. 1550. A spirit drew back with me the sinciput toward the occiput, where the cerebellum is, signifying that his thought is in such a way, so that they think and act not from the cerebrum, or of their own will, but from the nod of the Lord, no. 1550½.

That the beautiful bird, spoken of, symbolizes something with the inhabitants of Mars. [The thought] was slipped in, that if they would not remain in a state of integrity that others would succeed them in their place, the Lord so providing, no. 3250, see *Bird (Avis)*. Spirits of Mars were with me. I observed that they appeared like human beings clothed with a body, because they know that in the life of the body that they are spirits clothed with a body which, nevertheless, they do not care about. Therefore they, when they become spirits, appear as human beings; for they live when in the body still as in the other life, as those who were in the most ancient Church of our planet. When the Lord was named, he hardly bore it, saying that the Lord leads him, humbling himself he let himself deep down and remained in a humbled state with a joyful heart, nos. 3251, 3252. A volume of spirits who were from the starry heaven appeared, beneath the earth whom the earth resisted. Still they struggled out, but because something earthen stood in the way they were unable, therefore they approached the planet Mars, and there they found a more accessible exit; it was [there] on account of societies being joined to them. They do not care about objects but about the uses of objects, nor about the nearest uses, but about [all] their uses, nor do they stop until the ninth use. They were able to be compatible to some degree with the spirits of Mars, not however with the spirits of Mercury, nos. 3267, 3268, 3270, 3271, see *Star (Stella)*. Spirits of Mars, who relate to thought or understanding were attacked by spirits of our earth, as if by those who were insane; but as soon as they arrived, like a very pure aura, the spirits of this earth were dispersed because they are not able to be in their aura. They were seen far off humbling themselves before the Lord in such a way that good spirits declared that they would never have believed that such a humbling could ever exist, about which, no. 3331. The worship of the Lord by the spirits of Mars was so deep and stunning and at the same time pleasant that it cannot be described. It is unknown to spirits of our earth that such exists, no. 3352. The bird, spoken of before, symbolizes the inhabitants of Mars, the beautiful [bird] which was seen, that it [represents] those, who from the love or feeling receive higher knowledge of faith; the pearl bird [represents] those who have higher knowledge of faith without love; I told them that those who have love receive all higher knowledge, just as is clear, he who has true humility, he knows that he is nothing, and that the Lord is all; such also are birds, who because they have marriage love from this know how to make nests, lay eggs, hatch chicks and nourish them: but when love ceases the higher knowledge of faith remains, in which they think the Lord is, just as he who ascended through the loins to the chest, and picked up the bird, but was compelled to let it go; when true love ceases the higher knowledge of faith remains, therefore the life is similar to the pearl bird, which still flew. With those there is no perception that from the Lord they perceive in every least detail what is from themselves, therefore they do not have the love of faith. They who have higher knowledge of faith, with love ceasing, when they are enlivened by the Lord, they become like another bird, which is of a darker color. Inner sight no longer as before exists with the inhabitants of Mars, nos. 3874 to 3876. Spirits came toward the front parts of the head. They spoke as a gentle stream among themselves, and

spirits were not able to understand: I was instructed that they were the inhabitants of Mars, who were able to speak among themselves using the material forms of ideas, in such a way that no one would understand; they take care lest there be anything of affection in it, from which other spirits perceive [its meaning]; but to speak in this manner without affection was also portrayed by the bird of pearl. They fashioned speech for themselves by foldings of the tissues of the lips, and also by meetings of the tongue, almost the same as their foldings are when words are formed, but still with them more refined, thus through those things which are the material forms of ideas, being careful lest the ideas of thought are present, which they know how to snatch away, and still more lest there be affections: I also spoke earlier using this speech for short time, but in another way, which spirits did not understand. They flowed into my thought—something about shame, namely, if spirits had a sense of shame that they would not have infested others in this way; the spirits of Mars spoke by their speech about shame, in this way. They were amazed that I understood, but I told them that it is understood by the angels, and that it had flowed in from them. Spirits of Mars flowed into my face, like a thin striated shower, saying that they flow in in this manner with the inhabitants of their earth. But I said to them that this influx was external and that it is similar to the former speech, but that it is general because it pertains to the face; where there is a particular, there is a [corresponding] general. And if they flow in this way with the inhabitants of their own earth, it means that [their] inner qualities have passed away into outer ones, for example, into higher knowledge alone without love. I told them that the case with sincerity is that whatever they think and speak they wish all, yea, the whole heaven, to know and see: and that it brings with it also that in this way they become accustomed to judging others in putting themselves above others. I also told them, when they have such perception, that they think they are Lords, when this is not [true], then they relate to the inward membrane of the cranium; but when they begin to speak in this way they begin to relate to the pericranium, which goes off into what is cartilaginous and finally into what is bony, for when they begin to delight in such speech then they speak ill about others and well about themselves; next ill about heaven and finally ill about the Lord, as a result they relate to what is bony; for when they snatch the ideas of affection, and then of thought no other life remains than that which is of bone: besides such speech on this earth is usually that of soothsayers, nos. 3880 to 3889. A certain angelic spirit of Mars was amazed that so many evils from spirits flowed in; it was then given to him to perceive their continuous efforts to bring in evil, and that there was a continuous aura of evil around me; therefore unless the Lord protected a person every least moment, he would perish, no. 3893.³¹⁵

Martyrs (*Martyres*).

[I:460

[The subject] was aired whether anyone was going to be admitted into heaven other than one who had suffered miseries and temptations, like those who became martyrs, thus the apostles more than others, thus that they had deserved [it], spoken of and many more, nos. 1325ff., see *Miserable* (*Miser*³¹⁶) and *Apostles* (*Apostoli*). They are not true martyrs who desire to merit heaven and martyrdom, shown, that martyrs have their own heresies, and that for the sake of loves of the world even prefer death. There are also those who for their own glory willingly desire to fall in battle, nos. [3187,] 3188.

Mother (*Mater*).

[I:461

The hereditary character from the father develops later, from the mother more quickly, II Vol. no. 59 [37a].

³¹⁵ ms. 3883.

³¹⁶ ms. *Miseri* (The Miserable) but such a heading is not found.

That the sensitivities of the father and the mother are born with and in the offspring; but the father's are inward sensitivities, so that they develop after a longer period of time; while the mother's are outward sensitivities, so that they develop within a shorter period of time, no. 83.

That through the innermost heaven, and so on, [there is] marriage love, where they love little children more than their parents do, and they have care of them in the maternal womb, no. 1201. The innermost heaven is as it were a mother, because it loves little children more than mothers, no. 1683, see *Love (Amor)*. About *dura* and *pia mater*, see *Dura and pia mater (Mater dura et pia)*. The mother of a certain god among the spirits of a certain earth in the starry heaven was seen, who was worshiped as a goddess, no. 3302, see *Star (Stella)*.

Dura and pia mater (*Mater dura et pia*).

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[continuation p. 870 s.v.] **Dura, and pia** (*Mater dura, et pia*).

There were spirits at a moderate distance overhead, whose alternating motion was upward and downward, with a cool breathing on [my] forehead. They exhibited a flaming light below my left chin, below my left eye, and above the eye, but more dimly. When [my] hand was brought up to the left of the head, a waving pulsation down and up was felt. They did not want to speak, but I realized that they relate to the *dura mater*, which overlies the brain, but because they are outward, it as it were underlies it: and they are those who think in an earthly way about spiritual and heavenly matters, and they think these to be earthly, because they are rather insensitive, they continually attend the worship of the Church; their motion was [in relation] to the heartbeat, so they are guardian spirits, nos. 1688 to 1692. There are spirits who do not speak aloud, serving for bringing down the mental imagery of inward matters. They are modest. [Their] motion was perceived [as flowing] crosswise from the front to the back in the brain, and crosswise from each temple to the middle. They are the kind who in life had been gullible, easily able to be convinced and who had thought from others. They relate to the thin meninx and also to the little membranes in the brain over the little bundles of fibers. Their mental images were perceived from the Lord's prayer that they were quite gentle, not closed, so that they were halfway between angelic ones – experience. They said that they hinder me from having thought [sic] about inward matters, thinking they are in heaven. From them it can be known, although not easily, who in heaven they are who relate to the finer membranes around the more invisible tissues. Those [constituting] the meninx of the brain are heavenly [beings] or guardian spirits, from it there is a saturation of blood; and also those [constituting] the little membranes over the little bundles of tissues in the brain, but which are over the small nerves of the body, are spiritual. In the fetus those who constitute the little membranes and membranes are heavenly, because of this they later successively receive spiritual matters, nos. 1727 to 1734.

Material (*Materialia*),

[I:463]

see *Bodily (Corporea)* and *Outward (Externa)*. The mental imagery [of spirits] rests on material things, because they are the last things of order, nos. 3605, 3610, see *Bodily (Corporea)*.

Mechanic (*Mechanicus*).

[I:464]

Mechanics reasoning and convincing themselves from this science that they do not know what spiritual [reality] is except that it is bodily and earthly, no. 768.

Mediation (*Mediatio*).

[I:465]

How absurd that Judaism is, to want to approach Jehovah without the Lord, II Vol. nos. 1425, 1426 [65a, 66a].

Permission takes place through many intermediaries, nos. 15, 16. Truths, however, flow in from the Lord directly, even if through angels, no. 16.

Certain evil spirits had deceitfully slipped into heaven and stirred up trouble there. They were stirring up, [saying] that there was no mediator, but they were cast into a swamp, no. 408. The dragon dared to deny the Lord the Mediator, scared off he had to acknowledge [Him], no. 461. There are spirits of Jupiter who shine in the face, sitting like idols, and they are worshiped by slaves, whose mediators they say they are to the one only Lord. They are those who have a fiery face and call themselves saints, no. 519:3. The best are those who are of a sky-blue color with little sparks of gold, whom others call the intermediary to the one only Lord, no. 519:4.³¹⁷ Those from Jupiter scorn so called saints and mediators, no. 523:2. About the dragon that he was cast down to the lowest parts into the place of punishments, and he tried how he might worship Jehovah, as he said, and not the Son the mediator, then he not only raised himself above Jehovah but he also blasphemed; and he poured out blasphemies throughout the whole night: such are those who do not acknowledge the Lord as the Mediator, no. 526. About those among those from Jupiter who wish to be mediators to the highest Lord, nos. 520, 523, 534, 536, 549, 555, 563, see *Saint (Sanctus)*.

Spinal cord (*Medulla Spinalis*), [I:466
nos. 1781 to 1786,³¹⁸ see *Brain (Cerebrum)*).

Melancholy (*Melancholia*), [I:467
see *Sadness (Tristitia)*).

Membrane (*Membrana*), [I:468
see *Skin (Cutis)*. About the meninges of the brain, and over the little bundles of fibers and of nerves, nos. 1727 to 1734, see *Mater (Mater)*. About the membranes of the chest see *Lungs (Pleura)*. A human being is purely membranous, no. 1741, see *Organs (Organa)*).

[continued in the unalphabetized manuscript p. 898 s.v.] **Membrane** (*Membrana*).

About spirits who relate to defects, growths and deadly abscesses, especially those which break out on the pleura and membranes, and about their punishment, nos. 1761 to 1768, see *Deceit (Dolus)*. It was said to certain spirits of Mars when they have such perception that they think it to be of the Lord, when it is not, they then have relation to the inward membrane of the cranium; but when they begin to speak using material forms of mental imagery, that they begin to have relation to the pericranium, which goes off into what is cartilaginous and then what is bony, about whom, nos. 3888, 3889, see *Speak (Loqui)*.

Memory (*Memoria*). [I:469

That the memory of things past and the providing for future ones create sorrows for man, and that such [do not exist] with the angels, which is a source of [their] happiness, III Vol. no. 145 [108a].

The spirits that have been placed next to someone take to themselves the person's knowledge and memory, and this causes them to think they are the person. Still each one possesses its own desires, thus its own nature, and cannot in this way take on the person's desires, nos. 3, 6. From curiosity spirits want to know everything, so that they also inquisitively arouse all and the least things in a person's memory, and this process cannot be stopped, no. 58. Spirits and angels do not have a memory born from and next to the physical senses, but an inward one, which is rather a nature, or character. A sense-based memory they have from the person they are present with, no. 78. When I was in company of

³¹⁷ ms. 419:4.

³¹⁸ ms. 1785.

spirits, not as one of them, but as an earthly human, I was unable by my own effort to bring up anything from my memory, no. 82:4. How spirits raise up mental images out of a person's memory, which fall into words of speech, no. 85. Spirits quickly steal away and hide the things [in a person's memory that] they are averse to, no. 85. Spirits are not strong in sense-based memory, nor are angels, no. 82:2.

[continuation p. 155 s.v.] **Memory (Memoria).**

Spirits arouse anything whatever in a person's life - past events, any of the things done in his or her life, or things thought, nos. 121, 138. Spirits, who on their first approach put on everything of my memory, not knowing otherwise than that they had always been with me, no. 267. Spirits do not utilize [their] bodily memory but a more inward one, which is as it were [their] character or nature, no. 295, see *Nature (Natura)*, but still they think they possess all their own memory, *ibid.* Having been led around through those things which pertain to inward matters or heaven, and then having lapsed from there into bodily matters those things which had been perceived about heavenly matters disappeared, as happens, no. 304. A person loses his bodily memory in the other life: the nature of the inward memory which he uses, and that they also lose this memory, when it has served as a ground in which goods and truths have been inseminated, no. 353. Memory in the life of the body, acquired by pride in memory is portrayed like a callous on the head, which must soften, no. 358. The states of spirits are more perfect than those of a person on earth, also from this, that they do not use the bodily memory, no. 400, see *Spirit (Spiritus)*. We on earth cannot be sent under the veil, the reason; but in place of this clear truths are placed in the memory and snatched away so that we do not see them, and at the same time we become inflamed with the desire to recall them and also with indignation, with a determination or conscience to proceed, no. 516. Among the inhabitants of Jupiter, when a spirit recounts the acts and thoughts of [their] life and chastises, the person is convicted by the spirit [of them] from his memory, by two angelic spirits who are present, from [his] intent, and thus from [his] conscience, from these there is a tempering [of the punishment], no. 544. How obscure, restricted and almost non-existent the intelligence and wisdom is that comes from the senses and personal details of the memory, nos. 680, 681, 682, 683, 684, 685, see *Idea (Idea)*. They who busy themselves with the memory alone, with no goal of use through things of the memory, in the other life, the outermost part of their brain appears like a callous, which is cast off, or must be softened, before anything is perceived about spiritual and heavenly matters, experience, no. 771. Matters of the memory are like riches, which are viewed as nothing in the other life, but only the goals to which through those [matters], as through means, they are directed, thus they are regarded as nothing when there is a love of the end, no. 773. Spirits can raise up from a person's memory whatever is in it and in a moment [they know] what agrees with themselves, and also [they were able to] as it were read in me which and when I did not know, nos. [796,] 797. Spirits are educated by the Lord by means of people on earth, with whom they are associated, and indeed in a thousand ways; for they know whatever is in the memory of the person to whom they are joined, nos. 821, 822, 823. A certain soft cover was seen beneath the hard callus[-like part of a person], the inward memory or human character is portrayed in this way, no. 856. The callus is pictured as hard, constructed from the memory's fantasies, and glued together by the loves of self and of the memory. When it is taken away soft and medullary [tissue] in the brain appears, no. 862. Into the callus good and true elements pass over from the soft or medullary substance beneath, into which they withdraw themselves when it is taken away, experience, nos. 863, 864. Many things about the callus, nos. 865, 877, see *Brain (Cerebrum)*. About the memory of personal affairs or the outer memory, which is not granted to spirits, and about the inward memory which people retain in the other life, and is as it were a faculty of the outward memory, nos. 887, 888, 889, 890, 891, see *Character (Indoles)*. The angels understand a person's thoughts better when the person is not paying attention to the words which he is speaking and to the written text which he is reading, because his memory's personal matters hinder

[understanding], no. 895, see *Angel (Angelus)* and *Little child (Infans*³¹⁹). People after bodily life also have a memory of personal circumstances, but it is not permitted to use them; that they are retained is evident from these and many things, both persons and places, and garments as well as words and conversations, which are recalled to memory by my acquaintances, which they openly acknowledged; but [this must come] from acquaintances, [to know of oneself] in this way where [one had come] from or who [one had been] is not permitted, no. 896.

I have spoken to spirits about the memory of material events that we do not know we have our own inward memory because we do not reflect upon it; and that spirits are more perfect than people on earth, which is due to the inward memory, from which they speak through my memory, no. 1077. Universal principles and higher knowledges of truth and good also pertain to the memory of material matters when they are like items of knowledge, no. 1078. There is a memory of material events or a bodily memory; a spiritual natural memory; a heavenly spiritual memory, and a heavenly memory, from which there is a spiritual, nos. 1077, 1078, 1079. If a spirit like a person on earth knew past events and drew conclusions about future ones, thus from a memory of material matters, he would be most unhappy, but when such [knowledge] is not granted, happiness can be realized, no. 1312. Angels do not know, when they become spirits, that they had been in heaven, still less what the joy had been like there, therefore it was shown [to them] by actual experience, no. 1331, see *Heaven (Coelum)*. The spirits of Mercury are deeper knowledges of the memory or the inner sense, no. 1418, see *Mercury (Mercurius)*: or rather, the memory of real events, not of images, *ibid*. A person after death retains all the memory of personal matters but it is not permitted to use them, for whatever they saw and heard they acknowledged which were known to me. But there are many reasons why it is not permitted them to use this memory, [some] of which [are] if they were to think and speak as in the world, they would not put on the perfections of spirits, and would not be perfected, but still they do not know otherwise than that they have their [memory of personal matters] no. 1662. [For nos. 1761 to 1768, see *Deceit (Dolus)*] Spirits have no knowledge, but they take this from the person with whom they are, and think it is their own, nos. 1776 to 1780, see *Faith (Fides)*.

People known to me in life, in the other life recognized all and the very least things which were recalled to memory to them by me, but it is not allowed to call forth anything to them from their own bodily memory unless when they must be convinced what they had been like in the life of the body, then the least details from their memory are brought up and presented before them. A certain person recently [departed] from life was led through cities which he did not know, but when he [came] into his own, he recognized everything; he would have been able to know even the house where he lived, but it was not permitted, nos. 1932, 1933. The spirits with people come into possession of all of their memory, yet people are left to themselves because they are in spirits' society just as one of them, no. 1938, see *Person (Homo)*. There is an inward memory, by means of which those things which are of the bodily memory are aroused, which is much more perfect than the bodily memory, but it is buried by this memory, therefore it is not known that it exists. Besides this there is a yet deeper one that gives the faculty of thinking and speaking, by which spirits greatly surpass man. The spirit with a person, because he puts on the person's bodily memory, does not know otherwise than that he knows and speaks from himself, nos. 1983, 1984. I was let into the memory of a particular spirit, just as a spirit was let into my memory, nos. 2021, 2022, see *Spirit (Spiritus)*. All and the least details concerning a person from infancy to the end of life are within the inward memories, which a person hardly believes because he is only acquainted with the bodily memory. It was observed by the angels that they could recite individual words and their ideas that I had written many years earlier: therefore there is nothing a person has ever thought that does not come into clear light after death, from this comes their character, from this comes

³¹⁹ ms. *Infantes*, but Index does not use that heading.

what is meant by everyone's Book of life, nos. 2154 to 2156. From a single mental image it can be perceived what a spirit is like, for any of them whatever is an image of the person, so inscribed [by those things] which he had thought, spoken and done from infancy, nos. 2181 to 2184, see *Idea (Idea)*. Angels have no memory of things past or care for future things, but it is given them by the Lord to know at every moment what is useful and pleasant for them, and yet they do not know otherwise than that they have [a memory]. This is the source of their happiness. This is the meaning of "our daily bread," and of the manna. In this way they are in the Lord. In the world of spirits if the opportunity were to be given to remember things of the past and to guess future ones, from this the whole aura would be filled with guesses, and the pleasantness of their life would be destroyed. The memory of things past and conjecture about future things take away all the pleasantness of life and causes worries, cares and anxiety, therefore the angels, because they have a memory from the Lord, do not know any better, when not in a reflective state of mind, than that they possess their own and most excellent [memory], nos. 2188 to 2190. *Spirits, who came back did not at all know where they were, and whether they had lived: but when it was granted them to remember they knew where they were and what they spoke, nos. [2199,] 2200. Spirits from recalling a song were afterwards soothed, from which it was evident that the impressions remained, no. 2232, see Music (Musica)*. Today it is not given to know things to come. I felt it as something to be abhorred when certain ones wanted [this]: the reason actually is that the happiness of the angels also would perish as a result, and it would upset the spirits who are most eager to know future events, no. 2271. Spirits put on all of a person's memory, and they think they know what the person knows from themselves, but that this is a fallacy was shown— that they and little children knew the Hebrew language as much as I did, no. 2401. The nature of faith based on knowledge or of the memory, no. 2467, see *Callous (Callus)*. [For nos. 2492 to 2494 (sic J.F.I. Tafel) see nos. 2492 to 2507 at *Deceit (Dolus)*] Nothing falls into a person's bodily memory unless there is some reflection; but things remain impressed on the inward memory upon which one does not reflect. In this way a person acquires a faculty of thinking and speaking so great that what is artificial is relatively nothing, the person not knowing how he learned it, and how the matter is. When these things are imparted in this way when a person is unaware it is clear that the faculty is the Lord's, and also that a person is regenerated when he is unaware, nos. 2593 to 2596. Those things which pertain to the bodily memory are the last vessels in which order terminates, no. 2751. Spirits can speak with others from each memory of a person as if it were the person, without the person knowing it, was established by spirits who spoke from me when I slept, me not knowing, no. 2752. I was told that the mental images of little children are open [inwardly], and serve the angels extremely well. From this it is clear also that the memories of a person are lowest vessels, in which the spiritual and heavenly ideas of angels come to rest; therefore also spirits lose nothing from each of their memories, so that they too may serve as vessels of spiritual and heavenly ideas, nos. 2753 to 2755. By a searching look into me spirits took those things that they spoke and now and then that they thought, no. 2915, see *Looking (Intuitio)*. Convictions, not the memory's knowledge, clothe [a person] with the nature, no. 2926. Spirits think [things] are their own which they call forth from a person's memory: some however otherwise, who have not been associated with a person in this way, examples, nos. 2927, 2928. Spirits had been able to as it were read from my memory without my knowing even while I was sleeping, no. 2942. The dragon was turned into the form of an inward spirit, but he was turned back. When he became a lower spirit he remembered nothing of those things which he spoke with me in the form of an inward spirit, nor that he had been treated badly, which shows that those who are angels and inward spirits, when they are let back into the lower world of spirits, do not know what went on before, 2967. Spirits are not permitted to use the bodily memory, for thus the states of spirits, which are more perfect could not be put on. So people lose nothing but bones and flesh, and the use of that memory, which nevertheless they keep all of, no. 2989. Also that heavenly ideas terminate in the material [mental images] of people's memory, and that in the ideas of the memory there are very many things, both close and related and very remote, and consequently depending on others, with a

variety according to the state [of mind], and in every person according to [his or her] fantasies. As long as people are alive, their ideas are varied, they spread to many subjects, or are constrained to fewer by convictions, it is otherwise with those who have faith, about whom, nos. 3022 to 3025, see *Idea (Idea)*. Spirits often spoke among themselves and that they read from my memory, when I did not know³²⁰, no. 3081, see *Speak (Loqui)*. The reason a spirit does not know otherwise than that he is the person with a person on earth, is because he puts on all his memory, for one is not a person except from his inward qualities, but the angels keep his inward memory, thus they rule the lower [spirits] no. 3104, see *Spirit (Spiritus)*.

[continued in the unalphabetized manuscript, p. 1053 s.v.] **Memory (Memoria)**.

In order that spirits may be in a more perfect state than people on earth, they are not permitted to use the bodily memory. If they were endowed with this memory, it would be disrupted, so that they would become entirely insane. So their speech flows into the memory of man from within. As a result man does not perceive that it is from spirits, but man's speech with man flows in from without through the ear, nos. 3129, 3130, see *Speak (Loqui)*. Whatever happens to a spirit in the other life he retains by a memory, but cannot recall, except by [permission of] the Lord Alone; I was shown that things have been recalled. With the angels it is even better, with whom the most minute things are retained, nos. 3143, 3144. Sometimes spirit is led back into the state of bodily life, then all and the least things exist which, as a person, he did and thought. This shows that the memory of personal details remains with a spirit, no. 3230. From the spirits of Mercury it is evident that they retain in memory whatever they hear, so that no mental image passes away, nos. 3233, 3334, 3236, ff., see *Mercury (Mercurius)*. About the knowledge of the memory with spirits, see *Mercury (Mercurius)*, *Sense (Sensus)*, and *Knowledge (Scientia)*. The spirits of Mercury are delighted with higher knowledge, and it was granted them, without my knowing, to bring up some things from [my] memory, with which they were content, and when they know something they quickly share it with others, no. 3256³²¹, see *Mercury (Mercurius)*. How they arouse things of the memory, nos. 3288, 3289, see *Mercury (Mercurius)*. The spirits of Mercury, because they relate to the inner sense, also relate very closely to the inward memory of bodily things, which memory provides [subjects] for thinking, which memory they have such that as soon as anything occurs they remember it, and because they are delighted by deeper knowledges they have more reflection than others, therefore they have a better grasp than other spirits; this shows that nothing passes away with spirits, less with angels, nos. 3258, 3259, 3260. The memory of the spirits of Mercury is not the memory of bodily and sensual things but is the nearest inward memory from which comes thought: that do not want it to be said that they are proud, but it is a boasting because of the capacity of their memory, nos. 3265, 3266. The inhabitants and spirits of a certain earth in the starry heaven do not enjoy, like the spirits of Mercury a memory of scattered matters, but of uses continued to the ninth use by stages, no. 3280, see *Star (Stella)*. Their life, which was persuasive, which [was such that] when it flowed in with me, I could not know otherwise than that I had seen before that such uses were progressive, when nevertheless it was not so. This is the source of such a recollection, no. 3285. In the other life also detailed [events] with their circumstances are uncovered, that they are sent into the state in which they were in the life of the body, and those things which they had done are portrayed [to them] in a living manner, an example, no. 3383.

I was shown that spirits can in a moment snatch away what I held in memory and also sense how near it is so that it may be recalled although they do not know what it is; this showed that they snatch away those things which are adverse to their nature both by reason of their nature and by reason of malice, no. 3573. Female sirens, who desire to obsess a person's inward regions and thoughts, for the

³²⁰ ms. "they did not know" (*nescirent*), but see 3081 and also the index at **Speak**.

³²¹ ms. 3257.

whole night labored most stubbornly to enter into the mental imagery of my memory, no. [3716,] 3718, see *Siren (Siren)*. The sirens, more than others, are able to arouse out of the memory things of a sexual and filthy nature, which have been perpetrated and entertained since early childhood, and it cannot be resisted; and they were penetrating even to the bodily memory of spirits, about which they began to complain, no. 3722, see *Siren (Siren)*. When sirens raised up things from my memory, past events, it was observed that they held [my] mental imagery in such things and thus raised those up which were in harmony with their mental images, such as happens with a person, that his mental imagery kept on one subject arouses similar others in a series, from this also his speaking, no. 3739. The mental images of the human bodily memory are vessels in which the mental imagery of spirits and angels is grounded, spoken of, no. 3759, see *Vessel (Vas)*. Is not permitted that a spirit possesses a bodily memory, although he retains it all, for if he were to possess it, he would utterly obsess a person on earth, who would not be *sui juris* and have a life; an example, no. 3783. When spirits operate from their own memory of personal matters into a person on earth, then one does not know otherwise than that one had experienced some matter before, an experience; this shows what confusion [would arise], if spirits enjoyed this memory, no. 3917. A spirit is not permitted to use [his] bodily memory. The reason also is lest from past events he be concerned about future ones and thus be worried that present things are going to be such [as they were in the past]: those who are in [their] bodily memory also want to live from themselves, therefore spirits must think from the memory of the person, that they are the person, in order that they may serve him, no. 3962. If a spirit were to have use of his own bodily memory, then he could not be with a person. He would think and speak from his own memory and thus a person would be utterly obsessed. And it is not allowed to any spirit to teach man, or to lead him, except by [his] desires, for the Lord Alone wishes to teach and to lead mankind, which never would be possible if a spirit had anything of the bodily memory, no. 4001. A certain one who had placed all intelligence and wisdom in bodily memory was portrayed as a horse, as a cow, as a calf, as a dog, thus by all in a single animal, and it was said that it was not a horse, yet was a horse, not a cow, yet was a cow, not a calf, yet was a calf, not a dog, yet was a dog. He underwent the punishments of being folded up as to the head, because he had a hard callous, which having been folded he displayed a brain as something snowy white, on which there was blood. He said that he had lost all that was his, hardly knowing what he was saying; he was then portrayed by a bird obscurely visible, n. [4011,] 4012. The mental imagery and inward things of people are communicated to others by removals and dyings off of lower things, like words and so on; thus in the other life, before man can come into heaven, his bodily elements must die, thus the mental imagery of the bodily memory, and then successively, elements which are earthly, so finally angelic mental imagery is mutually communicated directly, without the removal of lower elements, nos. 4014, 4015. The mental imagery and vessels of the bodily memory are arranged by the Lord so that they have connection with the higher knowledge of faith, which are also in the bodily memory, nos. 4037ff., see *Regeneration (Regeneratio)*. A spirit and so a man cannot think and speak otherwise than as the vessels of the memory are arranged, to which spirits are so to speak bound, and they suppose it is from themselves: and that in man's memory generals, which are many, are arranged by the Lord, spoken of, nos. 4041 to 4045, see *Vessel (Vas)*. Spirits have a life of convictions and a life of passions, and that through the life of convictions they arouse from man's memory whatever they speak, and indeed much more cleverly and keenly than man, falsehoods as well with many confirmations, but still they imagine they bring forth the things they say from their own bodily memory, more spoken of, nos. 4115 to 4120, see *Persuasion (Persuasio)*.

That it would not be advantageous to spirits to have the use of [their] bodily memory, no. 4125. There are spirits who work hard at being eloquent with words, or are delighted with the material qualities of things, with whom those could not be together, who think, no. 4143. Spirits vividly remember others, and they present to themselves those who had hurt them, no. 4163. About the inward memory of spirits and that they do not have a memory of personal matters, nos. 4167, 4168.

Spirits have an inward memory, like an instinct from the life of their love, no. 4253. Spirits have no memory of personal matters, no. 4259. Spirits have a memory of personal matters, no. 4313. Outer qualities are abolished in the other life, and purposes remain, nos. 4324, 4325. About the inward memory of spirits, no. 4335. There is no memory of personal matters, no. 4345. Spirits do not have a memory of personal matters, no. 4398. About memory, no. 4410. About the memory of personal matters, nos. 4430, 4431. About the bodily memory, no. 4469. About memory in the other life, no. 4550[a].

Lie (*Mendacium*). [I:470]

[*continuation p. 852 s.v.*] **Lie** (*Mendacium*).

That spirits speaking with a person, almost whatever they say they make up and are lying, and they tell so many made up stories, with nothing but lies, yea, with them persuasion that they are from the Lord, so that unless a person had true faith, he would never believe otherwise, no. 1622.

Beggars (*Mendicantes*), [I:471]
see *Poor* (*Pauperes*).

Meninges (*Meninges*), [I:472]
dura and pia, see *Mater* (*Mater*).

Mind (*Mens*), [I:473]

Earthly spirits think they are people on earth, furnished with bodies, so they want to be regarded as such: however it is not the body that makes the human being, but the mind, or understanding and will: so good spirits and angels are human beings, no. 21.

The human mind is null, when a person is born, but it is formed by things of this world. Therefore it must necessarily be reformed in order to become spiritual, no. 22.

In order that the soil, that is, the mind may be suitable, passions that have as it were shaped the nucleus and filled it up with falsities, must as it were die, and thus falsities must be rooted out, no. 1480, see *Love* (*Amor*).

The people of this earth are bodily-minded and are unable to know that inward qualities cling to their bodily elements, that the body is distinct from the natural mind, this from the spiritual and this from the heavenly, and that the human being is an image of heaven, nos. 1827 to 1829, see *Inward* (*Interiora*).

That the innermost mind and very inward are the Lord's, but the earthly mind, spoken of, is the person's own, nos. 3474, 3475, see *Life* (*Vita*).

Table (*Mensa*). [I:474]

That the inhabitants of a satellite of Jupiter have small Rooms. There was a table there, and beds at the side, a bedspread, orange in color; in a rounded area of the room there were pieces of wood shining like bright flames, nos. 1679, 1680, see *Jovians* (*Joviales*).

A woman was seen, whose back was toward me, face toward the kitchen fire and also a table where certain were reclining, and a women in a bed near the table, about whom, no. 3752, *Quakers* (*Quaqueri*).

Merchant (*Mercator*). [I:475]

About those who eye the wealth of others under the guise of friendship and about the punishment of being torn to pieces which they undergo, no. 404, see *Wealth* (*Opes*).

The life of the Dutch consists in business, not so much in money and merchandise, and they said that they could not do business and be saved. Their business life was portrayed as a life of winter, spoken of. They spoke with those from their nation, that business does not hinder, but that [a merchant] can come into heaven, but what he should be like is described, nos. 3500, 3503, 3519, 3523, see *Dutch, The (Hollandi)*.

Reward (Merces).

[I:476]

Those who are merciful and innocent in the life of the body, to them in the other life is given much mercy and innocence in the other life, thus much happiness, for in the other life all things are exalted, because they have [more inward] sensation, in the life of the body however they have almost nothing except the understanding of a thing because sensual elements hinder [inward sensation], no. 2420. Those who have done good for the sake of self-love and glory, that they are punished in the other life; those who have done evil out of innocence, that they are rewarded, about which many things, nos. 2451 to 2452,³²² see *Purpose (Finis)*.

[continuation p. 633 s.v.] **Reward (Merces).**

To those who have faith evil is not accounted, because it is evil spirits'; nor is good ascribed to them, because it is the Lord's, thus not from merit but from pure mercy; they receive reward because the Lord is mercy Itself and therefore He rewards those who have true faith, nos. 2944 to 2946, see *Faith (Fides)*. There is such an equilibrium in the other life as returns evil to him who does evil, and punishes: the order is also such that good returns to him who does good, the good excuse him, turning [evil] into good, if only [his] motive is good, in this way he is also paid back, no. 3873. They who have had a conscience in the life of the body, and who have done what is good, in the other life receive immeasurably more, for all good things are increased immeasurably: I noticed that the evils also are increased, but how, no. 4039, see *Evil (Malum)*.

Mercury (Mercurius).

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[continuation p. 786 s.v.] **Mercury (Mercurius).**

There are spirits who constitute inner sensation, no. 1415. Those who were with me were exploring the places where I had traveled, not dwelling on the buildings, cities and the like, which they quickly passed by, they were looking only at the things that had happened there. Thus I perceived that they were from a different earth because they did not care about bodily and material things, no. 1416. They were not from the ancient Church I perceived because they did not cling to that kind of things but only to the deeper knowledge from them, no. 1417. So they are called "deeper knowledges of memory," or "inner sensations," no. 1418. A flame appeared symbolizing the arrival of the similar, more facile [spirits], no. 1419. Those who came, still more readily perceived the things of my memory, saying only that they knew those things, no. 1420, such as those things which they observed in the other life, which they said they know, no. 1421. About what planet they were from, they did not want to tell, because it was one of their principles not to think anything whatsoever about earthly and bodily matters. Therefore they also at once darkened and blackened the meadows, forests and rivers portrayed to them, no. 1422. I said to them that this was quasi wickedness, thus of a green color, but because [they do this] because of a law and [their] nature, it is not wickedness and is green, no. 1423. I realized that they are such on their own planet that they have no care for bodily and earthly concerns, therefore they are those who instruct others about those matters which are in the other life, no. 1424. Those things too

³²² ms. 2453.

that they aroused from my memory they only affirmed that they were so, no. 1424³²³. I was given to realize that they were from the Planet Mercury because it was closest to the sun, no. 1425. When there was speech with them in accordance with their nature by spirits of this earth, then they only said that this was done with too much polish, or that too cleverly. Thus they are the inner sensation, no. 1426. They are not willing to instruct but only to explore, just as is that sense, consequently they kindle its desire, and also for the reason if they do not have the truths, they also have the opposites, no. 1427. When I said that the perfections of things are so formed by the Lord, with many things, they said that it is sufficient to know that this comes from the Lord, no. 1428. When I spoke with them using ideas, that deeper knowledges exist for the sake of uses and that they ought to be thought from thoughts of uses, they said that they are delighted with deeper knowledges and that this is a use, no. 1429. They did not change the birds pictured to them because they symbolized thoughts, no. 1430. Lovely places with lamps were portrayed to them, then they were also held there on account of the lamps, no. 1431. A clothed inhabitant was seen by me, in dark blue, no. 1432. They wanted to change the deeper knowledge with me [into something different], not wanting me to know what they know, saying that there are countless things which they know, and they are continually learning [more], no. 1433. They do not love inward qualities that belong to outward things, but only the things joined [to them], such as when there is a person, what he did, when there is a place, what is there; so they cannot be from our earth, no. 1434. It is otherwise with spirits of our earth who first are engaged in outward matters and through purgings are driven to delighting in inward ones, wherefore our spirits constitute especially the provinces of the bodily parts no. 1435. The spirits of [that] planet said that they were well aware that there were many planets from the character of the spirits, no. 1441. They said they did not know what inward qualities are, such as that lambs symbolize innocents, and not something stern: but what happiness is, this they say they know, because they are happy with and boast of a deeper knowledge [of it], no. 1442. They were seen in the globe [of their earth], and they did not want to stretch out to this earth, but to the planet Venus, where they did not want to stay in front, because they said [there] those were evil, therefore [they went] to those who [went] to the other side, and then [took] themselves around the planet Venus, no. 1443. A few of them can present a conceptual figure, as if they were many, is because the individuals are images of the whole, no. 1444. The reason that they surrounded the planet Venus was so that there could be communication, which happens through inward sensation, no. 1445. They were asked whether they knew that a spiritual knowledge was promised to them. They said that they knew that it was promised: and soon a kind of Sun was shown to them. They said that this was not the Lord, because they did not see a face, inner sensation does not go further, so they busied themselves with the planet Venus, no. 1446³²⁴. When they surrounded the planet Venus I felt a considerable change within my brain because inward sensation had been greatly stimulated, no. 1448. Spirits of the planet Mercury wander around and do not know where to stay. They shun those spirits with whom there are bodily and earthly things, just as [does] inward sensation; so that [inward sensation] may be free to work, it must remove itself from the outer senses by which [the light of the eye] is darkened, that is to say, by which it as it were vanishes, which was evident from plain experience such as that when they worked, [my] eye was almost deprived of light, no. 1454. I was not able to speak with them with words, which they do not want to hear but by a kind of active thought; the kind of thought they have is natural, but it is not the thought of judgment, because they do not draw conclusions regarding use and purpose, no. 1454½.³²⁵ They go in companies, they appear in a group,

³²³ In ms. this number and the following, i.e. 1425, 1426, 1427, 1428, 1429, 1430, 1431, are mistaken for 1424, 1425, 1426, 1427, 1428, 1429, 1430, respectively and have been corrected.

³²⁴ ms. 1447.

³²⁵ ms. 1455½.

with the result that they think as a mass. In this way they are united by the Lord according the character of [their] outer sensation³²⁶: [their] speech was at the same time like a great wave, so that [my] right foot undulated, and I was alone, no. 1455. They said they were now gathered together and are going into the starry heaven, where they would find those who are not concerned with bodily and earthly things, no. 1456. Still they work similarly, wherever they are, for distance amounts to nothing, the further away the better they operate, thus [they operate] through a striving, because the inhabitants of this earth immerse their inner sensation in bodily and earthly elements; but they only operate directly present in those with whom they are going to speak through mental imagery, no. 1456. They acknowledge the Lord but as an outer sensation, before they become spiritual they are converted to faith with great difficulty because they are not delighted by judgment, by which they say they are upset, no. 1458. The whole troop replied for the individuals [in it], thus unanimously, saying that when they say the opposite, lying, that is deceiving never comes to mind, but that they may stop speaking with them, no. 1459. Spirits of Saturn said that certain spirits came to them, as troops, who only wanted to know things, nothing whatever than to know. They are spirits of Mercury, no. 1515.

Spirits of Mercury spoke with me voluminously, through very rapid waves, through intermediate spirits; their grasp was so prompt and fast that when I thought they at once knew, and were saying that it is so, or is not so, no. 3233. From all this it is evident that spirits retain in their own memory, whatever they hear, so that no mental image passes away no. 3234. What Perception is, they knew so promptly and clearly, in a wonderful manner, when our spirits do not even know what perception is, no. 3235. But because they are such that they think that they know everything, inward spirits spoke with them still more quickly, and at once disclosed what they did know and what they did not know. They were greatly amazed, and they admitted that in comparison they did not know much, unless they also knew these, no. 3236. They did not want to be portrayed as humans but as crystalline globules, no. 3237. Through angelic spirits they were told what they knew and what they longed to know, then that there are countless things that they do not know, and that there are countless things in every idea, which they can never know to eternity. Then they were spoken with by means of changes of state, which changes they did not understand but only perceived as a most general thing, and were told that every single state contains countless things. Then they humbled themselves, which was portrayed by a letting down of a volume of them, but because the volume appeared hollowed and the sides were exposed, [they] were told that not all had humbled themselves, therefore they were separated and those near the sides were sent back toward their planet, in order to learn there, no. 3238.³²⁷ Because they relate to the inner sense, they delight in higher knowledge, not in uses and purposes, therefore they are also proud and despise others in comparison with themselves. But in their humbled state they worshiped the Lord, no. 3239. The spirits of Mercury were surprised that the things I was writing were³²⁸ so crude, so that they contained so little in them; I replied that the people of our planet do not even grasp these things: they do not know what the inner sense is, nor what the spirit and the life after death are: they asked whether such would be able to become angels, and I said that they become [angels]; and one who spoke with them had known nothing about them and such things in their bodily life, no. 3240. *Spirits of our earth asked spirits of Mercury in whom they believed. They, because they are such a kind, did not want to answer the questions. They said that they themselves know in whom they believe: they in turn asked the spirits of our earth in whom they believe. They said in the Lord God. Spirits of Mercury, because they discern thoughts exquisitely, said that they perceive they believe in none, therefore they were unable to make any reply, no. 3255. Spirits of Mercury are so delighted in knowledge that they were driven to a certain anger against me because it was not given them to know what they wanted which was a certain thing about future events: they were allowed, without my knowing, to bring up some things from my memory, with*

³²⁶ But "inner sensation" in 1455.

³²⁷ ms. 3228.

³²⁸ instead of "to be" (*esse*), reading "were" (*essent*) as at *Angelus, Tellus*.

which they were content, and when they know something they quickly communicate this with others, no. 3256. Out of anger they brought pain on the right side of my head, no. 3257. The spirits of Mercury, because they relate to the inner sense, relate also very closely to the inward memory of bodily things, which memory provides those things which serve for thinking and use; which memory they have is such that as soon as anything happens they remember it, because they are delighted with higher knowledge, they have more reflection than others, wherefore they grasp such things better than other spirits; from this it is evident that nothing passes away with spirits, less with angels. They do not tell others what they know, but they change [them], sometimes into things opposite. The reason is so that not they, but the Lord, sow thoughts which are such as serve for their reformation, therefore they flee those who ask, nos. 3258, 3259, 3260, 3261. A woman was shown to me who was an inhabitant of their earth, wrapped artistically with a linen cloth on her head, she was quite beautiful, but with a smaller face than on this earth; and a man similar to a man of this [earth], but more graceful: then an ox or a cow, somewhat approaching a species of stag. Thereafter [they sent me] papers glued together unevenly on which were printed by types, saying that higher knowledge of this earth is like this, about whom, nos. 3262, 3263. They said there were 600,000 earths in the universe, no. 3264. Their memory is not one of the body or of sensual things, but is the nearest inward one from which [comes] thought, no. 3265. They do not want it said that they are proud, but that they are boasting because of the capacity of their memory, no. 3266. Certain spirits of the starry universe spoke with me about the spirits of Mercury, whom they did not think much of because they did not harmonize with their nature, for they do not care about objects but about the uses of objects, about whom [nos.] 3269, 3270, they do not, like the spirits of Mercury, have a memory of scattered matters but a memory of uses continued to the ninth by stages, no. 3280. The spirits of Mercury acquire higher knowledge for themselves when they wander around, perceiving that once what others know, just as with me, for they cling to their own mental imagery, and thus arouse [things in me]. They admitted, nevertheless, that there are countless things that they do not know, no. 3288. So they were constantly arousing what I knew from me; it was said to them that they cannot know more than what is granted by the Lord; it was closed with me so that they could not investigate more, which angered them, no. 3289. The Lord revealed himself to the spirits of Mercury because higher knowledge was promised to them, as a Sun in whose midst was the Lord. The spirits then profoundly humbled themselves, no. 3292.

Prostitute (*Meretrix*).

[I:478]

Those who have led a merely whorish life with entire freedom, without regard for decorum and sincerity, entirely rejecting marriage, which in the other life are like the insane; there are very many societies of this kind: I have spoken with them, no. 230, see also *Adultery* (*Adulterium*). The most grievous punishment of adultery, nos. 1202, 1203, see *Adultery* (*Adulterium*), see also *Promiscuity* (*Lascivia*). About the punishment of promiscuity, nos. 1694 to 1698, see *Promiscuity* (*Lascivia*).

About the wicked intercourses of women and of men under the guise of holiness and their very grievous punishments, nos. 1976 to 1980, see *Marriage* (*Conjugium*). The heaviest punishment of those who deflower virginities without the purpose of marriage and offspring, that they are sent through the back parts into them belly of a horse, which is changed into the belly of a prostitute, then into [the belly] of a great dragon or snake, nos. 2704 to 2710, see *Virginity* (*Virginitas*), see also *Promiscuity* (*Lascivia*).

About a husband and wife whose purpose is lewdness, that they commit whoredom, and what they are like, nos. 3922 to 3924, see *Promiscuity* (*Lascivia*).

Merit (*Meritum*),

[I:479]

see also *Righteousness* (*Justitia*). Those who more than others want to merit heaven and thus stand out, and envy others, because they are better than themselves in heaven, that they are cast among the hellish gang, no. 371. Besides the wood-cutters there are those who saw, they are cold, and they seek

warmth for themselves by sawing grass into tiny pieces: they are those who in life led an upright civil life, without faith in the Lord and through this life had believed they merited heaven, no. 575, further about them, nos. 576, 576½, 577., See *Sawyer (Serrarius)*. In a mental image it was seen that the evil falsely ascribe to themselves something of good for good deeds; and that the evils in good people are as it were blotted out, no. 950.

About those who do not admit inward things, such as that the Lord governs the universe, that all good is the Lord's, that all evil is man's, and ascribe merit to themselves, no. 1178, see *Inward (Interiora)*. But if merit and righteousness is placed in works, then the Lord is not in the faith, but man, his love and unrighteousness, nos. 1244, 1245, see *Faith (Fides)*. [The subject] was aired in the world of spirits, whether anyone was going to be admitted into heaven other than one who had suffered miseries and temptations, like those who became martyrs, thus the apostles more than others, that thus they had deserved [it], they were maintaining, no. 1325, see *Miserable (Miser³²⁹)* and *Apostles (Apostoli)*.

[continuation p. 843 s.v.] **Merit (Meritum)**.

About a spirit who got credit for himself for deeds in the life of the body, that he was recognized at once by spirits of Saturn, and it was said that he was great and that they were small, nos. 1583, 1584, 158[5], see *Saturn (Saturnus)*. The same spirit was transferred into a state [of mind] so that he could reflect on himself, and then he noticed he was hideous, filthy so that he shuddered at himself, no. 1586. How mental images were opened: but how they were closed when merit or something other was in them, no. 1639, see *Idea (Idea)*. One who claims merit to oneself, and [also] one who claims no merit at all for the purpose of obtaining everything, is like a thief, so he obtains nothing, while those who claim nothing for themselves, [obtain] everything. Likewise teachers in life, who taught many, who were raised on high, as if into heaven, if they have taught for the sake of their own honor, profit, from a native urge, they obtain nothing otherwise if they ascribe [their] zeal to the Lord, nos. 1642, 1643.

I spoke with certain ones, that I gave to the poor and that [I did so] from conscience, not for the sake of reward. They were amazed, because they did this for the sake of rewards, no. 1823. Those were seen who want to deserve [heaven] because of [their] prayers, by having been clothed in sackcloth, they were wrapped in dirty linen at that time, and were also falling on their faces, and then creeping, no. 1850. All things are judged from [their] purposes in the other life, as one who works in the Lord's vineyard from the purpose of self-love, glory and merit is not received into heaven, about whom many things, nos. 2451 to 2452³³⁰, see *End (Finis)*. They who have done good are not rewarded because they deserve it, but from mercy in so far as they have believed that the Lord performed the good, no. 2453, see *Purpose (Finis)*. Those who ascribe merit to themselves for any reason whatever, as for instance, that he is going to merit heaven through prayers, humiliation, renunciation of the world, or any works whatever, so far he takes [merit] away from the Lord, and thus so far he distances himself from heaven. They are as if on an opposite mountain, where there is a chasm in between, or as if on the shore where there is an intervening sea. Therefore it does not follow that there is faith without the works of charity, nos. 2652 to 2654. To those who have faith [in the Lord], evil is not accounted to them, because it is evil spirits'; nor is good ascribed to them, because it is the Lord's; thus it is not from merit, but he receives [it as a] reward from pure mercy, because the Lord is Mercy Itself, and therefore rewards those who have true faith, nos. 2944 to 2946, see *Faith (Fides)*. I saw that in so far as anyone places merit in oneself, so far one grows cold, and slips into fantasies, no. 3054. Prayers, which [are done] from conscience, as a duty, are good, but if they think they are deserve something by them, that they are evil, no. 3126. Those are not true martyrs who desire to merit heaven through martyrdom, no. 3187, 3188, see *Martyrs (Martÿres)*. The faithful have misfortune equally [as others], lest they have piety for merit, no. 4630[a].

³²⁹ ms. *Miseria* (Misery) but such a heading is not found.

³³⁰ ms. 2453.

Mesentery (*Mesenterium*). [I:480]

About the Mesentery that it is as it were a labyrinth, that there are diverse paths into the blood, nos. 1021, 1022, see *Chyle* (*Chylus*).

Messiah (*Messias*). [I:481]

A certain spirit boasting himself to be the Messiah performing miracles by fantasies, so that they were amazed, no. 292.

That without the coming of the Lord into the world, no one could have believed that the Lord controlled the universe for the prophecies had become so obscure that the Messiah was believed to be only king of the earth, no. 1502, see *Lord* (*Dominus*).

I spoke with Jews about the Messiah, whom they await, nos. 2256, 2257, see *Jews* (*Judaei*). The Jews before the coming of the Lord, awaited the Messiah, just as today, who would not save them to eternity but exalt them to be lords of the earth, no. 2387, see *Jews* (*Judaei*). I spoke with the Jews about the Messiah, about the sacrifices and about the land of Canaan, that the Messiah was going to introduce them into the land of Canaan, no. 2878, see *Jews* (*Judaei*). With the Jews about the Messiah, and their life under him, no. 4388.

Meter (*Metrus*), [I:482]
see *Rhythm* (*Rhythmus*).

Soldier (*Miles*), [I:483]

[continuation p. 784 s.v.] **Soldier** (*Miles*).

At a swamp where they are killing each other. There are actually soldiers who are only delighted in slaughter and plunder, as well as those who [act] from command and duty, also among the more blessed, because everything [is determined] by the purpose, nos. [1396,] 1397, see *Swamp* (*Stagnum*).

Least (*Minimus*). [I:484]

What it is to be least in heaven, no. 1234, see *Love* (*Amor*). About a certain one who said he had suffered many things in life and had been the least in order to become the greatest, nos. 1300, 1301, 1302, see *Holy* (*Sanctus*).

That the least in heaven has the greatest happiness, consequently that he is the greatest, corroborated by those who desire to be the most powerful, and the most wealthy, so that in this way they may have the greatest pleasure, no. 3120.

Wonderful (*Mirabile*). [I:485]

It is customary for spirits to call me "underlig³³¹", no. 102.

Miracle (*Miraculum*). [I:486]

A discussion with an angel that miracles accomplish nothing toward [forming] faith, and those who have faith, despise miracles, no. 227. A certain spirit boasting he is the Messiah, and doing miracles so that they were amazed, no. 292.

[continued in the unalphabetized manuscript, p. 534 s.v.] **Miracle** (*Miraculum*).

³³¹Swedish for "wonderful," "amazing," "strange."

What a miracle is. It contains inward things, and although [it is done] through spirits, still they do not carry it out, no. 655. False miracles [done] by evil spirits contain nothing, are the same in their outer aspect, and are not distinguishable other than by those having faith, no. 656. Evil spirits, most especially care about and work, with the purpose of doing such things by means of their own shams, and to counterfeit in imitation of truth, because each of them wants to be Lord, no. 657. Spirits could have done as it were miracles by magic, unless the Lord had taken power away from them; and one who did not have faith was easily brought to believe that such things, as well as illusions, were from heaven, but today all power has been taken away from them, nos. 1754 to 1756, see *Fear (Timor)*.

The reason there were so many miracles among the Jews, spoken of, was because [their worship consisted] in outward ritual, and through outward things they were led to a higher knowledge of inward ones. But today open miracles have ceased, but in place of them there are invisible ones, which are all things that happen; the reason that there are not open miracles, is because there is no faith from them, and people are such that they distort them, therefore they are rather held in ignorance, lest they profane [them], nos. 2433, 2434.

There is no faith by means of miracles even if they saw dead persons resuscitated, a striking example spoken of, no. 3520, 3521, see *Dutch, The (Hollandi)*. Certain [spirits] wondered that when they come into the other life, when they hear, see, and thus know that the Lord rules the universe they do not come into a state of faith, but it was said that faith is not implanted in this way, for if they saw and knew a thousand times, as soon as when they return into [their own] nature, they believe nothing; just as those who have not believed in the existence of heaven, although they are taken up into heaven, and see [its] glory, yet as soon as when they are let back, do not believe heaven exists. The same thing happens on earth with miracles; as with the Jews, who saw the Lord on Mount Sinai, yet, a little after they fell back, because [they fell back,] into their own nature, into their earlier state of unbelief, nos. 3569, 3570. Faith never takes root by means of a miracle, nor by whatever is compelled, no. 3892, see *Faith (Fides)*. People cannot receive faith through a miracle, and if a person knows those things which are of providence, no. 4252. The evil cannot miraculously become good, shown by the paddling of the small arms like a little child, no. 4322.

Misery (Miser),

[I:487

One who thought that if a person were a Christian, that he would be miserable and that he would delight in miseries, therefore he was without mercy toward them, no. 1285, see *Faith (Fides)*. [The subject] was aired in the world of spirits, with disarray whether anyone was going to be admitted into heaven other than one who had suffered miseries and temptations, like those who became martyrs, thus the apostles more than others, thus that they had deserved [it], something which they also maintained: but it was shown that it is false because at this day there are not such martyrdoms, besides the fact that there are martyrdoms for a false faith. It was shown that to suffer persecution is to be understood spiritually about falsities and evils, which attack the truth and good in a person, and therefore [they are] the miserable, whom the Lord pities, whether they are rich or powerful or poor. The physically miserable are sometimes the worst, nos. 1325, 1326, 1327½, 1328, see *Apostles (Apostoli)*. The heavens are full of those more worthy than the apostles, and they have not suffered persecutions, no. 1330.

Mercy (Misericordia).

[I:488

About the severe attack of those who were [held] in captivity by evil spirits, the whole night, and finally with the result that they [the wicked ones] wanted to take away Mercy from them, which alone remained their comfort, and thus they were reduced to desperation, and they were liberated and brought up into heaven among the happy, no. 220. The horrible acts of some against mercy, which they claimed to themselves alone, and [committed] against innocence, no. 247. The lowest hell consists of those who act most cunningly, opposed to mercy and innocence, no. 287. Those who had been merciless endeavor to torture [their] companions and whomever [they come across] by cruel methods

of [their] fantasies, and there are those who do this even to [drawing] blood, and [are doing] this with their highest pleasure, no. 377:1. About a Jovian spirit who coming up [to me] had the ability to arouse pity, earnestly desiring heaven; who related to the seminal vessel and the little seeds there, no. 873 to 877, 884, see *Seed (Semen)*. There are those who lie on strongboxes, where there are riches, and are attacked by thieves, and speak like miserable paupers, [saying] that they are nothing, and that they ought to be pitied, lest they be attacked and plundered by thieves; those who have not acquired wealth for themselves by unlawful means, when their purging has finally been carried through to the end, retain the expression, as regards spiritual matters, that they are nothing, so that the Lord pities them, lest they be attacked and carried off by thieves, nos. 910, 911.

That Truth devoid of goodness and mercy, because it condemns to the lowest hell, terrifies spirits, just as a naked arm, no. 996.

That the Colon has the large extension to the left, even to the hellish sewer, where the rectal Intestine is. Those who are merciless, who worse than a wild animal desired to destroy the human race, constitute the province of the colon; whoever then feel a mental joy when they see thousands of bodies scattered, and flows of blood, who can never be admitted into heaven, where there is mercy, peace and love; about which I have spoken with the angels, who were horrified. They are worse than executioners, because these bury the criminals. Those who keep themselves within the wall are those with whom there is no mercy, but actually something of a sense of justice: that there is a bodily good with them, this is portrayed by little stars, almost fiery, but not shining white, nos. 1062 to 1068. When a person has died, and the body becomes cold, the vital substances are separated, however much they have been enclosed, by the working of the Lord's Mercy, for it is an actual, powerful attraction, so that nothing vital can remain, no. 1104.

[continuation p. 722 s.v.] **Mercy (Misericordia)**.

That good works come from true caring, true caring from compassion, compassion from innocence, so then [they come] from the Lord, no. 1194, see *Faith (Fides)*. One who thought that if a person were a Christian, he was wretched, and delighted in misery; therefore he was without mercy toward them, no. 1285, see *Faith (Fides)*.

*I spoke with certain [spirits] when I gave to the poor, that it was not on account of reward, but from conscience, which angered [them], because they did it for the sake of reward, no. 1823. All goodness and truth is given by the Lord, to people on earth, to spirits and angels, from mercy; that it is mercy, is evident, because the Lord has need of no one, and that he can create whole heavens of countless numbers, no. 1870³³², see *Faith (Fides)*. The faith of the heavens is that all salvation is out of mercy, nos. 1871, 1872, see *Faith (Fides)*. The Lord Alone could have attended to the least details without intermediate spirits and angels, but because He pities all, every one due to His mercy enjoys heavenly gifts, no. 2066. The Lord saves mankind out of sheer mercy, and He does not demand any praise or thanks is clear from the state of spirits and angels, and was plain to me, no. 2098. All and the least details, [are attended to] due to the mercy of the Lord, was seen, and indeed clearly, because all wish to govern themselves, and nevertheless they cannot [do so] at all; and because they are foolish and insane. The Lord's mercy, is universal towards all, but greater towards those who are orphans and widows, nos. 2225, 2226. About someone who in the life of the body had worshiped a carved image, that he was received into heaven, and about his innocence and mercy, nos. 2411 to 2413, see *Gentile (Gentes)*. Mercy and innocence move all who are good to love. [mercy and innocence] itself, which involves willing better to the neighbor than to themselves, from this comes happiness; which all is from the Lord. Evil spirits were saying that they did not know what mercy and innocence are, which they strewed beneath my feet; and it was turned into a painful blow, then into cruelty with them, from this it is clear that they*

³³² ms. 1869.

cannot possibly be present in heavenly societies, nos. 2416, 2417. Those who are merciful and innocent in the life of the body, to them is given much mercy and innocence in the other life, thus much happiness, no. 2420, see *Reward (Merces)*. They who have done what is good, are not rewarded on that account out of merit, but out of mercy, in so far as they have believed that the Lord has performed the good, no. 2452³³³, see *Purpose (Finis)*. Hereditary evil damns all to hell, because there is nothing except evil in them, but they are freed by the Lord out of mercy; actual or acquired evils, are those which torment in the other life, no. 2486. Evil spirits who are in the inward realm delight in destroying the human race, pillaging all things, laughing at the miseries of others, they are against all mercy, deceitful against innocence, their pleasures are adulteries and their pleasures destroying marriage love, no. 2572, see *Thought (Cogitatio)*. Those who are inwardly against mercy, that a quite heavy hell. [awaits them], no. 2579, see *Thought (Cogitatio)*. Mankind is such that they are damned to hell to eternity, but of the mercy of the Lord, after punishments and purgings, they are taken out of it, no. 2583. There is nothing except hatred and mercilessness, in which there is the love of self and of the world, both in the greatest and in the least of all things, from this it is evident that mercy and innocence are from a different source; that I saw this, from the Lord, no. 2589. Those who live involved in outward matters and have themselves and the world as their end, that they attend church regularly, and the sacred rites, but how they regard and what their notion is of pious meditation, mercy and true piety, nos. 2777, to 2779, see *Piety (Pietas)*. To those who have faith evil is not accounted, because it is evil spirits'; nor is the good [that person does] ascribe to them, because it is the Lord's, thus not from merit but from pure mercy, they receive the reward because the Lord is Mercy Itself, and therefore rewards those who have true faith, nos. 2944 to 2946, see *Faith (Fides)*. Many among the gentiles have charity, consequently they are under the mercy [of God], not so Christians, an example, nos. 3066 to 3069, see *Gentiles (Gentes)*. There are other auras, like atmospheric ones, such as an aura of grace, which is golden yellow, reddening when it is one of mercy, no. 3344.

The sirens or cunning [spirits] overhead – [while I was writing] about the people before the flood when they were thrust down [see just above 3584] – induced a mental image of the Lord weeping, and thus aroused mercy, even with those who were upright, and because they were moved by mercy I could not say that if such were to return into the world of spirits, they would destroy all, whomsoever they should meet. It was shown that those, whom they wanted to say and for whom they prayed were extremely wicked, regarding adulteries as nothing, looking out for themselves alone, not caring at all if the whole world perished, if only they were immune, and that thus the mercy was inappropriate: the spirits who breathe that kind of mercy [into people] were invisible. It was shown how great a number of such there were who regarded adulteries as nothing by a cloudy circumflexion, which was stretched out and hardly ended; it was said that this kind are in Christendom, not so in lands elsewhere. Certain, although they were instructed that they were such, persevered in their mercy, to whom it was said that because they know that the whole world would perish and still they were merciful that therefore they were much worse than others; I but I noticed that these are the kind who reason much about the truths of faith and cast themselves into darkness. It was shown that those who inspired compassion were especially Monks and Jesuits, who acquired it in the life of the body from this, that in this way they had persuaded others, that thus they would become wealthier and higher than others, that they were. It was portrayed by this, that they also had drawn other priests to their side, by a certain one clothed in a black garment, who soon as a white cloud took on the appearance of a bright virgin, with whom he was carried downward, but the brightness and bright virgin were taken away from him. The life of this kind of people is not unlike the persuasion of the people before the flood. It is worse because they do it in secret and because they regard adulteries as nothing, thus they are opposed to love; they are prone to cruelty, and when the actual opportunity [arises] in some way or another, they become cruel, like the

³³³ ms. 2453.

Italians, where they take the highest pleasure in revenge. They also entice wives and virgins to acts of adultery and prostitution using mercy, therefore such mercy is unmerciful. This also shows that love, charity and mercy is nothing if it is only a feeling, and unless the understanding has been instructed by the higher knowledge of faith, and through them there is a conscience. Those like this keep themselves below the occiput because they want to reign and to operate secretly. They speak piously and mercifully with people, but cunningly and wickedly among themselves, and among themselves they think and live wickedly, nos. 3593 to 3601. One who has true faith has [it] from the Lord, because this is [a tenet] of faith, and because mercy and charity are from the Lord, then also this is granted by the Lord, and consequently conjunction, for whatever is of the Lord is conjoined to Him, even though their nature is nothing but evil, which it is also a matter of faith to acknowledge, thus they are saved out of mercy, no. 3695, see *Love (Amor)*. Those who allow themselves to be led away by sirens through simulated mercy are those who constitute the frontal outer skin of the chest, no. 3704, see *Skin (Cutis)*. The mercy of the Lord toward the whole human race is what gives direction to all things, and most directly to the heavens, into [their] societies, no. 3907, see *Love (Amor)*. The most deceitful [spirits] overhead poured in [good] feelings and compassion and nevertheless had in mind cruelties, control and adulteries, no. 3997, see *Deceit (Dolus)*. Those who have confirmed themselves that faith saves and at the same time have had compassion and a conscience live in a city where there are magnificent palaces, white, a forum and streets also white, which I have seen, in the palace's entryway there are magnificent columns of a brown color, no. 4052, see *Faith (Fides)*. The mercy of the Lord, which is Infinite, extends itself to all and the least things of love and the least things of faith, and also to all things opposite and intermediate, depending on the forms and natures of those receiving it, no. 4095, see *Providence (Providentia)*. They were informed by thinking [about it] what conscience is, and what mercy is, no. 4346. Sirens bring on pity, but it was said that the good must be pitied, no. 4344.

Masses (Missae) [I:489
of Catholics, by which they learn to worship holiness, nos. 836, 837, 838, 839, 840, 841, see *Holy (Sanctum)*.

Grind (Molere) [I:490
what [it symbolizes], no. 4673.

Trouble (Molestia). [I:491
Those who have learned the cunning deceptions of flattery for the sake of profit or their own pleasure, for several days I felt trouble and sluggishness in thinking and doing useful things from their aura, they showed what they are like in societies of those who are good: they only indulge in idleness, no. 2502, see *Deceit (Dolus)*.

Gentle (Mollis). [I:492
The flow of the conversation of angelic spirits was gentle but I could not conclude from the gentleness that this was their nature, no. 1621.

That what is their own in people and spirits appears black, hard and bony is because it is the Lord's life from which it becomes soft; and the softer and the more fluid [it becomes], the more perfect [it becomes]; as is known from the earliest tissues and also from the organs of little children, no. 2250.

Mons (Mountain). [I:493

That the mountain of the Amorites symbolizes the world of spirits, and the river Eshkol³³⁴, where there were grape clusters, the inward heaven, was declared from heaven, no. 2054, see *Word (Verbum)*. The adulterous descendants of the most ancient Church, who are called antediluvians, dwell under the earth, midway under a rock, beneath the buttocks, where they spend time in their dreadful fantasies and wicked things against the Lord, an uproar from there was sometimes heard. In so far as the rock becomes thinner, so far they can operate into the higher regions by their fantasies, for the rock portrays symbolically how distant their wicked aura is from the auras which are above. They were shown to me to rise through hollows in the rock, by which was portrayed that societies were arranged in this way by the Lord lest they harm me, nos. 3358, 3359, 3360, see *Church (Ecclesia)*. The people before the flood wrapped up certain ones in a woolen cloth, and pulled down the ones wrapped up by the slant of the rock but certain people were seen to break out from there. From that halfway point of the rock while they were operating a sound was heard, like many drills were at work, then the good spirits seemed to be removed and the arrangement of the grand man to be changed, as to its situation, nos. 3365, 3367, see *Church (Ecclesia)*. They were driven back under the rock through the hollows, from there they operated into the buttocks, and into the toes of [my] left foot, no. 3371, see *Church (Ecclesia)*.

Illness (Morbus).

[I:494

That spirits are able to inflict illness and pain on the body, III Vol. no. 5558 [318a].

Die, Dead (Mori, Mortuus).

[I:495

In general, that I have spoken with those who have died in the world, I Vol. no. 1003 [8a].

What the kingdom of the devil is: the looking is focused upon oneself, and if upon what is outside of self, [yet] it is reflected back toward oneself. From this there is death, no. 53. If the Lord were to slacken his control for a moment, immediately mankind would be cast headlong into insanities and a most hideous death, no. 82:6. Evil spirits continually strive to cast people down into fatal hazards, thus to bring harm to them, whether they know it or not: but good spirits and angels, [acting] from the Lord, strive continually to rescue [people], no. 96

A certain one known [to me] in life 5 months [after his death], with whom I spoke— [about] what his condition was, and that he was like another spirit, when he had been attached with others, no. 306. About a person's state a short time after death, no. 400, see *Spirit (Spiritus)*. Among the inhabitants of Jupiter the highest part of the skull appears to those who are going to die within a year so that they may prepare themselves, and they do not fear death because they know that they are going away to heaven, no. 545½. For the most part Jovians die within 30 years, those beyond that age are said to be unteachable, and spirits do not wish to reprimand them, for they say they know these things as well as the spirits; if they were to live beyond this, the number would grow too large, for they are eager only for offspring, no. 546. The Jovians die as if in sleep, so that they pass into the other life as through sleep, rarely some by sickness, no. 580.

[continuation p. 508 s.v.] **Die (Mori).**

A chastising spirit among the inhabitants, with angels at the head moderating, punishes by painful compression around the midriff; as well as by taking away the breathing by turns, and also that he announced death to them, together with the loss of joy from those whom they love, no. 622. Among the Jovians it is guarded by punishments, threats and admonitions lest they fall into distorted opinions about the One Only Lord; which if it happens, either they are banished or breathing is taken away from them so that they die, no. 623. When they die, they do not say they die but are heaven-made, no. 623. A person after death loses nothing except the grossest elements, no. 662. I spoke with two known [to me

³³⁴ ms. *Esel*; see 2054 note 1.

in bodily life] about the state of souls immediately after death, how they are associated first with good spirits, and so on, nos. 690, 692, see *Society (Societas)*. The inhabitants of Jupiter do not fear death because they know that they become happier, nos. [743,] 744. After the life the body, they first meet those things which they had in mind around death: also they are associated with good spirits, no. 885, see *Society (Societas)*, see also *Bone (Ossa)*.

I was conducted into the state of the dying, with inward thought remaining, thus awareness, together with breathing suited to it; then with a silent breathing, nos. 1092, 1093. My heart was taken possession of by heavenly beings for several hours; in this way I was joined to heavenly beings, no. 1094. I was far away from communication with spirits, who were thinking that it was as if I had died and departed the life of the body, no. 1095. Heavenly [guardian spirits] held the province of my heart, and two heavenly beings were seated at my head; which happens to everyone, no. 1096. Those who are at my head say nothing, they only communicate [their] thoughts with my face, and if they realize their faces have been induced, so there are two faces, then they know [a person] is dead, no. 1097. By a change induced in the region of my mouth their thoughts were communicated with me, no. 1098. When a person dies, heavenly beings are at once present and guard, and indeed for quite a long time, even if he has died in bed or in battle, for the case is the same with regard to the perception of a dead person, no. 1099. An aromatic odor was smelled. What is cadaverous is smelled in this way when heavenly beings are present; then evil demons and spirits cannot be present. There was even a not unpleasant odor of human dung, no. 1100. As to my heart I was united with the heavenly beings, which was also felt in my pulse, no. 1101. The holy and devout thoughts of a person at the point of death are retained, which are especially about eternal life, few about salvation and happiness, no. 1102. They are held in a state of thought about eternal life for quite a long time by the heavenly [angels] before they are left with spirits, which when it happens they think they are definitely living in the body, no. 1103. When the body becomes cold, the vital substances are separated, however much they have been enclosed, by the working of the Lord's mercy, for it is an actual, powerful attraction, so that nothing vital can remain, no. 1104. An experience that heavenly [angels] placed near [my] head did not speak, but were only thinking, treating the fallacies of those who are spiritual as nothing; and they were also speaking with me with heavenly language which is without any sound; then as it were speaking words; they do also begin [to speak] with souls in this way [after their death], no. 1105. Afterwards good spirits come, trying to roll off a sort of tunic of the left eye, toward the septum of the nose, symbolizing that the use of light is granted to him, no. 1106. *When good spirits seem to have rolled off the membrane of the eye towards the narrow part [of the nose], something shining appears, as if through the membrane, and the [person] lies in a calm state of mind; a shady thing of a heavenly color appears, with a little star, no. 1115. From the face also something appears to him to be gently rolled off; and they take care lest a word or idea he utter except quite gently, or from love, for they love everyone. Then the realization is brought upon him or her that he or she is a spirit, no. 1116. His or her first cheerful and happy life is symbolized as being a heavenly and spiritual one by a beautiful bright yellow light, no. 1117. [A soul] is welcomed into a society of good spirits, portrayed by a young person seated on a horse, guiding it toward hell, but the horse cannot move a step, no. 1118. The next phase of [the soul's] life was depicted, that he dismounted from the horse and went on foot; and it was also portrayed that he was instructed in higher knowledge of what is true and good, no. 1119. Afterwards paths were seen [leading] gently upwards, symbolizing that he was gradually being led towards heaven through higher knowledge and acknowledgment of self that there is nothing of goodness in himself, no. 1120³³⁵* A soul first mixes with good spirits, then as his character is found out he is handed over to other societies, no. 1107. *At the time of death it is evident what the nature of the goals are by which people have been led, for they then speak about them: it is natural then to speak about children, thus to speak about them according to their motives: those who are evil who then despise death do this out of despair. Some desire death for the sake of a name or another love, nos. 1235 to 1238. A certain murder*

³³⁵ In the ms. all the references from 1092 to 1120 are as it were deleted by two diagonal lines.

was found out by a ditch deeply [beneath], where there was a funeral bier, about his punishment, nos. 1256 to 1266, see *Kill (Interficere)*. A certain one who killed himself with a knife was in the midst of furies in a hell below the earth holding a knife in [his] hand, which he could not throw away, therefore what is thought in the hour of dying stays with one for a long time, no. [1336,] 1337. I spoke with spirits of a satellite of Jupiter, about the inhabitants who become evil. They said that spirits reprove them and announce death, and if they persist that they die by fainting. The reproving spirit in punishing them tightens part of the abdomen with pain, saying that if they repeat it they will die, thus the contagion of evils is restrained, no. 1682, see *Jovians (Joviales)*. The case with the entrance of spirits into the other life is like that with food [into the body], and in the beginning they are treated gently, no. 1742, see *Eat (Edere)*. About deceitful spirits who behave secretly and by such means so that no one may find out that this came from them and that the goals are such: about their spinning-around punishment, and after the punishment how they lie as if dead, and are cast down out of the world of spirits into the lower parts of the earth, to lead a life of death there. 1761 to 1768, see *Deceit (Dolus)*. The Lord Alone lives, [and] others are instruments, was also shown by the withdrawal of a [spirit's] companions, that then the spirit lay as if dead, no. 1769, see *Life (Vita)*. About wicked spirits who immediately rush into the brain, that they live in forests and that there they have very little life, and this life was communicated to me, nos. 1781 to 1786,³³⁶ see *Brain (Cerebrum)*.

Those were introduced into a certain angelic field who put on innocence, and also spirits who tried to be intelligent from their own power. In the face they seemed just like lifeless sculptures, nos. 1842, 1843, 1848, see *Aura (Sphaera)*. It was shown what becomes of deceitful murderers, that their faces become like a withered something, and fibrous, extremely monstrous, nothing human, so that all shudder, no. 1866, see *Kill (Interficere)*. By the Lord there is given a sensitive perceptivity of knowing how much of the life of the spirit is present. They then appear as chalky with a great deal of variety, no. 1884. A person after death does not know that he or she is in the other life. One cannot know anything whatever without reflection in the life of the body, still less in the other life, no. 1904, see *Reflection (Reflexio)*. People after death are spirits, much experience from those who were known to me in life, no. 1939. About the wicked intercourse of women and of men under the guise of holiness, and about their very grievous punishment, and that they remain an image of death with torment, nos. 1976 to 1980, see *Marriage (Conjugium)*. A certain one recently from the life [of the body], or after death, was received immediately among angels, thus into heaven, nos. 2030 to 2039, 2042, see *Angel (Angelus)*. It is extremely dangerous for spirits to be shown to a person when one does not have faith, for they desire nothing other than to kill and corrupt humankind thus to bring death on the body and soul, no. 2393, see *Faith (Fides)*. In evil there is no life, but that evil is death, no. 2460, see *Life (Vita)*. The outcome for the deceitful is that they are cast out of societies, and they sit lonely with an extremely wide face, with a wide shiny cap on [their] head, so no longer in any active life, no. 2498, see *Deceit (Dolus)*. If people had lived in faith that they would be in heaven at the same time as on earth, and that in an advanced stage they would forget [their] body, and so be transferred into heaven, which experience has been shown to me, nos. 2541, 2542, see *Heaven (Coelum)*. The final outcome of the deceitful, that [their] faces are worse than a corpse, with horrible cavities, a bluish brown cadaverous color, unable to think, tormented by anxiety, no. 2580, see *Thought (Cogitatio)*. Myriads come into the other life every hour from earths [in the universe], and that yet it is nothing compared to the Lord, Who is Infinite, no. 2610. The pleasure of the adulterers and the cruel, in the hell where David is, is turned into a deadly foul smell and finally they sit ugly as skeletons, no. 2644, see *Cruelty (Cruelitas)*. Their life was shown, that of which was involved in falsities, what it was like. By a mental image their life's pleasure was withdrawn from them, then they appeared extremely ugly, like effigies of death, nos. 2672 to 2674, see *Life (Vita)*. About the extremely heavy punishment of purging of those who deflower virgins without the purpose of marriage

³³⁶ ms. 1785.

and offspring, that they remain in the belly of a snake almost without breathing for centuries and millennia, nos. 2704-2710, see *Virginity (Virginitas)*. The life of the Lord streaming into those were perverse becomes not life but death, nos. 3192, 3193. When those before the flood were with me, after a sleep, having wakened, I saw on the sea human bodies, some crawling, as if dead, later some limp, lifeless, as if they were dead spirits, by which was portrayed that the life of those who existed around the time of the flood was very similar to death, which can nevertheless, from a few remains [of goodness] can be resuscitated, nos. 3369, 3370, see *Church (Ecclesia)*.

A certain one who during life practiced shared intercourse was punished. He became fiery black, was placed at a column, with a face of a cadaverous color, no. 3455, see *Adultery (Adulterium)*. Certain spirits who had hardly any spiritual life, knowing almost nothing about faith, that they were inaugurated into gyres, about them, nos. 3531 to 3533, see *Ignorance (Ignorantia)*. About those from among the common people, who had lived like beasts, and thought that like the beasts, they would die. In the other life they were perceived as having scarcely anything living, speaking almost as if they were inanimate statues, so that I doubted whether they could live, but still they were enlivened by the Lord through angels, saying then that they had come into heaven: the angels did it with affection and delight so that they might resuscitate them as it were from death, for they resemble death itself; about them, nos. 3550 to 3556, see *Ignorance (Ignorantia)*. The uses of the lowest things in nature originate from the use of inward ones, and so forth; one cannot come to the use of inward elements except through the removals or rejections of outward ones by death, so to speak, and so forth. This is the path from outward elements to inward ones, a generally familiar concept; but outer elements are not rejected, but arranged by the Lord so as to perform obedient services to inward ones, spoken of, nos. 3574 to 3578, see *Use (Usus) and Organs (Organa)*. The fantasies of inward evil spirits are such that they are indescribable, as it were devoid of all life, attached to filthy and obscene [objects], like [those] of the raving and insane, no. 3640, see *Spirit (Spiritus)*. <The fantasies of inward evil spirits were devoid of all life, attached to filthy and obscene [objects] like [those] of the raving and insane, no. 3640, see *Spirit (Spiritus)*.> Once more those were heard who had been almost dead. They were raised up into life by the angels with delicious pleasantness, which was felt, no. 3655. *Magical sirens at length become like skeletons, nothing but skin and bones from head to heel, hardly anything living remaining, no. 3705, see Magic (Magia)*. The life of evil spirits is not life, except like that of brute animals, whose life dies, about whom, nos. 3756 to 3758, see *Life (Vita)*. The lot of those for whom the restraint of conscience from adulteries has been loosed, that they become the most filthy excrements, or mucus of the nose, and then severed [from companions] sit in torment like tree barks and olive oil lees for centuries. There is only the consociation of the remains [of goodness and truth] of inward [spirits], no. 3811. Afterwards they retain a little of their own and serve societies as connections, as certain words usually do in language, and they hardly know anything [about themselves], no. 3812. Extremely lewd women presenting themselves naked as if they were innocent, wanting to be without men, when they committed wicked acts among themselves. Such in the other life become like skeletons, only bones in which there is hardly anything living. At length they become spirits devoid of sensation, relating consequently to bone, about whom, nos. /3895 to 3900³³⁷, see *Lewd (Lascivia)*, see also *Bone (Ossa)*. The mental imagery of those speaking flows into the mental imagery of others by successive removals and dyings off of lower things, like words, and also of the mental imagery of the bodily memory; from this it is evident that before man can come very inwardly into the angelic heaven, his bodily elements must die, thus the mental imagery of the bodily memory, and then successively elements which are lower, so finally angelic mental imagery can be mutually communicated directly without the removal of lower elements, nos. 4014, 4015, see *Mental image (Idea)*. Those who were evil undergo many punishments which all carry with them a purging, but still a final purging follows. Then they are dissociated from

³³⁷ ms. 3885 to 3901.

company and sit in darkness and in torment, with little life, until they become such that they are able to serve some use. Thus they are constantly descending to the last stage of punishment, no. 4111, see *Punishment (Poena)*.

Moses (Moses). [I:496]

That Moses admitted that he had not believed when he lived, and many things about Moses, II Vol. nos. 1676, 1779, 1865 [80a, 86a, 91a]. Abraham, Jacob and Moses were [in heaven,] with whom I spoke there about the symbolic Church, III Vol. no. 3772 [241a]. Moses still places worship in the outward form and that he is not esteemed, III Vol. [no.] 3963 [251a]. Moses is also the head of those who worship the law in its outward form, and thus they yield in temptations, III Vol. nos. 7612, 7694 [366a, 368a].

Moses has a higher place than Abram and Jacob from the fantasy of arrogance, to which they were admitted by Abram, boasting about his miracles, no. 464³³⁸. Moses and Jacob were thrust down, and understanding having been taken away from them, they became silly, and others [took] their place, who told about the Jews, no. 476.

Motion (Motus), [I:497]

See *Gyre (Gyros)*, *Breathing (Respiratio)*, *Lungs (Pulmones)*, *Heart (Cor)*, *Fantasy (Phantasia)*: unless all in societies were arranged, no one could move oneself, nos. 4087, 4089, see *Idea (Idea)*.

Mucus (Mucus), [I:498]

Those who relate to the mucus of the nostrils, nos. 939³³⁹ff., see *Revenge (Vindicta)*, nos. 1267, 1268, see *Hatred (Odium)*. Those who have loosed the bond of conscience from adulteries become the most filthy excrements and mucus of the nostrils, about whom, no. 3811, see *Quakers (Quaqueriani)*. Certain female spirits who were adulteresses and devoid of conscience, who stole with treacherous intent into the dwellings of those women who constitute the tunics of the inner nostrils, and made holes for themselves from there toward me. It was said that they represent the mucus of the nostrils. They were cast down from there in great number, some toward the inward parts of the palate, some toward the stomach, some toward the buttocks, nos. 4029, 4030, 4032, see *Nostrils (Nares)*. The operation of those women who related to the mucus was into the tongue, moving it toward a decayed tooth, then also other things spoken of, no. 4035. They spoke with me as if in the windpipe, without any sound, saying that their speech was like this, no. 4035½.

Woman (Mulier). [I:499]

The women of the Jews were all bunched together, concerned about clothes, which they sell, no. 473. About the Jews who rove about in the desert and with women lie in wait, and those whom they come across they most cruelly maltreat, torment, burn up, boil, nos. 723, ff., see *Jews (Judaei)* and also no. 761½.

Men relate to matters of understanding, the feminine sex to heavenly qualities, no. 1061.

[continuation p. 740 s.v.] **Woman (Mulier).**

About women who after the age of young women place everything in elegance and worldly matters, nos. 1226 to 1229, see *Hair (Capillus)*. Under the left foot a room was seen with furniture, from it a large hallway, going out from it a small ugly woman: there are there those who are extremely busy with household chores, and not with matters of faith, therefore they are small and ugly, no. [1573,] 1574, 1574½.

³³⁸ ms. 463.

³³⁹ ms. 934.

Those who strive to take control with clandestine arts and deceptions, are with women and prostitutes especially in their councils, because they are quicker at coming up with tricks. They were seen in a large court as it were of a dark city, nos. 1808 to 1824, see *Pride (Superbia)*.³⁴⁰ That those who are deceitful appear to the angels as snakes, therefore when examined [by angels] they seem to themselves and before spirits to be turned into snakes, in which there is poison, which are deceits, no. 2492, see *Deceit (Dolus)*³⁴¹. Speech which falls from heaven into good inward spirits was portrayed by a woman walking with a man, neatly dressed with a bodice, whose back was only seen, no. 3017. A woman was shown to me who was an inhabitant of the earth Mercury, wrapped properly in a linen cloth, upon the head. She was fairly good-looking, but with a smaller face than in this earth; and there was also a man similar [to those] of this earth, but more graceful, nos. 3262, 3263. The sons of the most ancient Church said they had awaited the Lord, Who was to come, and that at that time it was known to them what it means that the woman's seed would trample the head of the serpent, because they spoke in this way, nos. [3314½,]³⁴¹ 3315, 3316, see *Church (Ecclesia)*. I saw a beautiful little child in a white garment and also a boy in a green garment, and then handmaids in white on the head, by which were symbolized the state of the most ancient Church, no. 3378, see *Church (Ecclesia)*. Those who practice these filthy adulteries, sharing wives, at length look upon wives as urinals, detesting marriages and the feminine sex, nos. 3453, 3454, see *Adultery (Adulterium)*. I was shown that the women of antediluvians had been dressed with a long, round black cap. They were small and had a small face, no. 3589, see *Church (Ecclesia)*. Women constitute the greatest portion of the Sirens, who were esteemed in the world, delighted in graceful style, in which they had passed their time, nos. 3713, ff., see *Siren (Siren)*. A woman was seen whose back was toward me, face toward the kitchen fire, and also a table, where some were reclining, and a woman in a bed near the table, with a wide purple-red covering around the head, no. 3752, see *Quakers (Quaqueri)*. Spirits displayed coals, a fire, a flame; and also a woman clothed, then naked, seen from the side, by which were symbolized bodily, natural and spiritual things, about which, nos. 3852 to 3856, see *Nature (Natura)*. I was told that when Aristotle lived a woman had appeared to him several times stretching out her hand and stroking his cheek, whom he called Pallas. He did not want "Minerva," spoken of, nos. 3952, 3953, see *Aristotle (Aristoteles)*.

A bath was seen, from which the heat of the bath was clearly noticeable, and there was a woman there who disappeared into a cloud; then another place where a woman was washing a little child. It symbolized those women who stole with treacherous intent into the abodes of those women, who constitute the tunics of the inner nostrils, about whom, no. 4024, 4025, ff., 4032, see *nostrils (Nares)*. The struggle of the modest virginal sex against evils, no. 4377.

Multitude (Multitudo).

[I:500

That there is a multitude of spirits around me, and that the varieties of their influences produces effects in the reasoning mind and in will, II Vol. no. 144 [40a].

About the multitude of souls, if there were 1000 planets, within 6000 years, that there would be few; and still [the number of them], if the universe were filled, would be nothing to the Lord, no. 1114. For everyone it is provided that he or she is allotted a place in [their own] province, and the more [there are], the stronger, more blessed, and happier [heaven is], no. 1364³⁴², see *Man (Homo)*. A few spirits

³⁴⁰ This sentence in the ms. Is marked in the margin with a wavy line.

³⁴¹ Tafel and Odhner's reading of the paragraph numbering at ES 3314-3316.

³⁴² ms. 1365.

can sometimes present a mental image as if they were very many, because the individuals are images of the whole, nos. 1444, 1445, see *Mercury (Mercurius)*.

Those who see earthly matters from spiritual [truths], that is to say, outer things from inner ones, are never confused by a multitude of things. It is otherwise [in the case of] those who see spiritual matters from earthly things, that is to say inward things from outward ones, no. 2476. Spirits of the Moon were heard as an huge multitude and thundering, for when one speaks it is heard just as a multitude thundering, nos. 3241, 3242, see *Moon (Luna)*.

World (Mundus).

[I:501

That evil demons are admitted into the world of spirits in order to sustain the life of people on earth, because they are like this, I Vol. no. 986, [7a].

The world of spirits is almost like a dense cloud in the lower or earthly atmosphere in respect to the serene higher region, no. 152. Those [communications] from heaven that come down into the corrupted world of spirits are turned in an opposite content on the way, no. 152:1, 2. Such a world of spirits takes away thoughts by an irresistible force, therefore the power of the Lord needs to overcome, no. 152:3, 4.³⁴³ The field of actions of the world of spirits can be compared with several in the fields of the [ethereal] atmosphere, no. 152:7, 8.³⁴⁴ I was removed from association with angels when I was let down into worldly matters, no. 185, see *Church (Ecclesia)*.

The angels of the inward heaven perceived nothing from my bodily senses, that is to say, worldly [experiences], but they were nevertheless continually generally reacting against the individual attempts of evil spirits, no. 206, see *Angel (Angelus)*. There are informed [spirits] in the world of spirits in abundance, [living] licentiously, and that they are being cast down, no. 214. The reason that evil spirits are admitted into the world of spirits is an account of the human race, lest they perish by torment of conscience; that they must be cast down, they do not believe, no. 218. The evil were cast down from the world of spirits, no. 220³⁴⁵. The heavens and the world of spirits correspond to parts of the body, as to the head, the loins, the feet, the soles, no. 270. Because the Lord governs the universe as one body, no. 279. I was almost separated from bodily [ideas], and was drawn up into a realm of light like that of diamonds, while below me spirits were looked at, who complained that I was separated and drawn away, no. 600. It was then shown that from that heaven those things which are in the world of spirits, beneath, are looked upon, without communication, except when and insofar as it is granted by the Lord and that from there they can control nothing, and cannot influence them on their own, only by the Lord in a manner imperceptible to them, no. 606.

I was raised up into a heavenly field, in this way I was removed from evil spirits, realizing then that nothing then could stream in from evil spirits. What was streaming in, which comes forth in different ways according to communication given by the Lord, was a kind of sluggish uncertainty, no. 1085. Inward [spirits] suppose the lower world of spirits to be as it were their body, just as this supposes the human body to be its own, nos. 1339, 1340, 1341, see *Person on earth (Homo)*. When so the world of spirits is obedient and servile, then the heavens and spirits constitute a one. It is reduced to that because the heel has been bruised, *ibid.*, no. 1341, see *Person on earth (Homo)*. About the auras perceived in the world of spirits—they are from the aura of belief in the heavens, nos. 1534 to 1538, see *Aura (Sphaera)*. The world of spirits flows into the grosser bodily organism, and because the world of spirits is of such a character it has been separated from inward elements, just as the bodily things of the men of this earth, no. 1618, see, see *Inward (Interiora)*.

[continuation p. 862 s.v.] **World (Mundus).**

³⁴³ ms. 152:4, 5.

³⁴⁴ ms. 152, f.

³⁴⁵ ms. 221.

Spirits of a satellite of Jupiter declared that they do not enjoy possessions, riches, fine mansions, ostentation, fancy living, showy dress, nor the size of their societies, so not worldly and bodily things, no. 1684,³⁴⁶ see *Jovians (Joviales)*. The mountain of the Amorites symbolizes the world of spirits, and the river Eshkol,³⁴⁷ the inward heaven, was declared from heaven, no. 2054, see *Word (Verbum)*. I was spoken to from heaven, but the meaning of the words dropping through the world of spirits was twisted into another meaning, which was a sign that the last time is at hand, no. 2180. Unless the Lord were controlling the universe, the whole world of spirits, one after another, would be defiled, nos. 2237 to 2239, see *Communication (Communicatio)*. A spirit observed wonderful things in the world of spirits, how societies were arranged in a very strict order, who to that extent observed the order of the universe, nos. 2315 to 2318, see *Heaven (Coelum)*. About the inward world of spirits, nos. 2524 to 2538, and 2565 to 2574, see *Thought (Cogitatio)*, and also nos. 2575, and 2577 to 2580, see *Thought (Cogitatio)*. What stream in from the Lord into the world of evil spirits are turned into the contrary because they are such by nature, but still the portrayals of goodness and truth remain, as in the case of the descendants of Jacob, no. 2620, see *Marriage (Conjugium)*. From the realm of inward spirits where intentions and motives [are out in the open] what [humanity] is like today [may be learned], nos. 2760, 2761, see *Purpose (Finis)*. Spirits are raised up from the earth of lower beings by many paths into the world of spirits, relative to the [human] body, and that they are thrust down by many, about whom, nos. 2846, 2847, see *Place (Locus)*.

The order of the world of spirits is of such a nature that evil spirits pour forth evil, but angels hinder, turn it away, and defend; and that the world of spirits is filled with such an abundance of evil spirits that the last times are at hand, for order requires that there be a balance of all things, no. 3528, see *Judgment (Judicium)*. Antediluvians were allowed to emerge into the world of spirits, but they were pushed down by a little angel, so that they staggered and were in anguish, were hardly able to breathe, so that they no longer chose to come into the world of spirits, no. 3586, see *Church (Ecclesia)*. There is [with good spirits] a worried idea about what was before the creation of the world, and this shows how much of time there is in their ideas, no. 4204 The world of spirits is worse, therefore also mankind is, no. 4285.

Mice (Mures),
see *Mouse (Mus)*.

Wall (Murus). [I:502]
That I was let down into a place where they are purged, to hell with a column of the Lord surrounding [me] which is called the brazen wall, no. 228, see *Captivity (Captivitas)*.

Mouse, Mice (Mus, Mures), [I:503]
Those who are greedy are plagued by mice and other foul animals depending on the kinds and species of their greed, no. 377:3. The greedy who hide their riches seem to themselves to stay in storerooms and to be plagued by mice, no. 384. Those who avariciously read and remember things only for the purpose of pride seem to themselves to dwell in underground places made for candles and books, and to be plagued by mice, and [have] the candles now and then go out, no. 385. Those who are promiscuous also dwell in little rooms and are attacked by mice and other filthy animals depending on the motives of their promiscuities, no. 386. The greedy Jews [called] to Jacob in bed from their own little rooms filled the aura with the stench of mice, which also plagued Jacob so severely that he cast himself down from there. This stench was smelled by all the spirits around: the Jews complained that they were

³⁴⁶ ms. 1683.

³⁴⁷ ms. *Esel*; see 2054, note 1.

called from their little rooms where their money was, fearing that thieves would take it away, no. 469. The Jews were recognized from the stench of mice, no. 522, see *Jews (Judaei)*.

The smell of mice is the smell of those who gnaw away at truths, as mice do at grains; of mountain mice, those who do so from inward deceit are mice who distort faith's springing forth, no. 3425.

Muscle (*Musculus*).

[I:504

The membranes of the body and of the muscles relate to spiritual qualities, no. 1060, see *Spiritual things (Spiritualia)*.

As many spirits as there are concurring in one action [of a person on earth], shown by those [tissues] which were the muscles of the face from the forehead right down to the neck, and also overhead, when actually speaking with me, that they think they [individually] are the person: I observed that they are only the mediums of very many, so very many concur in each muscle tissue [movement]. Thus that in heaven or the grand human being there are innumerable societies of one mind in this way, with which the muscles interact, as also can be quite clear from those things in nature, nos. 1252 1254³⁴⁸. There are societies of spirits and angels to which the muscles with their muscle tissues relate; by experience this was plainly visible around the face and tongue, nos. 1362 to 1365.

[continued in the unalphabetized manuscript, p. 835 s.v.] **Muscle** (*Musculus*).

When a perception of faith was not given, as that the Lord governs the universe, then I was confirmed by general principles, as for example by the soul, that it governs all and the least functions of the body, and by the will, that it directs all the muscles, nos. 1534 to 1538, see *Aura (Sphaera)*. The Lord is the life of all, rules and disposes all things, illustrated by the government of the soul over all details of the body, and of the will over the tens of thousands of muscular tissues, nos. 1759 to 1760 see *Lord (Dominus)*.

The case with reasoning, as with the Truth from it, is like those who want to produce actions from a knowledge of the muscles, no. 2463, see *Inward (Interiora)*. When we do not even understand how the muscles produce actions, and they are the deepest secrets of the sciences through which the viscera of the body operate, which nevertheless are nearest to the eyes, when we do not understand [these], how [can we understand] spiritual and heavenly matters, nos. 2930 to 2934, see *Spiritual things (Spiritualia)*. In so far as anyone acts from knowledge so far he or she cannot be in heavenly harmony and happiness; corroborated from [the working of] the muscles: so far as one acts from the will, so far the actions proceed well, but in so far as one were to will from a knowledge of the muscles, so far one would act foolishly or not at all, nos. 2948, 2949, see *Knowledge (Scientia)*. To spirits who said they did not understand that myriads of myriads flow into one mental image it was said that if they did not comprehend that countless motor tissues and a whole system of purer parts in the body concur in producing one at simple action, how could they understand this, nos. [3033,] 3034, see *Idea (Idea)*. Just as it is with the partnerships of the muscles and the action of the lungs into them, so it is with the relationships of the societies in the world of spirits and in heaven, no. 3035. A confirmation from the respiration of the lungs and applications to the muscles and the [tissues] of muscles, that they produce actions from the will and thought, that mental images flow into objects of sight, and not the other way around, and so on, nos. 4000, 4010, see *Life (Vita)*.

Music (*Musica*).

[I:505

Those who love inward things of the Word were depicted to me by a young girl with a white dress in the [her] virgin bloom, with a musical instrument and heavenly garlands, no. 1143, see *Inward (Interiora)*.

³⁴⁸ ms. 1255.

Spirits were so affected by the music of fiddles that they were swept almost beyond themselves with joy, their affection having been communicated to me. I spoke with them then about Saul, that they and his spirit were such, that now they could not think or do anything evil. The angels also were affected by the music of fiddles, but only when I paid less attention, and the gladness of the spirits was not communicated to me, nos. 1997, 1998, see also *Song (Cantus)*. Musical harmony penetrated spirits' inward parts, even those of angelic spirits, their joy was communicated to me, no. 2090.

[continuation p. 973 s.v.] **Music (Musica)**.

Even evil spirits were as it were swept into heaven from joy by harmonious singing, with which there was also disharmony. In that state they were also transferred into heaven because then their outer, bodily elements and fantasies were put to sleep: as a result a certain one spoke with me when he returned into his fantasies, [saying] that he saw the meaning of a troubled state of mind and anxiety: some said that they had been greatly deceived in their idea of heavenly joy that it was immeasurably greater than the joys of the pleasures of the body, which they called relatively dirty and filthy, saying that they see heavenly joy so to speak, belonging to joy, because [it is perceived] by inner sensation. They declared then that they perceived that hatred against the neighbor as abominable and horrible, destroying all happiness, and that it would be to hate themselves. This lasted quite a long time. In the life of the body the evil also can be as if carried away within themselves by music's pleasantness, nos. 2108 to 2112³⁴⁹. Singing soothed not only the outward parts of spirits but also [their] mental imagery, which I saw, to such an extent that they fell into a state of ecstasy or deep sleep, having been awakened from which they said they had been in heavenly joy. By simply recalling the singing afterwards they were soothed, from which it was clear that the impressions remain, nos. 2231, 2232.

Mysteries (Mysteria).

[I:506

There are spirits who go in crowds. They say they are from the stars; they are not content to know those things which are nearest, but the most secret subjects, thus the most remote mysteries. They slip these into [spirits'] minds and present [things] by wicked displays: whomever they have led astray they think to be their own and themselves to be their lords: those whom they lead astray they make pass between [their] feet, and they cast [them] over [their] back, as if they were booty. They are those who want to grasp with the bodily sense even the inmost and highest things: I said to them that it is enough to know what the Lord said, that He is the Only Mediator, the Intercessor, the Door, the Way, the Father Himself, because He said, He who sees Me, sees the Father, nos. [1594 to 1598,] 1600, 1601. About the deceitful, who behave secretly and by such means so that no one may find out that this came from them, and that the goals are evil, and about their punishment, nos. 1761 to 1768, see *Deceit (Dolus)*. Those who work clandestinely, in order to take control, relating to the subtle poisons that infect the purer blood; they apply themselves to the occiput to the left, those [who work] more openly, [apply themselves] to the back; about whom nos. 1808 to 1824, see *Pride (Superbia)*. Spirits of the ancient Church, or from the descendants of Noah, asked the most profound questions, but were told, [that] if things that angelic spirits know are as darkness, and still more so, that angels know, therefore if they tried things most profound, such darkness would happen to them that they would go blind, nos. 3385, *ff.*, see *Church (Ecclesia)*.

Dutch spirits strove for a long time, to keep anything concerning them from being divulged, preventing it variously cleverly and skillfully, which practice they acquired from their life of the body, nos. 3499, 3511, see *Dutch, The (Hollandi)*.

SPIRITUAL EXPERIENCES

³⁴⁹ ms. 2122.

VOLUME 6
[INDEX of paragraphs 1a to 403a, and also 1 to 4644a]
NOSTRILS – ZEAL

Nostrils (Nares).

[I:507

Those who relate to the mammillary processes and mucus of the nostrils, no. 939^{350ff.}, see *Revenge (Vindicta)*.

Those who when they are brought into heaven are focused on serious thoughts or essentials about eternity relate to the inner left province of the nose, nos. 1125, 1126, 1126½, see *Eternity (Aeternum)*. Those who relate to the mucus of the nostrils are stubbornly revengeful, and from hatred pant for the death of another, nos. 1268 to 1279, see *Hatred (Odium)*.

[continuation p. 774 s.v.] **Nostrils, Nose (Nares, Nasus).**

The face of a certain one around the last moment of life was shown, which with wrinkles around the eyes was ugly, and the nose thinning as if to a tip, no. 1376³⁵¹, see *Band (Fascia)*.

A bath was seen from which the heat of the bath was clearly noticeable and there was a woman there who disappeared into a cloud. On a long bench were two little children, who said they did not want them to be there. Then another place was seen where there was a woman washing a little child badly. Having awakened from a dream, where I had dreamed of many things, I heard angelic choirs descending; one after another, I realized that they had been sent by the Lord because I was being attacked by evil spirits. High above my forehead holes appeared, through which a light passed, which within was yellowish; besides different openings like the cells of bees also lucid, then others differently arranged, fainter. They told me, the female [spirits] there, that by means of the holes they could see all of my mental imagery, and of those who were with me, even while I was sleeping, but portrayed such as that related to love by flames, and that related to matters of understanding by lights: it was said that those who were there related to the tunics of the inner nostrils. They said that from the portrayal of a faint rainbow like a colored tapestry they had been able to see that angelic societies from the eye were present; but because they made such openings for themselves these women were cast down and in fact in great number; as often as the angelic choirs approached I heard that these women were cast down, and in fact some toward the inward parts of the palate, some toward the stomach, and some toward the buttocks. I realized that they stole in there to lie in wait and that they represented the mucus of the nostrils, and that they were adulteresses and devoid of conscience, surprised that there was anyone who had a conscience. It was shown what kind of light is with those who constitute the tunics of the inner nostrils, that for those who are heavenly, the light is flaming with golden streaks, and who are spiritual, the light is bright with silver streaks, and that they also have holes not upwards, nor downwards but at the side through which they see heaven with tiny stars and that within their chambers there is sometimes a great light but not entering through the holes. The clearly noticeable heat of a bath was also blowing on my forehead and the top of my nose. I was told that such is their heat and that they also have little children of a few years with them. I realized that the woman seen in the bath symbolized those women who stole in with treacherous intent, representing the mucus of the nostrils, nos. 4024³⁵² to 4032. When I recounted the different things that I had seen in a

³⁵⁰ ms. 934.

³⁵¹ ms. 1377.

³⁵² ms. 4021.

dream, then those women who had made holes for themselves fully acknowledged that the very least things were portrayals of their speech, spoken of: I realized that the same conversation could have been formed into entirely different portrayals depending on the state of the receiving vessels of the memory and their varieties brought on by the spirits around me, no. 4033. The operation of those women who related to the mucus was into the tongue, moving it toward a decayed tooth. They spoke with me as if in the windpipe, without any sound, saying that their speech was like this, nos. 4035, 4035½.

Nose (*Nasus*), [I:508
see *Nostrils* (*Nares*).

Buttocks (*Nates*), [I:509
See *Hell* (*Infernum*), and *Excrements* (*Excrementa*).

Nature (*Natura, Naturale*). [I:510

That spirits have perception depending on their nature and they wonderfully inspire affections and convictions; and that in this way they turn good into evil, II Vol. no. 135 [39a], see also *Character* [*Indoles*], and also nos. 1654, 1683 [78a, 82a], see *Organ* [*Organum*]. That what are natural data with an earthly person are spiritual matters with good spirits and angels, because such is the nature of correspondence, III Vol. no. 87 [105a]. That souls after death, although they acknowledge truth and tried to do good still fall back into [their] original nature, III Vol. no. 209 [110a]. That displays, visions and earthly facts thought about in a series were understood spiritually in heaven, III Vol. nos. 1626, 1632 [149a–150a]. As for example when there was thought about the liver and its structure, *ibid.*, n. 2221 [167a]. That everyone draws his or her nature from their life in the body and that they act from that nature they could never be in any society in the other life and least of all in a heavenly one unless the Lord ruled the universe. III Vol. no. 2492 [184a].

That outward spirits do not know about the interaction of spiritual elements with those of nature, III Vol. no. 5227 [306a], see also *Outer* (*Externa*). Earthly and bodily elements have as it were weight, III Vol. nos. 6960 [to] 6963 [336a–339a]. Those who have a nature-bound soul do not understand the inner meaning of the Word; those who have a spiritual, heavenly soul do not understand the literal meaning, IV Vol. p. 52 [385a].

The spirits that have been placed next to someone take to themselves the person's knowledge and memory, and this causes them to think they are that person. Still, each one possesses its own desires, or nature, from this, and cannot take on the person's nature, no. 3. That [spirits] speak gladly with people, provided a person does not ponder about their nature, no. 18. [Spirits] speak and act according to their own nature, no. 23.

[continued in the unalphabetized manuscript, p. 77 s.v.] **Nature** (*Natura, Naturalia*).

That the human soul is purpose. If it looks and strives toward nature, the soul is earthly, no. 26. Spirits eagerly call forth things that agree with their native character, no. 59. Spirits want to be parted [from a person] when they come across things that go against their nature, no. 59. Spirits and angels do not have a memory born from and next to the physical senses, but an inward one, which is rather a

nature, or character. A sense-based memory they have from the person they are present with, no. 78. Of loves, there are kinds and species, from which come all and the least things of a person's life. These loves derive primarily from a certain prevailing love that is present in every other love; this also determines the person's nature after death, no. 98. Demons and evil spirits arouse in a person the things that agree with their own nature; and thus they skillfully take away words, and the meaning of words; and whatever in a word or mental image originating within different groups agrees with them they arouse for an evil purpose, nos. 100, 101. That spirits are brought into company with each other, according to their own nature and character, so that they are societies, no. 104. That the spirits in a person are like the person, well-informed in one who is well-informed, uncultivated in one who is uncultivated, for they arouse those things which are in the person agreeing with their own nature, no. 120. That several groups of evil spirits, convinced about truths, were nevertheless afterwards just like they had been before, no. 125. That I was enabled to perceive the spirits' characters by an inward sense, so that they could not fool me, no. 131. What the Book of life is, that all and the least things thought, said, and done are inscribed upon a person's nature so that the least of all things are in it, no. 140. That all who say they acknowledge one creator of the universe and not the Lord acknowledge Nature, and in the other life some demon or spirit which he also boasts himself to be; experiences of them; for such cannot penetrate beyond nature in [their] thinking, no. 169, see also *Character (Indoles)*.

What a spiritual property on the plane of nature is, that it is the ability to reason, even to reason well about spiritual matters; when it is present with the evil what is heavenly is not in it, but it is encompassed by what is heavenly, no. 209. I spoke with a certain intelligent spirit about the atmospheres of the world, which govern hearing, sight, the outward and inward [reasonings] of the earthly mind; also about the spiritual and heavenly realms, in which there is nothing natural, are of the Lord Alone, no. 222. That earthly falsities block the inflow of spiritual and heavenly truths, no. 241:3³⁵³. That the earthy element in which there is not what is truly spiritual, and what is spiritual in which there is not what is heavenly, is pictured as breakable and that still such a spiritual element in the world was thought to be heavenly, no. 241:4. That today there are no natural truths that are planes or recipients of spiritual truths so that the learned cannot otherwise than either pervert spiritual truths or worship nature, because there is nothing that receives and connects [with them]; therefore from philosophy the learned become stupid and blind themselves, nos. 249, 250. That certain evil spirits learn evils, which afterwards they do as it were by nature, that thus they can make their nature worse, no. 253. That spirits are teachable, no. 263. Certain extremely deceitful ones from hell, who endeavored to corrupt [my] thoughts with such art that it cannot be described, although they did not know what is true and good, nos. 284, 286½. That certain evil spirits are reduced into that state that they have nothing of understanding, except as much as governs [their] earthly [mind] in which [they are] as it were irrational, so that [they act] entirely according to [their] nature, without outer restraints, no. 326. That the ability to understand is taken away from some so that they may act from [their] nature without reflection on outer things, in such a way they act against spiritual and heavenly things. But they are then as if asleep, although they seem to themselves to be awake. From this it is evident what a person is like who enters into spiritual things from a native root, nos. 372, 373. To one who has true faith, sin cannot be

³⁵³ ms. 141.3.

accounted, because it is a matter of faith that the Lord governs all and the least things of one's being, but one who thinks one governs him- or herself draws from this mental images, fantasies, persuasions and natures which must be rooted out, no. 455. That the saints among the Jovians are worshipers of nature, nos. 555, 563, see *Holy (Sanctus)*, spoken of further, nos. 519, 520, 523, 534, 536, 549, see *Holy (Sanctus)*. When I was drawn up into a realm of light where there was a glorification of the Lord, and seemed to be there only as to the head but not as to the body, a dragon tried in vain to bring himself into this heavenly realm; due to some bodily elements he seemed to have entered, and this did not cause any anxiety, but the elements were dissipated at once, nos. [601 to] 603. When I was there and sent back into imagery of a grosser feeling, that is to say,³⁵⁴ pertaining to the world, they said that it looked to them as if I was falling down; and when into certain earthly imagery having to do with the body that this looked to them like clouds, no. 607, see *Heaven (Coelum)*. That bodily and filthy earthly things must be put off, which happens variously, before anyone can enter heaven: therefore bodily and false earthly things, which are the meaning of the letter of the Word, such as words, names of people and cities, cannot be attended to, nor understood by those who are in heaven, no. 612. Evil spirits and deceitful ones have imbued [their] nature with such desire and pleasure that they can by no means stop [being so], which they admit. But it is not valid as an excuse, because all evil spirits admit this, and would admit it for the sake of deception, no. 644. What the first resurrection means, that it is those were among the good in the lower world of spirits [who are raised]; the second, those who were in the inward world spirits, the third, those who were in the angelic [heaven], thus in order, so that bodily things are abolished, and also natural elements, and heavenly spiritual elements put on, nos. 674, 675. How preparations follow after death so that the earthly parts harmonize with the spiritual parts, nos. 782 to 789, see *Regeneration (Regeneratio)*.

Those who do not acknowledge inward qualities and open their minds to natural things so as to love them, that they close the way to their minds to spiritual and heavenly qualities, no. 1188, see *Inward (Interiora)*. That they seized the inward lower parts of the head symbolized that there earthly elements were not purged, no. 1189. That bodily and earthly things serve as a lowest soil, as a kind of natural truths into which spiritual truths can be implanted, no. 1531, see *Earth (Tellus)*. Spirits of a Satellite of Jupiter acted into the left knee a little above and below it. This showed that with them heavenly qualities have been joined with those of nature, just as with others spiritual and earthly qualities have, no. 1686, see *Jovians (Joviales)*. Those who relate to the dura mater are those who think about spiritual and heavenly matters in an earthly way, and they think they are earthly, because they are grosser, no. 1692, see *Mater (Mater)*.

Bodily and material elements are as it were receiving vessels of earthly ones, earthly elements of spiritual ones, and spiritual elements of heavenly ones. Thus they ascend by steps and interact, nos. 1897, 1898, see *Mental image (Ideae)*. But suddenly heaven was closed by a doubt of some, that because [their] more inward parts were not defiled but only the earthly regions [of their mind], that therefore they were pure and holy. But they were instructed that an agreement of more inward and earthly matters can never be brought about to all eternity, nos. 2157 to 2159, see *Correspondence (Correspondentia)*.

³⁵⁴ 2nd Latin Edition has *sed* but ms. *seu*.

What they are like who from philosophical and earthly matters want to enter into spiritual ones: and that one is not denied to support spiritual matters by things in philosophy, nature, and words, nos. 2299 to 2301, see *Philosophy (Philosophia)*. Those who from spiritual information see earthly matters, or from the viewpoint of inward things see outward ones are never confused by the multitude of things; it is otherwise those who from earthly things see spiritual ones, or from outward things see inward ones, no. 2476. That the innermost and very inward parts have been preserved by the Lord in a state of integrity, but the inward parts, which are called earthly, and also outward and outer, are nothing but evil, and can never be brought into agreement, nos. 2487 to 2490, see *Evil (Malum)*. About the inward earthly aura, where there are inward spirits, nos. 2524 to 2538, see *Thought (Cogitatio)*. That natural truths cannot shine through except from spiritual ones, and these other than from heavenly ones and these other than from the Lord, nos. 2634 to 2636, see *Truth (Veritas)*. A vision, that natural and philosophical [truths] are not useful for those who are in the land but for those who are beyond the Euphrates, nos. 2701, 2702, see *Knowledge (Scientia)*. A certain pirate, whose face was only rows of teeth, twisted [into] a scroll in the form of a fish, which symbolized his filthy earthly qualities, no. 2953, see *Pirate (Pirata)*. That earthly things come forth from spiritual ones, just as spiritual things produce those things which pertain to the body. [This] is confirmed by thought, which through the will controls the acts of the body; so it is for those things which exist in eggs and other things, which are called earthly functions unless they came forth likewise from the Lord, they would never exist, nos. 3118, 3119. When they presented the principles of nature worshipers, then the murderer so avidly seized them that he said that he had never had such life, and then he scattered poison to such an extent that the spirits were as it were bound by him so that they could hardly have thought differently, no. 3217. How filthy earthly elements are successively reduced to submission to inward elements through purgings, portrayed, nos. 3222 to 3226, see *Outer (Externa)*.

There were invisible spirits rising up at the back, like a cloud. They are invisible where there is a spiritual aura, but visible where there is an earthly aura; spoken of and their earthly life, [nos.] 3498, *ff.*, see *Dutch, The (Hollandi)*. Oyster shells symbolize arguments against the truths of faith, but soft and fat oysters symbolize earthly [truths] by which they support spiritual and heavenly ones, no. 3611, see *Knowledge (Scientia)*. There were certain spirits who did not want to hear earthly things only spiritual ones. It was said to them that natural things are for supporting spiritual and heavenly ones, and without them a person cannot grasp, less understand those things which are matters of faith, because they are earthly and physical: and also that they are planes on which they are terminated on which spirits seem to themselves to stand, which when they are removed, they think [their] feet are taken away. Besides that in the other life there are arcades and pleasure gardens, through which they are introduced [into higher knowledge of faith]: which they acknowledged. They displayed a fire near black coals, where also a bony skull was seen, by which was symbolized bodily things: than a yellow flame under wood by which was symbolized earthly things; I said to them, if the smoke from the coals were absent from the flame that it would be white, and thus the spiritual would be symbolized. Then they displayed a woman clothed in a color approaching yellow, with a cloak, within which she withdrew [her] face. It was imparted [to me] that naked women today would appear most ugly, therefore they must be closed with their own garments, that is with earthly things. They then displayed a beautiful naked woman, turned to the side, by whom was symbolized spiritual things without earthly and bodily ones, nos. 3852 to 3856. About the

general voluntary sense, those who pertain to the brain, who the spirits are and what they are like, those who constitute it, nos. 3160 to 3165, see *General (Commune)*. About the general earthly or involuntary sense, who the spirits are and what they are like who formerly constituted it and who they are and what they are like today, nos. 3860 to 3868, and also [no.] 3871, see *Brain (Cerebrum)*. The mental imagery and inward things of people are communicated to others by removals and dyings off of outer things, like words and so on; from this it is evident that man cannot come into the angelic heaven unless by the successive puttings off and as it were dyings of bodily, and earthly elements, spoken of, nos. 4014, 4015, see *Mental image (Idea)*. Against naturalists who think about the origin of the world, no. 4204. That spirits cannot withdraw from their own nature, no. 4531.

Nausea (*Nausea*), [I:511
see *Excrement (Excrementum)* and *Odor (Odor)*.

Ship (*Navis*). [I:512

In [my] sleep a ship was seen submerged by the helmsman, to which horses were hitched, what it means, nos. 2240 to 2246, see *Idea (Idea)*. In [my] dream a ship was seen laden with delicacies of every kind to eat and drink, which were hidden in the ship, and there were three bearing arms there. The ship sailed into [my] room, no. 3380, see *Dream (Somnium)*.

Necessity (*Necessitas*). [I:513

[*continuation p. 327 s.v.*] **Necessity** (*Necessitas*).

In my sleep and when awake I saw by uninterrupted spiritual mental imagery that they are pure necessities by which mankind is led by the Lord: it was confirmed also by this: each mental image and action brings with it a series of consequences for their life, like a continuous seed, or continuum of seed, thus [people are led] to what is best relative to their nature. But [the reason] that it appears entirely otherwise to the person is because they pursue the life of [their] desires, thus apparently in freedom, but through these they are bent to what is best for them, nos. 2628, 2629 [, 2630]. It was shown that people have been led by the Lord through necessities in all the moments of their life, nos. 3114 to 3117, see *Evil (Malum)*.

Negativity (*Negativum*). [I:514

About affirmative doubt and negative doubt, no. 4580[a].

Nerve (*Nervus*). [I:515

About the membranes over the little even tiny bundles [of fibers] of the brain; and also over the nerves and small nerves, nos. 1727 to 1734, see *Mater (Mater)*. Those who constitute the pia meninx and the membranes of the little bundles of fibers in the brain are heavenly, but those who constitute

the membranes over the nerves in the body are spiritual, no. 1734, see *Pia Mater (Mater Pia)*, see also *Tissue (Fibra)*.

What is meant by the nerve that was dislocated in Jacob, nos. 2611 to 2620, see *Marriage (Conjugium)*. That there are societies of spirits who speak dissimilarly and think similarly, relating to the isthmus in the brain and the ganglia in the body, from which tissues go apart into the inner parts, but still look to one end, nos. 3832 to 3837, see *Society (Societas)*.

Black (Nigrum).

[I:516]

About a large city called the Judgment of Gehenna, where the buildings outwardly were of a brown color, inwardly the rooms were of a gray color. There they justify themselves on the basis of their personal fantasy and condemn others to Gehenna. There is a bridge there to Gehenna, there on the city's side there is a black spirit whom they shun because [they shun] all black, but love what is gray, nos. 843 to 855, see *City (Civitas)*. About a black spirit called a chimney cleaner, who threatens and teaches among those of Jupiter, no. 874, see *Seed (Semen)*.

Those who believe themselves and claim to be Christ, [their] mouth and its cheek is fiery, as it were flaming, [their] face is black with a twisted cap of black [cloth]; those who acknowledge such [spirits] for Christ have square black caps, a body muscular and naked to the waist, black as if mixed with sweat, nos. 1083, 1084, see *Fire (Ignis)*. Those who do not acknowledge or allow inward qualities, to them was shown in a visible form by the shutting of a single mental image what appeared as something black, then by its opening, whereupon a universe appeared leading to the Lord, no. 1188, see *Inward (Interiora)*. A certain murderer, having been punished, became as black as a mummy, and raised up, was shown to the angels as the devil that he was, no. 1262, see *Kill (Interficere)*. The black murderer was let down to the hell of the greedy. They fled from him because he was black, saying that he could become white if like the swine who were there he were scraped, and that they are scraped in a similar way and become white, nos. 1292 to 1295, see *Greed (Avarus)*. About a certain one who strove for holiness, turned into a dark blue, and presently into a blacker [color] than another. Blackness results from various causes, nos. 1302, 1303, see *Holiness (Sanctitas)*. On one shore of the swamp are monstrous snakes. Only something black was seen. In the middle of the swamp was something black, muddy, nos. 1380, 1384, see *Swamp (Stagnum)*. That colors portray spiritual and heavenly qualities, as for example black, by which wickedness is portrayed, and white, self-righteousness, no. 1393³⁵⁵. Black spirits issued from the pit when they were looking for me, no. 1554, see *Pit (Puteus)*. The form of the spirits of a satellite of Jupiter was shown to me like that of a black cloud, about which they said that within it was shining white, for they hope to become angels. Then the black is turned into a sky blue. That color was shown, no. 1676, see *Jovians (Joviales)*.

That what is one's own and a spirit's own appears black, hard, bony, because it is the life of the Lord that softens, no. 2250, see *Own (Proprium)*. Truths are portrayed by bright clouds in sky blue, falsities by black ones, but they appear according to the person, as on Mount Sinai, no. 2633, see *Mental image*

³⁵⁵ ms. 1394.

(Idea).

[continued in the unalphabetized manuscript, p. 385 s.v.] **Black** (*Nigrum*).

Spirits who spoke with me when I was asleep: their fingers became very black, like the fingers of a scorpion and they were cast down into the lower earth, nos. 2747, 2748, see *Magic* (*Magia*). Black and repulsive human forms were seen, who dwell in squalid and dark places, about which, nos. 2812, 2813, see *Siren* (*Siren*). A deceitful murderer was cast toward Gehenna, and there appeared to be rolled as a black body, from whom then so much poison breathed out that it aroused the deceitful Sirens, no. 3214, see *Deceit* (*Dolus*). A black spot was seen beneath the left eye, a sign that they should stop, no. 3327.

A certain one who had practiced filthy adulteries, wife-sharing, was punished, became fiery black, was carried about and shown, and then also became uglier, and so on, no. 3455³⁵⁶, see *Adultery* (*Adulterium*). Dippel appeared with a black face, wickedly extending a carafe of wine, about which and his wicked actions, nos. 3485 to 3487, see *Dippel* (*Dippel*). A sack appeared, from which a dense and black smoke [rolled out]. It portrayed someone's hatred, nos. 3560, [3562,] see *Hatred* (*Odium*). There were spirits who had black faces and a white band around the head. It was said that that the Word for them is black and only useful in keeping the common people in bonds of conscience—which was the white band. They are the kind who ascribe all things to their own prudence so that they may domineer, no. 3745, see *Gehenna* (*Gehenna*). A Quaker spirit who boasted himself a saint born from wicked adultery, he was turned from snowy white to black, and hardened, so that he was like a mummy, nos. [3805,] 3806, see *Quakers* (*Quaqueriani*). It was allowed to spirits to pass to another certain person on earth, and to speak with me from there. They said that they could not see and understand anything, which they wanted, and that he looked to them like an inanimate black heap. Such is bodily life relatively, no. 4060, see *Person* (*Homo*). An adulterer, who ensared in secret, went out from a small snowy white body. This meant that he pretended innocence, but he was cast out into hell, and his snowy white became black, no. 4083, see *Adultery* (*Adulterium*).

Nothing (*Nihil*),

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see *Own* (*Proprium*), and *Lowly* (*Humilis*). That people and spirits know nothing, nos. 2297, 2298, see *Idea* (*Idea*). From an unlimited number [of things], which were seen in the world of spirits, spirits admitted that they are nothing, no. 2317, see *Heaven* (*Coelum*). That the angels admitted that they are nothing, no. 2327, see *Lord* (*Dominus*). However much it is shown to spirits, they are very indignant when it is said to them that they are nothing, no. 2418, see *Own* (*Proprium*). That people and spirits have nothing of life from themselves, nos. 2464 to 2466, see *Life* (*Vita*). That there is nothing of good except from the Lord, nos. 2646 to 2649, see *Lord* (*Dominus*). It was said to evil spirits that their power was so light that one fly could put them to flight, even if there were myriads, which was also grasped to happen, no. 2921[a]³⁵⁷. When the deceitful overhead were dissociated they confess that they were

³⁵⁶ ms. 3455.

³⁵⁷ ms. 2923.

[entirely] powerless, about which, nos. 3109 to 3112, see *Deceit (Dolos)*.

[continuation p. 608 s.v.] **Nothing (Nihil)**.

There were spirits who wanted only life, not however faith and the higher knowledge of faith, not knowing what the life of faith is: they said that their life consisted in this, that they are nothing, and that thus he was pure, and there was nothing of evil in him, but they did not know what it is to be nothing, about them and their life, nos. 3428 to 3439, ff., see *Life (Vita)*. Antediluvians wanting to ascend from a great depth were declaring they were nothing—deceitful spirits above the head poured into [them the idea] to say so—so that thus they might emerge, but because they could not entertain the word “love”—which for them was too crude of an idea—it was evident that their life was a wintry one, nos. 3579, 3584, see *Church (Ecclesia)*. They were then driven to the point that they felt themselves to be nothing, the punishment of retaliation, no. 3587, see *Church (Ecclesia)*. Spirits were asked whether they knew what evil is. They were unable to say this because they think evil to be good; and they were unable to say whether they knew what goodness is, because they think good to be evil; and because from evil goodness cannot be seen, it was clear that they know nothing, no. 3622. A medium thinks he speaks from himself, and those who speak through him to be nothing. But those who speak through a medium think the medium to be nothing. From this it is evident that many spirits who speak through mediums with a person on earth think themselves to be the person, and if they knew that it was the person that they would think him or her to be an inanimate machine, thus nothing just as a person thinks he speaks from himself and spirits to be nothing: therefore unless the Lord saw a person to be something, the whole world of spirits would think him to be nothing, and something inanimate, just as they have said of me many times, nos. 3631 to 3634, see *Medium (Subjectum)*. A medium thinks those speak through him are nothing; they think the medium is nothing; everyone in a society of evil spirits thinks others are nothing. Spirits were asked about a medium, one of them replied that he is nothing. He then became their medium and they were asked about him. They said that he was nothing, and so on. One [asked] about another similarly. Therefore it was said to them that if all evil spirits say that others are nothing, and one after another, are not [all of them] nothing, no. 3645. Spirits who attribute all things to their own judgment and from [their] success convince themselves to be capable of all things [and] the worship of the Lord and the Word [to be] only for the common people, regarding them as bonds of conscience, vanished as if they were nothing, saying that they do not know whether they are spirits or a certain atmosphere-like emptiness, which they have drawn from this that they have had such a mental image of spirits: and because they imagined themselves capable of all things and in the other life [wished] be worshiped as gods, it was said to them that one fly could drive them off, and soon by a whisper of wind they were driven into terror, thinking a cohort was rising from hell, about them, nos. 3748, 3749, see *Gehenna (Gehenna)*. Further about these, although they seemed to themselves to vanish, that still there is an order, and they are in society, no. 3754, see *Society (Societas)*. That evil spirits have nothing of life, and that [their] bodily and earthly life is like that of brute animals, nos. 3756 to 3758, see *Life (Vita)*. Evil spirits consider mediums as vile slaves and as nothing, no. 3786,³⁵⁸ see

³⁵⁸ ms. 3782.

Desire (Cupiditas), nos. 3786 to 3789, see *Freedom (Libertas)*. A certain spirit told me that I was nothing, to whom I replied that everyone is the very least bit of a part among myriads of myriads of myriads, when instilled with the truth of faith, he or she cannot [want] to be greater than he or she is, which is nothing amongst so many, no. 3816. Upright spirits were in an aura of the sensation that they were not thinking or speaking from themselves, thus that they were nothing, but they said that they could not live in this way, then it was said to them that this is the truth and that the angels are delighted by it; but still they said that they cannot live in this way. This showed how burdensome it is even for the upright to live the life of faith, no. 3903. To be nothing means that there is nothing except evil in oneself, consequently death, and because goodness and truth is everything, evil and falsity is nothing. Thus it is a humiliation together with the inner confession that there is nothing of goodness and truth in oneself, but that everything good and true is the Lord's. And also that relatively to the grand human being we are almost nothing, just as a particle in the whole ocean, thus that we consider ourselves as nothing compared to the larger community. And also that we have nothing of life from ourselves because we are organic; thus that all life is the Lord's; so we can [do] nothing of ourselves, nos. 3939, 3940. I heard, when the deceitful ones wanted to attack me, when they perceived me in the truths of faith as being nothing that they could never [attack]; but if there was something from me, that they could. They also said they perceived it, no. 4067. Spirits cannot bear its being said that they are nothing, but it was told to them that they are always something, for whatever they have from the Lord is something, such as their ability to understand, reflect, learn and so much are something, as much as they have goodness and truth, because these are the Lord's, no. 4100. What it is to be nothing, no. 4341. Spirits can do nothing on their own power, no. 4434.

Cloud (*Nimbus*), [I:518
see *Atmosphere (Atmosferaere)*, and *Cloud (Nubes)*.

Noah (*Noachus*). [I:519

About the ancient Church, or the descendants of Noah, nos. 3385 to 3388, see *Church (Ecclesia)*. And also what Noah symbolizes, nos. 4072, 4074, see *Church (Ecclesia)*, no 4106, see *Church (Ecclesia)*.

Name (*Nomen*) [I:520

That by the names in the Word, realities are symbolized, illustrated by examples, no. 114, see *Word (Verbum)*. Shown from heaven, no. 2061, see *Word (Verbum)*. Words and names are not at all [literally] understood in heaven, nos. 2285, 2286, 2356, see *Word (Verbum)*. That bodily things, names, words, are never understood in heaven, and thus not the material mental imagery of the Word, no. 2609, see *Word (Verbum)*.

Acquaintance (*Notus*).

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That I spoke with some, about whom [it is written] in the Word of the Old Testament, no. 281. That friends and acquaintances meet each other in the other life, and if there had been love, that there is pleasure for them depending on the love, no. 290. A certain acquaintance [of mine] in life 5 months after [he died], with whom I spoke, what his state was like, and when he had been associated with spirits, just as another spirit, no. 306. That spirits do not know otherwise than that they are in the life of the body, and because in their mind they consequently think about friends and acquaintances, it is granted by the Lord to speak and converse with them. When thinking over in their mind they run into not only friends but also enemies. Then because they cannot pretend, but because thoughts are exposed, and have perceptible and open affect, as a result open enmities, even the hidden ones of those who were friends in the face, break out into hatred, and intensely they attack, nos. 610, 611.

[continuation p. 502 s.v.] **Acquaintance** (*Notus*).

That I have spoken and associated for a long time with many known to me in the life of the body, and that they have wanted me to communicate these things with their friends, and also to testify to them that they live after death, just as in the life of the body, not knowing otherwise; and they wondered that they had not known and others do not know that they come among spirits immediately after death, such that it is a continuation of life, no. 621.

Many of [my] acquaintances confessed that they had never believed the things that exist in the other life, and that they had not believed the doctrine of faith is such, no. 1111, see *Faith* (*Fides*). It was discussed in the world of spirits why well known persons in the Word are present so often and are others' subject [of argumentation], when yet none appears unless by the permission and grace given by the Lord, no. 1329. That the acquaintances with whom I spoke, and whom I met, were then around 30, and those known to me from the Word of the Lord, also 30, see no. 1338. That I have spoken with beyond 30 known to me in life, and that they were quite well known [to me], no. 1499. People known to me in life recognized in the other life all and the least details, which were recalled to memory for them by me, but to recall something from their own memory was not permitted to them, no. 1932, see *Memory* (*Memoria*). That people after death are spirits, much experience of those who were known to me in life, no. 1939. That relatives, friends, companions acquaintances find one another in the other life, and neither distance nor multitude are of any account, therefore they are attacked chiefly by those whom they have hated because those things which they have thought openly then break forth, much experience, no. 2771. Those who in the life of the body have been associated on the basis of a diverse motive find one another in the other life, where their motives come into the open plainly, and those who were inwardly enemies suffer great trouble, and cannot be released from them [except] through a long period of time. They are let back into the life of the body, they then speak similarly – speaking differently than they are thinking – which appears very plainly to spirits, nos. 2774, 2775. The impressions of others which one has received cannot be wiped away in the other life for a long time, no. 2780. Spirits are accustomed to substitute other spirits, and to lead [one] to believe that they are other acquaintances, and in such a manner that it can hardly be known otherwise, nos. 2860, 2861. That

acquaintances find each other in the other life, and also that they find those whom they worshiped, such as Abraham, Jacob and others; so let them beware of hatred, revenge falsity, and adoration, for they miserably annoy them, no. 2909. With a certain female acquaintance after death, I spoke [with her] after 4 or 5 weeks, no. 4157. This female acquaintance was among the happy, she did not care at all about paradisaical things, but the Lord. She was among the rich, no. 4160.

Night (Nox).

[I:522]

That the cerebellum is awake in the nighttime, thus those who constitute its province, like those who introduce dreams, no. 3183, see *Dream (Somnium)*. Spirits who by means of fantasies were able to enter into the mental images of others and attract them, said they were in the light, but it was shown that they were in a nocturnal light, compared to the light of a wax, not a tallow candle, for there is more sulfur in the former: they are such nocturnal lights, which seem to themselves to be able to rule the universe by means of fantasies, no. 3410, see *Mental image (Idea)*.

Cloud (Nubes).

[I:523]

Certain spirits like a cloud, and worshiping a cloud, who do not allow themselves to be instructed from the Word, [about] what faith is, but think they are ruled by the holy spirit, no. 423, see *Holy (Sanctus)*. When the faces of the Jovians appeared to me, their angel conveyed permission behind a bright cloud, no. 533, see *Jovians (Joviales)*. There are also evil Jovian spirits, one appeared to me like a dark cloud, in front of him were stars, at his coming I felt trembling and fear, coming up to my left side, no. 541, see *Jovians (Joviales)*. When I was drawn up into a realm of light like that of diamonds as to the head, but not as to the body, and was there among angels, and when I was sent back into imagery of grosser feeling, that is to say, pertaining to the world, they said that it looked to them as if I was falling down, and when into certain earthly [imagery] having to do with the body, that this looked to them like clouds, no. 607, see *Heaven (Coelum)*. It was shown to me by a bright cloud how into one uncompounded mental image thousands of thousands streamed in, and also with others, how they streamed into one of feeling, no. 680. Those who were let into heaven, some come in a bright cloud, and are received, no. 713. The robbers of the desert appear like a black cloud with stars, no. 761. About those robbers see *Jews (Judaei)*. About the great city called the Judgment of Gehenna, where the high buildings ended in the clouds, with many streets, nos. 843, 844 to 855. In the other life when anyone says one thing and thinks another, it is plainly evident, and it is shown as a vapor, to the more inward as a cloud, no. 953, see *Deceit (Dolus)*.

A certain Rabbi from Jerusalem near Gehenna, [appearing] as a cloud with stars at the left, approaching, to my left ear speaking with me, but as if in himself, nos. 1195, 1196, 1197, see *Jew (Judaeus)*. About those who have reflected well upon those things which they have heard, seen and read. When they are harassed by urinary [spirits], a little cloud spreads itself out upwards in a helical form, and the spirits seem to themselves to be carried along winding paths, and they wail, nos. 1230 to 1233, see *Reflect (Reflectere)*

[continuation p. 858 s.v.] **Cloud (Nubes).**

Spirits of a satellite of Jupiter, who scorn [their] bodies and bodily things, appear like a bright cloud, barely in the shape of a human being. Their form was also shown like that of a black cloud, about which they said that within it was shining white, and they hope to become angels, then for the black to turn into a beautiful sky blue. That color was shown, nos. [1669,] 1670, 1676, see *Jovians (Joviales)*. Certain spirits who attach themselves behind below the back of the head. They appear in the form of a dark cloud, no. 1745, see *Skin (Cutis)*. Spirits who obsessed me, as they did certain prophets in past times, appeared as small black clouds in different forms. I saw them as insane, no. 2274, see *Prophet (Propheta)*. The habitations of those who study in the Lord's Word without the purpose of understanding anything other than scholarly notes and words have brick ceiling panels, just as under bridges, there are bubblings of clouds, and at the back part a brightness, for all things are in accord with the purpose, nos. 2380, 2381. The mental images of good inward spirits are portrayed by bright clouds in sky blue, for truths are portrayed by bright clouds, falsities by black ones, but they appear according to the person, as on Mount Sinai, as [those appeared] black which were bright, and the reverse, nos. 2632, 2633. About the aura of authority, that it is pictured as a white veil in the atmosphere, and also as a mist, which envelops others, and those who were enveloped, that they are in trouble, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority (Auctoritas)*. Those who in the life of the body considered spiritual things as nothing, that they portray spiritual things foolishly, as a leafy cloud; when I affirmed and portrayed their understanding as a leafy cloud, they were upset by anxiety and a kind of nothingness, which to them was a serious punishment, no. 2930, see *Spiritual (Spirituale)*. Certain were raised up higher toward the front, from where they were directing my thoughts. They were seen behind a cloud, imagining they were in this way greater than others, just as in the life of the body, no. 3056. Spirits of the ancient Church, or from the descendants of Noah, seemed, like a cloud, to be brought toward the side of the old Jerusalem, spoken of, nos. 3385 to 3388, see *Church (Ecclesia)*. They were seen as a cloud because they wanted to know the most profound things. That they entertained fallacies, thus falsities and also convictions against truths of faith, from which I noticed coming from them something confused in [my] brain, *ibid.*, see *Church (Ecclesia)*.

There were invisible spirits rising up from below at the back, like a cloud. They were Dutch. Then they were portrayed as a sparse shining cloud in which they were wholly as to head, body, feet, nos. 3498, 3512, see *Dutch, The (Hollandi)*. A certain one, clothed in a black garment, like a priest, soon appearing as a bright cloud, attached himself to a bright virgin, with whom he was carried downward, but the bright virgin, but the brightness from him was taken away from him, symbolizing monks and Jesuits, who consider adulteries as nothing and entice wives and virgins to adulteries and prostitutions by pity and like things, about whom, nos. 3593 to 3601, see *Mercy (Misericordia)*. A pontiff was turned into a cloud by David because he denied the Lord, and followed David because he was a saint to him, nos. 3657, 3658, see *Pontiff (Pontifex)*. Agreement and disagreement were portrayed to me by white clouds in a sky blue background, which when they arise there is agreement, when they descend there was disagreement, when they are bent to the side, they are beginning to disagree, and so on, as when they are folded variously, no. 3702. A Quaker spirit was seen who said he had been born holily from wicked adultery, he sank into a cloud and disappeared, and was soon seen, about whom, no. 3801, see *Quakers (Quakeriani)*. Angelic mental imagery was displayed in the world of spirits by a vessel turned into a milky

thing, then into a cloud, which concentrated itself, with a dark cloud in front approaching, which symbolized agreement, but still something dark came forth. Then [it was portrayed] by a cloud turned into a shape like the human one, by which it was symbolized that they had spoken about faith in the Lord, no. 4018, see *Portrayal (Repraesentatio)*. I saw certain ones as a cloud in whose face were many wandering stars, which symbolized the descendants of the ancient Church, lost with whom there were many falsities, nos. 4073, 4075, see *Church (Ecclesia)*. Female magicians impede communication by a cloud, no. 4510³⁵⁹.

Kernel (*Nucleus*).

[I:524

How the heavenly [angels] understand the whole person to be formed from affection alone, and as a tree from a seed or as a kernel with its bark, how heavenly sap enters by means of the barks and forms a new kernel in which they thus understand countless things; and that passions that have shaped the nucleus, and filled it with falsities must die, and thus falsities must as it were be rooted out, nos. 1475, 1480, see *Love (Amor)*.

Nakedness (*Nuditas*).

[I:525

For the Jovians nakedness is no shame, just as it was not for Adam, and because they only desire to have children for the sake of heaven; nos. 566, 568. Those who worship naked holiness, as with masses and prayers, that they are spun around to the point that their nakedness immodestly appears, which was seen; a certain one of them appeared praying on bent knees, naked, like a flame, thinking to justify himself with mere prayers, no. 836 to 841, see *Holy (Sanctum)*.

Those on earth who acknowledge others as Christ, they have square-shaped caps, muscular bodies and naked to the waist, black as if mixed with sweat, nos. 1083, 1084, see *Fire (Ignis)*. One who is guiltless and is attacked by urinous spirits usually takes off [his] clothes and makes himself naked, testifying in this way [to his] innocence, no. 1206. About women who are known for their hair and nudity, nos. 1226 to 1229, see *Hair (Capillus)*. About a certain one who had striven after holiness. He appeared naked white to the loins, which were not seen, nor was [his] face, nos. 1300 to 1303, see *Holy (Sanctum)*. Those who in the life of the body are involved in quarrels and hostilities, are just like furies in the other life, men or women naked to the navel, their hair strewn about them, others otherwise naked depending on their disposition, nos. 1347 to 1352, see *Furies (Furiae)*. About the punishment of promiscuity, that he is [stretched out] naked horizontally, and miserably spun around in every direction, with pain and shame, about which punishment nos. 1694 to 1698, see *Promiscuity (Lascivia)*.

A certain one was seen praying in bed naked, thinking himself to be innocent, no. 1851. That nudity symbolizes innocence, and the opposite in a corrupt state, no. 2114, see *Envy (Invidia)*. When I was reading in the Word, a nude person was raised overhead, upon seeing whom spirits said it was a miracle, by which was symbolized the inward sense, clothes are words. A nude person symbolizes also a regenerated person, no. 2445, 2446. Some female [spirits who had] slipped into angelic company were

³⁵⁹ ms. 4511.

acknowledged and separated. They presented themselves naked, testifying to [their] innocence, but it was their state which was pious when in a condition of bad fortune and pains, but [now] they were in [their] normal state, and when restored to it, they are among the deceptive women, no. 3294.

As if it were a naked human body was seen to burst forth from certain ones having become a urinary bladder. It was fiery, was let down to Gehenna; it was [their] holy thing that they who regarded the shared intercourse of wives and women as holy had profaned, nos. 3466, 3467, see *Adultery (Adulterium)*. Spirits, so that they might symbolize bodily, earthly and spiritual things, portrayed coals, a fire and a flame; and also a woman clothed with a cloak, within which she withdrew [her] face. It was imparted that a naked woman today would appear most ugly: they portrayed then a naked beautiful woman, turned to the side, which symbolized spiritual things without earthly and bodily ones, nos. 3852 to 3856, see *Earthly (Natura)*. Extremely lewd female [spirits] displayed themselves naked, as innocent, not wanting to be with men when nevertheless they committed the foulest acts, about which /3895 to 3900³⁶⁰, see *Lewd (Lascivia)*. The mental imagery of those speaking to others appears as if it were naked by removals and dyings off of outer things, like words. Thus in the other life outer and earthly elements must be successively removed and put off. So he comes into the angelic heaven, where mental imagery is nakedly communicated, without the removal or putting off of lower things, nos. 4014, 4015.

Number (Numerus). [I:526]

Numbers were shown to me, 57 and 1657, see 765. That numbers [appeared] to me, but what they mean was not said, [or] what they were, nos. [2690,] 2691, see *Word (Verbum)*.

Hardened (Obduratum). [I:527]

About the brain encrusted by falsities, and the heart hardened, no. 1623, 1624 see *Brain (Cerebrum)*.

Object (Objectum). [I:528]

Objects of the senses, see *Sense (Sensus)*. That from different objects I saw a series of pleasures were portrayed to the angels, no. 329. That different objects are portrayed by the Lord before the angels in a continuous series, which I saw, consequently that in this way in heaven all things can be applied [to a matter at hand], no. 2784.

Evil spirits believe that if the life of the Lord flowed into mental images, all things should advance regularly, and not so that the objects of the senses would seem to arouse mental images. But I told them that the variations of mental images such as come from objects are happenings, thus of the

³⁶⁰ ms. 3885 to 3901.

Providence of the Lord; that the mental images of which are the objects of sight are vessels, and many things about them, nos. 3666 to 3672, see *Idea (Idea)*.

I was instructed that the beautiful displays before the angels, spoken of earlier, selected the objects of my sight; however the objects of sight did not present the displays. Thus whatsoever it pleased the Lord to display, the eyes would apply themselves to the objects, nos. 3671, 3672 see *Mental image (Idea)*, see also *Ideas (Ideae)*, *Vessels (Vasa)*, *Memory (Memoria)*, *Eye (Oculus)*, *See (Videre)*. The objects of sight do not flow into mental images, but mental images present objects of sight, nos. 4000, 4002 to 4010, see *Life (Vita)*.

Oblivion (oblivio), [I:529]
see *Memory (Memoria)*.

Dark (Obscurum), [I:530]
see *Darkness (Tenebrae)* and *Ignorance (Ignorantia)*.

Possessed (Obsessi). [I:531]
Spirits who stand at the back entirely want to be the person, and if it were allowed they could be in his or her body once more in the world just as with those who were possessed, no. 557.

That I was seized and as it were possessed by those who do not admit [to the existence of] inward [qualities], nos. 1177 to 1189, see *Inward (Interiora)*.

How the prophets of old had been obsessed and possessed by spirits; and also at the time of the Lord; and that those who have faith cannot be possessed in this way, experience, nos. 2272 to 2283, see *Prophet (Propheta)*. A certain one appeared, whose upper lip was large, ugly, scaly. He came from those who are delighted by adulteries and cruelties. They more than others want to possess people and thus return into the world, no. 2656. Evil spirits want to control a person completely and to act as if they were [the person], when it is permitted so that they then obsess not only the thoughts but also the speech and acts. It is different when only the thoughts [are obsessed], with the angels, from the Lord, directing them: but yet it did me no harm, that they ruled [my] actions, no. 2659. A certain one who was being led by those who are adulterers and cruel, who are beneath the left foot, wanted to return through me into the world, thus to obsess [me], to whom I said that this was against the established order, for the body is such that in old age it perishes of itself so that [the person] may come to more inward things. But he insisted, because [he was led] by those who more than others desire to possess people, wherefore they are kept in the earth of lower [spirits], otherwise they would obsess every person on earth, for so great is their multitude and such is their desire, no. 2665. Spirits do not know otherwise than that they are people on earth, but certain also want to occupy his or her body, so that he or she has no body, but consequently in various ways they are driven away, no. 3019. That the body of

someone can never be appropriated to the spirit of another unless he or she is possessed and is insane, nos. 3157, 3158, see *Body (Corpus)*.

[continued in the unalphabetized manuscript, p. 758 s.v.] **Obsessed** (*Obsessus*).

Adulterers and the cruel desire to obsess a person in their outer regions, as happened at the time when the Lord was in the world, but Sirens desire to obsess a person in their inward regions and thoughts; one who is without any bond of conscience is such that he thinks disgraceful things without shame and horror. He has been obsessed by such sirens. That they desire to obsess the inward regions was evident also from the fact, that they were trying to enter into the taste, which symbolizes inward qualities. For the whole night they labored most stubbornly to enter into the mental imagery of my memory, thinking thus to obsess the inward regions or thoughts: intending this especially so as to loose the restraints of conscience. They have brought this with them from life in the body. They subjugate the inward regions of others by means of various methods of stealing in, then dominate them, therefore they continually want to obsess the thoughts of a person, nos. 3716, 3718, 3723, spoken of 3712 to 3723, see *Siren (Siren)*. That it is most dangerous for spirits to openly act into people. They persuade not only that it is the Holy Spirit, but also they are aroused to wicked acts for almost the whole world of spirits today is wicked and fanatical, and desires to obsess humankind; but the Lord guards; but he who has true faith in the Lord, to him it does no harm, no. 3781, 3815, see *Quakers (Quaqueriani)*. A spirit is not permitted to possess a bodily memory, although he retains it all, for if he were to possess it he would utterly obsess a person on earth, who would not be *sui juris* and have a life, and so the human race would perish; an example, no. 3783. Sirens desiring for some time to enter into my taste, bringing about that they raised my hands to my lips—thus wanted to eat, and at the same time they then portrayed to angelic spirits those things that they symbolized, thus wanting to deceive them also, for they desired to possess my thoughts in this way, no. 3858. Spirits were with me entirely as if they themselves were in the world, seeing through my eyes, hearing them through my ears those who spoke. They would have been able through me, if it had been permitted, to speak with others in their own language, to write to others through my hand in their own style, to touch others with my hands; thus they would have been able to possess [my] whole body, but yet this did no harm because I was protected by the Lord, and I still mixed socially entirely as before, so that there was no difference, no. 3963. If spirits were to use their own bodily memory, then they could not be present with a person, he would think from his own bodily memory, and thus would also speak and the person would thus be entirely obsessed, no. 4001, see *Memory (Memoria)*. That Sirens, when it was permitted, so obsess the inward regions of a person that scarcely anything can inflow from angelic spirits, for they immediately take it away. They have as it were the eyes of serpents, so close at hand and quick. Through them the most deceitful spirits overhead flow in, nos. 4019, 4020. Those who desire to return into the world are those who want to obsess a person. Their hell is described, nos. 4198, 4199. Who they are who wish to obsess, their punishment and hell, nos. 4207, 4225. That Sirens desire to obsess a person, no. 4420.

Stubborn (*Obstinatus*).

[I:532]

[continuation p. 674 s.v.] **Stubbornness** (*Contumacia*) [which see], **Persistence** [*Pertinacia*], **Stubborn** [*Obstinatus*].

Eight (*Octo*).

[I:533]

In being let into heaven, and thus in heaven what twelve symbolizes, and also eight, nos. 700, 703, 705, 706, see *Heaven* (*Coelum*).

Eye (*Oculus*).

[I:534]

That a veil was drawn away from [my] eyes, and I saw more acutely, III Vol. no. 4185 [256a]. That the windows of the house symbolize sight, III Vol. no. 5205 [303a]. That the spirits with other [people], do not see through their eyes nor hear through their ears, no. 92, <93,> see *See* (*Videre*).

That from diverse objects of sight a delightful series was portrayed to the angels, no. 329. Jews, those whose right eye [looks] obliquely under the left, where they look downwards, and those who look upwards with the [right] eye, the latter praying heaven that riches may exist [there], no. 472. That the province of the eye is more noble than the provinces of the rest of the senses, no. 670. That thousands of thousands of mental images flow into one mental image is evident from objects of sight examined in a microscope, when [one] least faint object is seen through it, thousands not seen appear, no. 681. Spiritual types of happiness are portrayed in harmonies audible to the ear and visible to the eye, nos. 903 to 906, see *Happiness* (*Felicitas*).

The right eye portrays the understanding of good, and the left eye the understanding of truth, no. 1027. I was conducted into the state of the dying, so that I might know how they are raised up from the dead. Then angels tried to roll off a sort of little tunic of the left eye toward the septum of the nose so that the use of light might be granted; and when they had rolled it away, something shining appeared; and also [something] shady, of a heavenly color with a little star, nos. 1106, 1115, see *Die* (*Mori*). About spirits who relate to the chyle and work by a pulling action from the middle of the head toward the ear, as well as toward the left eye. The former are demons, the latter spirits, nos. 1127 to 1137, see *Pulling* (*Attractio*). About a pirate-robber—a busy one, deceitful, who, too, worked into both eyes, and pressed out a urine-like liquid, causing trouble; no. 1159, see *Urine* (*Urina*). Who it was who also pressed out something urinous of the eye, no. 1170, see *Urine* (*Urina*). That weak eyes symbolize faith based on understanding, no. 1190ff. see *Word* (*Verbum*), and *Faith* (*Fides*). Those who [have lived] in quarrels and disputes are like furies in the other life; they appear in the plane of the left eye, nos. [1347 to] 1352. Those who put on a holy bearing, and were wicked inwardly, and when they could, acted without conscience: they slip in craftily through the left eye to the junction of the optic chamber, and are profanely joined together, for the left eye symbolizes knowledge and understanding, thus also what is artificial and the right eye what is heavenly: after they have been separated with head turned upside down they are covered by a barrel and with annoyance miserably held there, nos. 1353, 1354. Inward sensation, so that it may be free to work, needs to be led away from outward sensations by which it is

dimmed, that is to say, by which it as it were vanishes, which was apparent from plain experience, such as that when it was working through the spirits of Mercury the eye was almost deprived of light, no. 1454, see *Mercury (Mercurius)*. That spirits of another earth are as if present, because distance counts for nothing, just as it does not for the outer sight, less does it for the inner sight, no. 1513, see also *See (Videre)*. That the spirits of Saturn know no other language than by the face, especially the eyes, no. 1524. The inhabitants of Mars draw acquaintance by the facial expression, especially by the eyes, with those with whom they can be associated, and also by the speech, no. 1541, see *Mars (Mars)*. How many things are present in one mental image can be evident from the objects of eyesight, no. 1641, see *Idea (Idea)*. About the speaking of angels of Jupiter with me by mental images, which spread from the lips into the face and also from the eyes into the face; and then which spread into the brain, and so on, nos. 1648 to 1656 see *Speak (Loqui)*.

[continuation p. 874 s.v.] *Eye (Oculus)*.

Spirits who relate to the dura mater placed a flaming light below the left side of the chin, below the left eye, and above the eye, but more dimly, no. 1689, see *Mater (Mater)*.

The warmth of those who take pleasure in the Word was felt as the heat of summer, spreading from the lips toward my cheeks to my ears and from there toward my eyes, and also onto my chest; above and below, not so strongly, no. 1856, see *Heat (Calor)*. Bodily and material elements are receiving vessels of earthly ones, earthly elements of spiritual ones, and spiritual elements of heavenly ones. Thus they ascend by steps, and interact, nos. 1897, 1898. Inward evil spirits from fantasies brought a very sharp pain on my left eye; those who are demons can on the right eye, no. 2533, see *Thought (Cogitatio)*. That the left eye symbolizes truths and also falsities, the right eye, feelings and also desires, nos. 2691 to 2695, see *Word (Verbum)*. I was absorbed in a mental image about the vitreous humor of the eye. Then certain spirits at the right side rather high up spoke with me from there, saying that they were in a pearly, then in a crystal, soon in a diamond-like realm, with the most beautiful rainbows, large and small, most perfectly planted. It is the rainbow heaven, no. 3213. Inhabitants of an earth in the starry heaven who progress to the ninth use, that they speak by means of the lips, and that [their] speech extends itself through the face toward the eyes, especially the left, and that they symbolize life from uses by an inflow into the left eye, no. 3278, see *Speak (Loqui)* and *Star (Stella)*. I saw an unknown tiny animal, which wonderfully dispersed like rays to the left eye, no. 3381, see *Dream (Somnium)*. The reason why Leah is described as weak in the eyes, made known by those who are adulterers and deceitful. They brought on a weakness of my eye, no. 3384³⁶¹, see *Church (Ecclesia)*.

Those who think the sharing and profane intercourse of wives and women to be holy, I felt my right eye to be weakened by them, no. 3469, see *Adultery (Adulterium)*. A certain one who in the life the body was able to slip into the minds of others, but through good feelings, presenting little children, beautifying them and thus ingratiating himself, doing so through like things, also acting from conscience: he was welcomed in the society of good spirits and from there flowed in gently, like a pearl, into the

³⁶¹ ms. 3385.

tunic of the left eye. Such are assigned to the outer tunics of the left eye; they also flowed by breathing into the left side of the chest, no. 3496. I saw the most beautiful rainbows, with a variation of light, colors, little stars, flowers [appearing] at the right eye, where feelings are portrayed, no. 3636. The very cunning above the head were causing some pain in the left eye, no. 3664f. see *Deceit (Dolus)*. The inflow of the general involuntary sense was shown today, which struck the whole face and was terminated around the eyes, and from the left eye stretched into the face, about which many things, nos. 3865 to 3868, see *Brain (Cerebrum)*. Some female spirits, who were able from the portrayal of a rainbow like a colored tapestry to see that angelic societies from the eye were present, no. 4029, see *Nostrils (Nares)*. How the progeny of the most ancient Church had been destroyed, shown by means of an inflow from them into the right [side of the] face. It focused toward the right eye and there twisted around toward the right and left, for the life of their feelings was turned into a life of passions, which were different, because they were not gathered into kingdoms but separated into families and nations, which in different ways receded from goodness and consequently from truth, no. 4071, see *Church (Ecclesia)*.

Hatred (Odium).

[I:535

If [restraint] is slackened to the Jews, the one has the other in murderous hatred, and there is nothing not in disagreement among them and between them, III Vol. no. 7365 [355a]. That certain gods of the spirits hate those who worship the Lord, IV Vol. p. 16 [370a].

In every least particle of love of self and of the world is concealed the ambition of possessing the universe, thus hatred against the Lord, no 69. Evil spirits hold people in murderous hatred, and they strive for nothing but their destruction, except when they imagine themselves to be the person [they are with] nos. 127, 133.

[continuation p. 377 s.v.] **Hatred (Odium).**

That they are sent rather deep down into a certain swamp, some to the surface, depending on the nature of their hatred, no. 409, mid., see *Swamp (Stagnum)*. That in the other life they run into not only friends when they have them in mind but also enemies; then because they cannot pretend, but thoughts show and affect [others] sensibly and openly, therefore as a result open and hidden enmities, of those who on the face were friends, break out into hatred, and they attack intensely, no. 611. About those who cherish hatred against others, that they break forth in various ways in the other life, an example, how he was quickly snatched away from a conversation about a certain one, [casting himself] against him, having in mind destroying [him], but he was allayed, no. 760. About those who tenaciously retain hatred and revenge. Where and what the nature [of their punishment is], and how they are punished, nos. 930 to 948, see *Revenge (Vindicta)*.

Those who are tenacious of revenge relate to the mucus of the nostrils and from hatred pant for the death of another: he who killed an innocent person with poison was such, and because he was such, he was unable to consider any reasons, raising up from me only what he could distort into evil and into hatred, on which he fed himself; he was also seen like a mass, with its back up, his presence even twisted my belly painfully, also blocking the upward opening to [my] stomach: and around the neck he

wanted to suck out blood. With his hatreds the spirit even tenaciously holds others bound to himself. When he was engrossed in outer concerns, then he was not such because he was concerned with the world. Those who inwardly mull on hatred in this way are in a place very deep down. Some were released from there and joined to him, so he spoke as before: when they were released from the place very deep down, their poisons had that effect on my stomach that I vomited. In that place very deep down the stink, by which they are delighted, is so cadaverous that it cannot be described: such carry with them a circle of teeth in [their] hands, by which they are made known, nos. 1267 to 1281. When they are let out, they appear rather high up forward to the left, no. 1284. The poisoned atmosphere of a society of hellish beings, from exhaled hatred, so that spirits lamented, nos. 1296, 1297, 1298. About those and their most severe punishment who take such pleasure in revenge and hatreds that they try to destroy all of a person's life, even the soul, nos. 1488³⁶² to 1497, see *Revenge (Vindicta)*.

About those who stir up hostilities and hatreds amongst their companions from the purpose of ruling, that they relate to the phlegm of the brain, nos. 1791 1794, see *Arrogance (Superbia)*. Further about similar [spirits], and their punishments, nos. 1798 to 1807, see *Arrogance (Superbia)*. That the innermost of human beings is that they may love the neighbor as themselves but their own mind, that is to say their earthly or bodily mind, hates the neighbor and the neighbors entirely. Therefore if their mind were like that of wild animals, it would be well with them, no. 2027, see *Order (Ordo)*. Certain evil spirits were soothed by harmonious singing and thus raised up into heaven, and they spoke with me from there, and they declared that they realized that hatred against the neighbor was abominable and horrible, destroying all happiness and that it was to harbor hatred for themselves, nos. [2108] 2111³⁶³, see *Music (Musica)*. The dissolution of societies badly ganged together through mutual hatred would be easy, for everyone hates each other, but because in this way they would be broken up, it is not permitted, no. 2131, see *Society (Societas)*. In the world of spirits indignation and anger from envy of the happiness of others, and from hatred of what is true and good would prevail unless the Lord took away the aura of anger. That in the whole world of spirits hatred against what is true and good reigns, because it is against the Lord; that hatred has corrupted everything true and good was shown to those who did not want to believe that the Lord rules the universe. That hatred is general, flowing from an urge common to all I was granted to perceive on first awakening, when the sensitivity is more restful and less disturbed; not so when I had been long awake, nos. 2310 to 2312. That each one from what is their own tries to destroy what savors of society, of truth and of goodness, and each hates the other, and yet the most minute details proceed in order, just as it pleases the Lord, shows what order there is, n. 2321 to 2323 [a]³⁶⁴, see *Lord (Dominus)*. When the bond on inward evil spirits is loosened they have filthy, profane, and horrible inventions and schemes against the good, nos. 2577 to 2580, see *Thought (Cogitatio)*. That in the lower and inward world of spirits there is an enormous multitude of those who take intense pleasure in tormenting whomsoever and in destroying [them] as to body and soul, experience; from this it is clear what hell is like for them, since evil has punishment in itself, no. 2582. That there is nothing but hatred and unmercifulness, in which there is the love of self and of the world, both in their greatest and in their least parts: from which it is clear that mercy and innocence are from

³⁶² ms. 1489.

³⁶³ ms. 2110, which is missing in ms.

³⁶⁴ ms. 2324.

another source, which was seen [to be] from the Lord Alone, no. 2589. Nothing is easier than to entice spirits to adore the Lord through honors, desires, joys, and to drive a person through fears and similar other restraints; but they are means of enticing not of persuading, as soon as anything lessens or hinders they go away, do not acknowledge, even hold in hatred, so there is no persuasion through these things, nos. 2601, 2602. That friends and acquaintances find one another in the other life, where motives come into the open, and those who have hated one another, that they suffer great hardship, nos. 2771, 2774, 2775, see *Acquaintance (Notus)*. That it is allowed to resist evil, by averting it, but not from hatred and revenge. How the case is with regard to this, nos. 2889 to 2891, see *Evil (Malum)*. A certain one known [to me] in the life of the body, about whom no one was able to know anything evil, in the other life he wanted to kill the children, whomever he saw, and he was exposed, that he had harbored hatred against what ever friends, and that he had simulated [being a] friend. No one knows the inward qualities of a person, except the Lord Alone; if someone knew that he was such, still he would not know what kind and what species of hatred it is, they are countless, nos. 2906, 2907. That acquaintances find each other in the other life, and also that [they find] those whom they worship, such as Abraham, Jacob and others; therefore beware of hatred, revenge, lies, adoration, for they miserably annoy them, no. 2909. An example, that hidden hatred against someone broke forth openly, no. 3007. A certain one who outwardly was careful, but in [his] thinking condemned others, except his own, so dreadfully, as for example to hell, suffered the grievous punishment of dismemberment, about whom, nos. 3169 to 3171, see *Think (Cogitare)*. About a deceitful murderer, that little of life was left to him, in which he was tormented, then he begged to be liberated. But as soon as he was liberated, he pursued his hatreds, saying that he would never pardon them, nos. [3215,] 3216, 3217, *Deceit (Dolus)*. There were spirits who by means of fantasies were able to attract others. I heard that such spirits were from cannibals, of which there are [different] kinds and species, for they are such that they hold others in deadly hatred, then when they unleash [their] cruelty somewhat, rush into such things, no. 3411, see *Mental image (Idea)*.

A murderer said in a miry swamp that he would not forgive, such was his hatred. Then from the other side of Gehenna a sack appeared from which a dense and black smoke [billowed], portraying his hatred, nos. [3559,] 3562³⁶⁵. When I saw boys fighting among themselves, I felt that spirits had the highest delight from it. From this it is clear how greatly delighted they are by hatreds. Whatever moves the spirit was granted me to perceive, for they flow in in this way. From this it is clear how boys get used to practicing hatred, even little boys, which is the opposite of heavenly life, where mutual love reigns, nos. 3620, 3621. While I was in the street, certain [spirits] at the least opportunity rushed with knives trying to kill me, in fantasy thrusting [their] knives into [my] throat. From this it was clear that evil spirits have a constant endeavor to cut a person's throat, no. 3653. I saw the tree of knowledge which there is today, and a kitchen where there was black human flesh, symbolizing that today malice, deception and hatred prevail, spoken of, nos. 3992 to 3996, see *Knowledge (Scientia)*. Those who have harbored deadly hatreds against others are in a dreadful hell below the buttocks, with knives in [their] hands with which they wish to stab the breasts of others. But in the stroke of stabbing the knives are taken away from them. They persist in this way as dreadful furies, no. 4049. That for the evil all [their] evils, both those thought and done, such as hatreds, open and hidden, return by turns in the other life and the very

³⁶⁵ ms. 3560.

persons [to whom they had done them] are presented at that moment, which results in lamentable [states] and punishments, spoken of, no. 4109 to 4112, see *Punishment (Poena)*. How vividly persons are presented who have hated them, no. 4163. That many kinds of contempt do not even stem from hatred or the love of self, no. 4347. How evil states return, no. 4384. How deadly hatreds are that remain after the life of the body, no. 4530.

Odor (Odor).

[I:536

That spirits are also recognized by odors and stench by others perceptibly: the odors are offensive and different depending on [their] lives; but they are also taken away lest they be abhorred, no. 323. Greedy Jews called forth from their rooms to Jacob in bed filled the atmosphere with the stench of mice, no. 469, see *Jews (Judaei)*. That our earth's spirits flee when Jovian spirits come, a certain odor having been smelled, no. 616. That an odor of dung comes from an intemperance of foods, and an odor of foul urine from an intemperance of liquids, no. 618.

[continuation p. 580 s.v.] **Odor (Odor).**

An atmosphere of offenses against the Lord was perceived; then its odor, like stinking water and polluted garbage, no. 791. About one Lukewarm who put himself forth as good and converted, that his odor is like vomit, experience, no. 793, see *Lukewarm (Tepidus)*. Heavenly types of happiness portray themselves in touch, taste and smell, nos. 903 to 906, see *Happiness (Felicitas)*. That what spirits are like is sometimes recognized from [their] odor, no. 1044, pretenders, such as those among certain poets and speakers, recognized from an odor like vomit, sickening, with diversity, no. 1045. Those who work at being greatly eloquent, although [they present] truths, but for the purpose of admiration, have the odor of baked or toasted bread, no. 1046. Those who flatter from some acceptable love, have the odor of wine, n. 1047. I was conducted into the state of the dying, so that I might know how they were raised up from the dead. An aromatic odor was smelled. What is cadaverous is smelled in this way when heavenly angels are present; then evil demons and spirits cannot be present. There was even a not unpleasant odor of human dung, nos. 1092ff., see *Die (Mori)*. The odor of wall lice spread by those who persecute innocences out of hatred, no. 1150. I observed that demons, that is those who are feeling-oriented, enjoy butter, but spirits, or those who are thought-oriented, milk, experience, nos. 1161, 1162, 1163. Those in the very deep [hell], where the murderers [who murder] from deadly hatred are, enjoy such a cadaverous stink, that it cannot be described, no. 1279.

The odor of flowers and lilies was smelled, no. 2051. A repugnance for milk was perceived by an odor, no. 2084, see *Milk (Lac)*. That spirits spread and smell odors, no. 2392, see *Organ (Organum)*. That the filthy qualities of a spirit are concealed by the Lord is also confirmed from a taste having been changed with me, and also by the sense of a sweet odor from spirits, no. 2409. That evil spirits by nature perceive and at once resist everything good and true, although they do not know [that it is such]. Just as one who [perceives] odors, and through the sense of smell senses what is repugnant to him, nos. 2480 to 2482, see *Character (Indoles)*. The pleasure of adulterers and the cruel was turned into the rank odor of

human dung, which the spirits also smelled, for it is turned into such. And this [foul odor] became stronger so that they said they were perishing from nausea, a swoon even [overcame] me from there, nos. [2621 to] 2625, see *Adultery (Adulteria)*. Further about them, that their pleasure is turned into a deadly foul-smelling place, and finally they sit unsightly like skeletons, no. 2644, see *Cruelty (Crudelitas)*. That a foul stink of kitchens was smelled so strongly that spirits fled, nos. 2711, 2712, 2719, see *Virginity (Virginitas)*. Those who notice only excremental matters are like a kind of those hornets who are borne by the aura of an odor, to dung, and have the pleasure of life in it, no. 2901. The odor of [human] seed was smelled by those who relate to the spermatic vesicles, no. 3122. There are auras which are perceived when spirits arrive, which are sometimes turned into odors which are clearly perceived by spirits, no. 3132, see *Aura (Sphaera)*. In Gehenna fire was smelled, and the stink from burnt bones and hair also was communicated, no. 3206, see *Gehenna (Gehenna)*. That there are auras in the other life cannot be believed by people on earth because one knows almost no other aura than that of odor. But still brutes have awareness from auras, that people do not have, such as many perceptions of odor, spoken of, nos. 3333, 3341, 3342, see *Aura (Sphaera)*. That angels cannot perceive the aura of faith in which they are unless reflection is granted to them by those who are not [in it], just as on earth: those who are in an aura of odors, like gardeners, do not perceive [it] as do those who come into it, about which, no. 3349, see *Aura (Sphaera)*. That some fields of fantasies are turned into odors of excrements, an example, no. 3350. There was smelled a cadaverous odor from the spurious offspring of the most ancient Church, spoken of, nos. 3353 to 3355, see *Church (Ecclesia)*. What the odor of household lice [is], no. 3424, what the odor of mice [is], no. 3425, see *Louse (Pediculus)*, *Mouse (Mus)*. There were invisible spirits rising up at the back, like a cloud, from whom, because they were earthly spirits, there was the stench of teeth and of burnt bone. They were Dutch, nos. 3498, 3502, see *Dutch, The (Hollandi)*. That outer elements are not rejected but arranged by the Lord so as to perform obedient services to inward ones, which obedient services are of countless variety and are portrayed by colors like those of the rainbow, by odors like those of flowers, by auras which are perceived, by other kinds of perceptions, and by images resembling things seen [by the eyes], no. 3578, see *Organs (Organa)*. Spirits, because they do not have taste, said they sense taste by a kind of smell, which they could not express; which is also clear from certain things, which taste as they smell, especially from animals, which know their own foods, and whether they are beneficial from the smell. It is otherwise with man, who knows only by the taste, no. 3998. About the dwellings and holes of those women who constitute the tunics of the inner nostrils, and that certain female spirits there, by means of the holes, saw all of my mental imagery, but portrayed, spoken of, nos. 4024 to 4033, see *Nostrils (Nares)*.

Smell (Olfactus),
see **Odor (Odor).**

[I:537]

Swan (Olor),
swans, see **Swan (Cygnum).**

[I:538]

Omnipotence (*Omnipotentia*). [I:539]

There is nothing so irrational that it cannot be bent into what is rational by the Infinite, that is, by the Lord, no. 241 at margin.

Omnipresence (*Omnipraesentia*). [I:540]

The Lord's, no. 2786, see *Lord (Dominus)*, and also 4016, 4017, see *Lord (Dominus)*.

Wealth (*Opes*). [I:541]

[continuation p. 151 s.v.] **Riches** (*Divitiae*) [which see], **Wealth** (*Opes*), **Money** (*Pecunia*).

Opposite (*Oppositum*), [I:542]

range from opposites, I Vol. no. 967 [6a], see *Truth (Veritas)*.

That spirits are carried to opposites, as from gladness to sadness, and so on, a few things about the reasons, no. 468.

That there are [two] opposite [feelings] about one thing, for example, that he wants it or he does not want it, the one an outer one, the other an inner one, experience, no. 3175.

Work (*Opus*). [I:543]

Works of the law, see *Law (Lex)*. What good works are, no. 1194, see *Faith (Fides)*. That certain formulas about good works, such as that they are not necessary to salvation, and that they condemn, are dangerous, nos. 1244, 1245, see *Faith (Fides)*. That the works of charity are a body, and faith a soul, so when the body is obedient and servile, then it contains the prior elements and represents the soul, nos. 1339, 1340, 1341, see *Person on earth (Homo)*. About the understanding, the will and action, according to the mental imagery of the heavenly [angels], nos. 1470 to 1481, see *Love (Amor)*, see also *Action (Actio)*.

[continuation p. 896 s.v.] **Work** (*Opus*).

That many think that faith based on knowledge and understanding saves, which is false, for the life of faith is love, which when there is faith, also shows works, no. 1757. The punishment of spinning around with a struggle, of those who artfully and deceptively strive to take control, nos. 1798 to 1807, [1808,] see *Arrogance (Superbia)*³⁶⁶.

³⁶⁶ This sentence is marked in the margin with a wavy line.

That faith alone without works saves is a formula contrary to the Word of the Lord, for works or fruits show what kind of faith it is. I was taught that faith is like the soul and works like the body; but that works without faith is a cadaver and faith without works is a soul destitute of a body, nos. 2473, 2474, see *Faith (Fides)*. Those who say faith without the works of charity saves place faith in thinking and separate [it] from action, when nevertheless faith in action is faith, for action lives from faith, no. 2491. Those who attribute merit to themselves for whatever reason distance themselves in that degree from heaven because in that degree they take it away from the Lord: it does not follow from this however that there is faith without the works of charity, nos. 2652 to 2654, see *Merit (Meritum)*. There are four grades of faith: there is Faith by knowledge or merely of the memory; there is Faith by understanding, when I confirm [my faith mentally] by many things and simply cast them back into the memory, no life confirming [them]; Faith of initial conviction, when conscience admonishes one, when one lives differently. Genuine Faith of conviction, when one lives as one believes, then one realizes that one is led by the Lord, and this is joined with inner sight, no. 2947. Someone who outwardly both spoke and acted carefully, on account of which he had been rewarded with dignity in the life of the body, but in [his] thinking he had condemned others so dreadfully, that he condemned them to hell. In the other life he underwent the grievous punishment of dismemberment, nos. 3169 to 3171, see *Think (Cogitare)*.

About good works, the fruits of faith or uses, that angels perform, according to which they receive happiness from the Lord, spoken of, no. 3617, see *Angel (Angelus)*³⁶⁷. About the aura of those who had convinced themselves that faith alone without good works is saving, that now there was nothing definite, but thought by itself: and also if good works, which come from the charity of faith, were snatched away, that the lowest uses would be taken away, on which they stood as on fulcrums, besides many more things, spoken of, nos. 3979 to 3988, see *Faith (Fides)*. That faith cannot exist without love, nor love without good works; and that those are introduced into heaven who do good works from conscience because the Lord has so commanded, who do not place merit in works; but those who have confirmed themselves [in the belief] that faith without works saves are not introduced because they do not know what love is, nos. 4021 to 4023, see *Love (Amor)*. Many things about those who think faith alone saves without good works, nos. 4050 to 4054³⁶⁸, see *Faith (Fides)*.

Prayer (Oratio).

[I:544

In praying the Lord's prayer, that into its words those things which are inward and more inward flowed in with variety, III Vol. no. 681 [122a].

[continuation p. 19 s.v.] **Prayer (Oratio).**

³⁶⁷ ms. *Angeli* but that heading does not exist.

³⁶⁸ ms. 4055.

That by one thing countless variety are portrayed, is clear from the Lord's prayer, as for example just what Bread [portrays], III Vol. no. 3537, 3539 [227a, 229a]. The whole order is in the Lord's Prayer, and in every least [word] there is an idea of creation, III Vol. no. 4297 [260a]. Those who are steeped in principles, and from these in nature, as well as in the love of self, and from that in self-righteousness cannot pray to the Lord, IV Vol. p. 21 [372a].

During the praying of the Lord's prayer, the threefold meaning was perceived as a threefold life, no. 20. While I was praying the Lord's prayer, my hands were folded and unfolded by a manifest force: also, the words seemed to be lifted up, and mental glimpses of the contents imparted, no. 81.

That there is a general perception of the kingdom of the Lord, like a realm, in which realm when I was kept praying His Prayer, I then viewed more inward things, no. 210. That the realm of my thought, in praying the Lord's prayer, was as it were raised up, and then the inner meanings were inspired with great variety no. 258. The Jews, when in dangers, pray devoutly, just as other devout persons, without difference, although they are the cruelest robbers. An experience, no. 732, see *Jews (Judaei)*. Those who place holiness in masses and prayers, even when their mind is far away. How they appear indecently nude in the other life, nos. 836 to 841, see *Holy (Sanctum)*. One of them appeared on bent knees, praying, naked, flame colored, thinking he would justify himself by mere prayers, no. 841. The angels understand best from little children who are praying, and who are reading the Word of the Lord, no. 895, see *Little child (Infans)*. Someone deceitful prayed imploringly to come into different societies, in which he thought he could join because in the world he was able to do so, no. 1259, see *Kill (Interficere)*. That certain eager for revenge were even able to pray with me, as if from belief, no. 1501. That there is nothing except evil from what is one's own, so that it is not even allowable for spirits to pray from themselves that they may become good, no. 1637, see *Evil (Malum)*. How countless many elements are present in one mental image could also be evident when I prayed the Lord's prayer, nos. 1638 to 1641, see *Idea (Ideae)*. That the mental images of those who relate to the pia mater in the brain are perceived in the Lord's prayer, that they are not closed up, but quite gentle, 1731³⁶⁹, see *Pia Mater (Mater Pia)*.

That the Lord's prayer involves an unlimited number of things which are patent to the angels, but which are of the spirit, and are not comprehended by people on earth, it is understood by everyone according his comprehension; those who are engrossed in bodily things, for them they are closed, and [they understand] scarcely [anything] except the letter, which [is] dead. From this it was found out, what some were like, no. 1790. Those who artfully and deceptively strive to take control spoke about the Lord, that He does not hear prayers, but I replied that they are praying for themselves, against the whole of heaven and of humanity, in this way heaven is closed, no. 1820 see *Pride (Superbia)*. A person's mental images are enriched more when the person is not paying attention, thus when they are not being disturbed by what is their own, thus the mental images of little children are enriched more than those of adults, from experience no. 1826. There were seen those who want to deserve [heaven] through prayers, clothed in sackcloth, in this instance wrapped in dirty linen, upright, and also falling on the face, then creeping, another praying in bed naked, thinking himself to be innocent, nos. 1850, 1851.

³⁶⁹ ms. 1730.

The mental image of temptation and evil was rejected to the back when the Lord's prayer was said, no. 2207, see *Temptation (Tentatio)*. That the prayers of little children are better perceived in heaven than those of grown-ups, no. 2435, see *Think (Cogitare)*. When I prayed, evil spirits with me dragged all [my] thought down, so that I perceived nothing, thinking of me as their tool; but when good spirits and angels [were with me], then the prayer was as it were elevated to the Lord: spirits who wanted also that I be present in the prayer, but because it was from them, I perceived and was compelled to desist, from which it was evident what the nature of the good is that one wants to do from oneself, nos. 3000, 3001. Prayers, which are from conscience as a duty are good, but if they think one may deserve something by them, they are evil, no. 3126. That it is a fallacy that prayers and thoughts flow into heaven, but the Lord [flows] into the thoughts of all, no. 3254, see *Thought (Cogitatio)*.

That through prayers no one can beg forgiveness for one's evils, which are not remitted except by the heart's repentance and the acknowledgment of one's uncleanness, after which prayers do avail. Otherwise prayers and the rites of the Church lull the conscience, as if the sins have been remitted, thus they confirm sins. In front a little to the right are those who immediately flee to prayers when they see any misfortune. They are troublesome to others and weary [them], because no help comes from it, nos. 3677, 3678.

World (Orbis), [I:545]
see also *Gyre (Gyrus)*.

Order (Ordo), [I:546]
see p. 15.

[continuation p. 15 s.v.] **Order (Ordo)**.

One who is not in order does not perceive inward, still less very inward elements; one who is in order perceives inward and very inward elements, no matter how the outward elements disagree, III Vol. no. 2066³⁷⁰ [162a]. The arrangements of angels and spirits take place according to every effect, *WE* 4921 [161a]. How spirits in the symbolic Jewish Church were arranged, III Vol. nos. 3535, 3536, 3537, 3539, [225a–227a, 229a], see *Symbol (Repraesentatio)*.

That while praying the Lord's prayer [I experienced there was] both the whole order in the individual details and the idea of creation, III Vol. no. 4297 [260a]. The arrangements of spirits are dependent upon every [current] effect; therefore if the Lord were to pause for a moment, the universe would perish, III Vol. no. 7195 [347a], see also *Form (Forma)*, and *Society (Societas)*, *Balance (Aequilibrium)*.

That evil spirits are much more insane than beasts because by means of reason they act against

³⁷⁰ ms. 2056.

order, no. 27. Humankind is viler than the beast, not knowing on their own the laws of order and of society, but having to learn them, and they choose falsities as if they were truths, unlike beasts. For this reason, they must be regenerated, nos. 39, 40. Without humankind, order is not complete, no. 93. The Lord Alone is most perfect order, that is, Order, no. 93.

That there is a precise order of all the habitations [of the inward heavens], but I did not understand [it]. It was compared with the situation of the cortical glands in the brain, no. 278. The order of all things is most perfect, and the heavenly form is most perfect, in agreement with heavenly and spiritual qualities, in things of heaven and in things of the world, and there are centers there and many elements, on every level, no. 303, see also *Form (Forma)*. Certain peoples, who adore one whom they call the greatest God, thinking that the universe whirls around, and that their greatest God following from above examines what they are doing. They bring a kind of breathing on him which was given me to feel, no. 402, see *Gentiles (Gentes)*. That all feelings derive from one and only Love, Who is the Lord, and that from Him they compose a heavenly and spiritual form, from which comes the life of all things, and from which comes the order of all things, thus the greatest human, no. 486. That the universe is a complex of goals looking to the Lord, and the arrangement of [these] goals is order, no. 798. The Lord inspires many things directly, but the Lord wills that they happen according to order, because He is Order, no. 1509.

That humans are much more savage than wild animals of the forest, for these live according to order, and humans against it. That the innermost [nature] of humans is that they may love the neighbor as themselves, but their own mind, or earthly and bodily mind, utterly hates the neighbor and neighbors. Therefore if their mind were like that of the wild animals, it would be well with them. Wild animals and fish eat others, for the sake of hunger, and satisfied, they quiet down, but human beings, the greater number they kill and plunder of wealth, the greater number they desire to kill and plunder, thus they are never satisfied. From this it is known that the human race tends continually downwards to hell, into which it would drive itself headlong, if the Lord did not withhold them from it: this was said to spirits, and it became silent, nos. 2026, to 2029. That societies far off are dispersed, I saw, so that they may be brought back into order, nos. 2177, 2179. So that societies in the world of spirits and in heaven may exquisitely interact with the very least ideas, they are held in order and brought back into order by the Lord, nos. 2197, 2198, see *Society (Societas)*. That a spirit observed wonderful things in the world of spirits, how societies were arranged according to a most strict order, who [observed] the order of the universe, and that [there are] series wonderfully horizontally and vertically arranged, that in heaven there are unbroken centers, and a mutual regard between all, inexpressible, nos. 2315, 2318, see *Heaven (Coelum)*. What the order from the Lord in the world of spirits and in the heavens is like is clearly shown also by the fact that if one thinks out of turn, at once his neighbors, and those beyond them, are upset, nos. 2321 to 2323[a]³⁷¹, see *Lord (Dominus)*. That human beings cannot live without spirits, because they live contrary to order, experience; it is otherwise with brute animals, who live in accordance with order, nos. 2376 to 2379, see *Medium (Subjectum)*. Evil spirits are worse than brute animals, or are rational brutes, because they have been gifted with the power of reasoning, for they dash into the worst things, to corrupt order in themselves and in the community, 2398, see *Faculty (Facultas)*. That nothing exists except from many things and by means of many things, and all things are balanced

³⁷¹ ms. 2324.

and the very least things from opposites, thus thoughts and actions, and when evil is permitted so that it goes beyond the bounds, in order that good may come from it, then it is punished. Thus order is maintained by the Lord in general and in the very least parts, and thus also the very least details are governed, as if there were no resistance, nos. 2443, 2444. Evil spirits are worse than brute animals, because from the faculty of reasoning given to them they attack spiritual and heavenly things, which brute animals cannot do, no. 2485. I saw that all and the least things are held in order by the Lord because He is Order; and that there is an order of heavenly and spiritual things, which is everything of faith, from this an order of natural things, which are natural truths which are vessels into which are slipped spiritual and heavenly things by the Lord, without anyone's knowing when and how. The greatest human being is kept in this order by the Lord. No one can strive against it, therefore those who have faith or the truth of faith cannot suffer violence from any evil, nos. 2688, 2689. That there is not the least thing in the kingdoms of nature, or in human beings, or their ideas, where there is not an acting and a passive element, from these come every effect. From this it is clear that unless what is primary is the acting element, and what is instrumental is the passive one, that the order is upside down and there is nothing but evil [brought forth]. From this it is clear that unless in the universe the Lord Alone is the one acting and dominant, and all are passive and obedient, that there can never be anything of truth and goodness; this is called the heavenly marriage, nos. 2722 to 2724. That those things which are of the bodily memory are the lowest vessels in which order is terminated, nos. 2751, 2752, see *Memory (Memoria)*, also nos. 2753 to 2755³⁷², see *Memory (Memoria)*. Beasts live in order, not however the human being; and the souls of brutes receive an inflow from a universal urge, nos. 2766 to 2770, see *Beast (Bestia)*. That today mankind is going more against order than before; and so there is need for the Lord's direct help and for more spirits, for those things that are going according to order such as the organs and viscera of the body have no need for the direct help of spirits, no. 2839, see *Hereditary (Haereditarium)*. That the Lord is the one only love, the one only life, that streams into the universe, from it is the life of all things and of each individual, according to the form of each individual and the nature personally acquired. Thus from it is the order of all things, no. 2884. That heavenly ideas also are terminated in the material [mental images] of the memory of human beings, which are the last elements of order, no. 3022, see *Inflow (Influxus)*. That the life of evil spirits is much worse and darker than wild animal life, because different from wild animals they are carried against spiritual and heavenly goodness and truth, no. 3078.

The order is such with the human being and in the world of spirits that evil spirits pour forth and arouse evil, angels, however, hinder, turn it away and defend, as is clear to me from much experience. The world of spirits today is filled with such an abundance of evil spirits that the last times are at hand and there is a consummation, for order requires that there be a balance of all things, no. 3528, see *Judgment (Judicium)*. About spirits who as it were vanished in a general sad aura, [consisting] of those who thought that in the other life nothing was arranged in order and directed into societies, no. 3540, see *Society (Societas)*. That various material things are the ultimates of order, about which, which when they are taken away from spirits, they seem to flee away, and also as if their feet were drawn back, the fulcrum having been taken away on which they rest, nos. 3605, 3608 to 3610, see *Bodily (Corporea)*.

³⁷² ms. 2756.

[continuation p. 678 s.v.] **Order (Ordo)**.

Because the mercy of the Lord, and thence the love of the heavens, when it flows into the world of spirits, and thus into mankind, is turned into lusts and hatred, it is clear that order has perished, and that as result mankind is ruled through outer bonds; and also that the order has been inverted, so that the life of light wants to enter into the life of love, about which, nos. 3693 to 3696, see *Love (Amor)*. Certain spirits seemed to disappear, as it were into an atmosphere-like and confused emptiness, to whom it was said that still there is order and they are in society, about whom, nos. /3748, 3754³⁷³, see *Society (Societas)*. That the order is such that the mental images of the human bodily memory are vessels in which the mental imagery of spirits and angels is grounded, no. 3759, see *Vessel (Vas)*. There is such an equilibrium in the other life that evil returns upon him who does evil, and punishes: such also is order, that good returns upon him who does good. The good excuse him, turning [evil] into good, if only his motive is good. So also is he rewarded, no. 3873. That there is a continual process of being brought back into order, when they undergo changes and states, for they are always endeavoring to destroy order, no. 4268. That all evil [is] from the evil, the evil of punishment [is] from order, and all good [is] from the Lord, nos. 4275, 4276. Something about order, no. 4432. If mankind were in order, they would be born into all good and truth, nos. 4635[a], 4636[a].

Organs (Organa),

[I:547

see also *Own (Proprium)* and *Life (Vita)*. That people on earth, spirits and angels are only organic substances, even those who are evil, for they turn good into evil depending on their nature, II Vol. nos. 1654, 1683 [78a, 82a].

Spirits are only tools or instruments of life, yet serviceable for certain purposes, no. 1. Spirits are bondservants, the more inwardly evil, the more insane. What use they serve, no. 2. About inward spirits whose belief is based on understanding: they cannot stand being called instruments of life. They are meant by Gad, no. 28. It was demonstrated before spirits by various arguments that they are instruments of life, and that the Lord Alone lives, and although they are indignant, still they are unable to deny. This was affirmed by the heavens through spirits: spirits do not understand otherwise than if they were to lose their own life, they would have nothing left, for outward regions do not grasp inward ones, but the angels, who are inward, see it, no. [1313,] 1314. The outer skin spirits admit only what favors them. They turn away when it is said that they do not live by their own power but that they are instruments of life, no. 1739, see *Skin (Cutis)*. In the human body nothing exists except what is organic, thus membranous. What is within is heavenly, thus life, which the sanguineous fluids portray, no. 1741. The Lord Alone lives, and all are instruments, nos. 1769, 1770, see *Life (Vita)*.

[continued in the unalphabetized manuscript, p. 921 s.v.] **Organs (Organa)**.

The organs of the body interact with those things which are in the atmospheres, as do taste, smell, hearing

³⁷³ ms. 3648, 3654.

and sight. All and the least things of a human being interact with the grand human being, whose life is the Lord, therefore all things are ruled by the Lord, for the grand human being is only an organic instrument. From this truth follow truths unlimited, otherwise [they see] mere falsities. And also One gives life to each and all, which are *His* organic instrumentalities, nos. 1830, 1831, 1832, 1834. From the warmth of angels, which were communicated to me, it was evident that the human being, a spirit, and an angel is an instrument, no. 1860, see *Heat (Calor)*. Because angels are organic instruments, how the inflowing life of the Lord can be compared [to the life in an organ], no. 2218, see *Angel (Angelus)*. That without reflection there is no life by sensation and thinking, and that it inflows, from which it is clear that we are organic forms, nos. 2221, 2222. That in the other life they are only prepared for receiving life, not for possessing it, because they are only organic substances, and vessels of life, nos. 2291, 2292, see *Correspondence (Correspondentia)*. No Person on earth and no spirit, nor any angel thinks, wills, does anything on his or her own power, because they are organic substances. That the life of the Lord streams into them, but that it is received according to [their] forms and natures was supported by the angels, and they admitted that they are nothing, nos. 2325 to 2328, see *Lord (Dominus)*. I spoke with certain spirits who thought a spirit was only thought, and it was shown that a thought cannot exist without an organic substance just as sight cannot exist without an eye; that thought like sight cannot be enclosed in a place, unless it were by organic substances, thus neither could a spirit have been in the body unless he were a substance; besides many other things That they think [that] place, extension and the like cannot be predicated of the spirit is because they think nothing exists that they do not see, for they want to judge from the senses. Those who were not learned were able grasp this, but scarcely those who were learned; therefore by a spiritual mental image, thought having been separated from substance, they seemed to themselves to vanish into nothing: from this it was clear that the learned by their ludicrous definitions close the way to themselves to understanding inward things. Therefore those who cling to philosophical terms close mental images. These first must be opened before they understand, nos. 2366 to 2370³⁷⁴. That spirits actually are substances not abstract thoughts is clear from many things, such as that they spread and smelled odors, treated my body painfully, obviously brought on feelings of heat, cold and wind. Therefore they are organic substances adjoined to physical material elements, no. 2392. Spirits, so that they may know that the Lord Alone is life and controls all things from the inward parts, all appeared as the crudest little vessels, having no life at all. Consequently they admitted that of themselves they are dead, and life is from the Lord Alone, no. 2423. It was seen that a human on earth and a spirit can know nothing from the [outward] vessels unless it is granted by the Lord, then they are as it were transparent, no. 2428. That humans on earth can think, will and do nothing of themselves, nos. 2464 to 2466, see *Life (Vita)*. It has been shown and corroborated that earthly humans and spirits do not think, do not speak, consequently do not live from themselves, nos. 2607, 2608, see *Life (Vita)*. Human beings, spirits and angels are only organs of life; they do not live from themselves, shown and confirmed, nos. 2828, 2829, see *Life (Vita)*, no. 2832, see *Heaven (Coelum)*, nos. 2835, 2836, see *Life (Vita)*. From several experiences spirits confessed that they did not think, speak and act from themselves, but [these activities] flowed in from others, no. 2842. I experienced the angels' enjoyment, and actually from this, that they do not think, speak and act from themselves, from this comes their delicious heavenly rest: the same with others was angrily wearisome and annoying, which I also

³⁷⁴ ms. 2369.

experienced, nos. 2870, 2871, see also *Own (Proprium)* and *Life (Vita)*. That there is no life from oneself, because it is from evil and aiming toward evil, but that there is Life which is from Good aimed at good, no. 3092. Some are much more convinced by philosophical truths than by others, such as that the prime cause and the instrumental cause make one effecting cause, in such a way that the instrumental or organic cause presumes to live from itself, no. 3095, see *Philosophy (Philosophia)*. The mental imagery of angels, thus imagery in general is nothing but respirations, and their³⁷⁵ life is the Lord, nos. 3322, 3323, 3326, see *Breathing (Respiratio)*. That the whole grand human being is organic, thus a dead force, of which the Lord Alone is the Life, or the living force. From this heaven is compared to a marriage: therefore whoever wishes to live from him- or herself, so much as he or she so desires, so much he or she expels and rejects him- or herself from the grand human, no. 3419.

Sirens overhead practice with secret deception. I noticed that they acted only because for a while the bond was loosened; I saw that they were like tendons³⁷⁶ which in so far as they are relaxed, so far they act, with the only difference that life flows in from the Lord: it was seen that they have nothing of life from themselves, for they appear as a black dead something, no. 3457. About some who wanted nothing of extension to be ascribed to the soul or spirit, and that they admitted then that they clearly realized that the spirit was organic, and that they had been deceived in the life of the body, no. 3471, see *Spirit (Spiritus)*. That people do not grasp through all their reckoning of infinities the nature of the lowest forms, such as those of the intestines, less of the inward [organs], and still less of the organics of the minds, which countlessly transcend [organic forms], besides many other things, nos. 3482, and also from 3476 to 3484, see *Eternity (Aeternum)*, see also *Form (Forma)*. Why a spirit and human being is permitted to think they live from themselves although it is a pure fallacy, shown in a living way by an example, about which, no. 3571³⁷⁷, see *Life (Vita)*. Because uses and purposes cannot come forth except through organic instruments, it is clear that uses and purposes are the lives of organics, thus that the universe is an organic instrument and that the Lord Alone is Life, thus the universe is full of the Lord. Because the uses of the lowest things in nature originate from the use of inward things, and so on; one can never arrive at the uses of inward things except through removals and rejections, as it were through the death of outward things, and so on: such is the way from outward things to inward ones—a generally familiar concept. But outer elements are not rejected, but arranged by the Lord so that they perform obedient services to inward ones, which services are of countless variety and are portrayed in the other life by colors like that of the Rainbow, by odors like that of flowers, by auras, which are perceived, by other kinds of perception, and also by images resembling things seen [by the eyes], nos. 3574 to 3578, see *Use (Usus)*. That angels, spirits and people on earth are organs of life, and nothing as to life, clearly shown, nos. 3631 to 3634, see *Medium (Subjectum)* and *Person (Homo)*, and also no. 3645, see *Medium (Subjectum)*.

³⁷⁵ Ambiguously "mental imagery" and/or "respirations."

³⁷⁶ Meaning perhaps "a restraining cord."

³⁷⁷ ms. 3572.

Mouth (Os, Oris).

[I:548]

Those who are assigned to the province of the mouth, which [involves] speaking, when they are perfected, are moved by the desire of speaking, but on account of what is useful, no. 669. I saw a gold coin and it was given to someone who was in the province of the mouth, meaning that he could be transferred into the province of the heart, no. 669. That the province of the mouth looks to both the stomach and to the lungs, no. 671. The face of the robbers of the desert is a very black something. Only a gaping maw of a mouth appears, with a row of teeth, like a dog's jaws, no. 763. About those robbers see *Jews (Judaei)*.

There are those who believe and claim [themselves] to be Christ, and their mouth and cheek is fiery, as it were flaming, their faces black, nos. 1083, 1084, see *Fire (Ignis)*. I was conducted into the state of the dying so that I might know how they are raised up. Two angels seated at my head, by a change induced in the region of [my mouth, communicated their thoughts with me, nos. 1092ff., see *Die (Mori)*.

Bone (Os, Ossis).

[I:549]

Those who relate to bones are those who have general, not [specific] mental image, not one directed to a variety of objects, [my] experience: they are slow, dull, inert in coming to judgment and action, [their] worries disperse into a generality, so they have no disquietude, no. 920.

Those who are outwardly honorable, inwardly desire to plunder everyone. They are cruel and their cruelty is dry, for they strike only the bones. They are under the feet, no. 1213, see *Cruelty (Crudelitas)*.

That what is one's and a spirit's own appears black, hard, bony is because it is the life of the Lord that softens, no. 2250, see *Own (Proprium)*. That in the first state of reformation the physical and material elements appear like intestinal shapes, but as if wooden or bony; with those who are deceitful, actually, like snakes but as wooden and bony, nos. 2762, 2763, see *Regeneration (Regeneratio)*. Those who hold onto vengeance even until death, and never pardon, their head appears harshly bone-like of a white color, no. 3203. In Gehenna fire is smelled, and also the stink from burnt bones and hairs, no. 3206, see *Gehenna (Gehenna)*. I was shown by a spirit sent within me that spirits of the Moon constitute the xiphoid cartilage, which is the fulcrum of the ribs thus of many muscles, also of all of the abdomen, nos. 3241 to 3245, see *Moon (Luna)*.

There were invisible spirits rising up at the back, like a cloud, from whom the stench of teeth, and of burnt bone was smelled. They were Dutch, because they were earthly spirits, no. 3498, see *Dutch, The (Hollandi)*. A dog which gnaws on the bones of another dog was seen in a dream. I was instructed when I awoke that they are those who allow themselves to impersonate others, and in their guise even to be disgraceful; in the other life they then scarcely know otherwise than that they are the same as the persons whom they are impersonating, no. 3679.

[continuation p. 770 s.v.] **Bone (Os, Ossis).**

I said to the spirits of Mars, who fashioned speech for themselves with the material forms of imagery, snatching imagery of thought and also of affection, lest others understand and perceive [what they were thinking and feeling], that they begin to relate to the pericranium, which begins in what is cartilaginous and at length goes off into what is bony, for then they begin to speak ill of others, and well of themselves, then ill of heaven, and then finally ill of the Lord. As a result they relate to what is bony, for when they snatch away the imagery of thought and feeling, no other life remains than what is of the bone, nos. 3888, 3889, see *Speak (Loqui)*. Extremely lewd females, who displayed themselves naked, as if they were innocent, not wanting to **be** with men; but when they were among themselves they committed wicked acts. Such in the other life become like skeletons, only bony, in whom there is scarcely anything living, finally spirits devoid of sensation, relating thus to bones; their painful inflow was felt in the pubic bone, about whom, nos. /3895 to 3900³⁷⁸, see *Promiscuity (Lascivia)*. Those who have lived in adulteries and without conscience cannot be improved in the other life. They are purged until they relate to bones, in whom there is as much life as there is in bones, for bones without something living cannot be of use in an animate body, no. 3910, see *Adultery (Adulterium)*. From something dark, like a rock, spirits were rising up who spoke, as if they had little vitality. After this came spirits, as if they were a rolling thing, who adhered tightly to the bones of [my] skull, which they wanted to penetrate, but were not able: when they spoke among themselves, they babbled, so that spirits could not understand them. They served as mediums for those who had lewdness alone as [their] goal; in this alone they found pleasure. It was understood that they were from people from before the flood, who had been purged, retaining a tiny trace of life so that they could serve as mediums, and that they were such mediums as could moderate the dreadful persuasions of the antediluvians, so that they could not enter into the brain. They are just as the bones of the skull, to which they relate; also just as ground-up scorpions normally take in and extinguish the poison of scorpions. It was said that such rather often become like skeletons and hanging images of death, so that they can serve such a use, for purgings have a use as their purpose, some sort of which everyone must perform in the other life, nos. 3911 to 3914. The most deceitful overhead, who entrap by what is innocent, holy and heavenly. Their operation was into the left side of the pubic bones painfully, nos. 3930, [3933,] see *Deceit (Dolus)*. Those who relate to the bones, that they know little, the things they are saying, and yet they serve uses, that they are often purged, but yet they lose nothing of their original life, to which they can be restored, no. 3944. Adulterers, who entrap in secret, are in a hell under the buttocks, in the foulest excrements, and are purged even to the bones because they are exceedingly deceitful, no. 4085, see *Adultery (Adulterium)*.

Oyster (*Ostrea*),

[I:550

their shells symbolizes those who argue, but a soft and fat oyster symbolizes earthly [truths], by which they confirm spiritual and heavenly ones, no. 3611, see *Knowledge (Scientia)*.

³⁷⁸ ms. 3885 to 3891.

Idleness (*Otium*),

[I:551]

The cruelty of those who led an indulgent life from idleness, arrogance and bodily pleasure, nos. 592, 593.

Those who [manage] the deceptions of flatteries for the sake of their own profit or their own pleasures. From their aura for several days I felt troubled and sluggish in thinking and doing what is useful. From this it was clear what they are like in societies of good [spirits]; they indulge only in idleness, in which, like beggars, they take pleasure. In like manner they bring similar feelings on those who strive to do what is good and useful, no. 2502, see *Deceit (Dolus)*. Magical sirens at length become like skeletons, hardly anything except skin and bones, from head to heel, hardly anything whatever living remaining, no. 3705, see *Magic (Magia)*. An idle life is no life, but only an active life is accompanied with joy, and joy without an active life shortly becomes disgusting and nauseous, no. 3985, see *Faith (Fides)*.

Sheep (*Ovis*).

[I:552]

The robbers between both Jerusalems, certain of them hang people like slaughtered sheep on a spit head down; they terrify those whom they meet, taking away their breathing, experience, no. [1250,] 1251. That the inhabitants of Venus are evil goatherds, they recognized goats pictured to them, not however sheep, no. 1451. It was said about the good inhabitants of Venus that they were cattle herders, no. 1453, see *Venus (Venus)*.

A most deceitful cutthroat was seen as a sheep, which was turned into a dog, that stretched its mouth toward me, no. 2974, see *Deceit (Dolus)*.

Egg (*Ovum*).

[I:553]

A long ovary was seen, which symbolized the poison of dragons, and what things are in the world, nos. 2240 to 2246, see *Idea (Idea)*.

Punishment (*Paena*).

see *Punishment (Poena)*.

Palace (*Palatia*).

[I:554]

A decoration on a gate was shown to me, with certain changes one after another, and a living mobility, no. 711. Together with the lovely Gardens of delight there are also magnificent palaces, along with decorations moving themselves in a most wonderful way, no. 714, see also *House (Domus)*.

A small part of a palace seen, in respect to which the art of the world is as it were none, nos. 1344, 1345,

1346, see *House (Domus)*. About the palaces of the inhabitants of a satellite of Jupiter in the trees, and their magnificent things, nos. 1681, /1684, 1585,³⁷⁹ see *Lord (Domus)*, and *Jovians (Joviales)*. That in the other life the palaces are more magnificent than anyone can ever believe, and they see pleasure gardens, no. 2160.

Very high overhead are the noble offspring of the most ancient Church. Their aura appeared, as if consisting of pearls varied in color, beautiful. And [their] dwellings, which were magnificent of a purple color variegated from sky blue, stretching out to a distance from opposite sides [of the street], no. 3925. Those who confirm themselves that faith alone saves and at the same time have mercy and conscience dwell in a city where there are large houses and a magnificent palace, in its covered walk columns of a brown color, the heaven³⁸⁰ of the house, a palace forum and streets are white, which were seen, no. 4052, see *Faith (Fides)*.

Pallas (Pallas).

[I:555]

I was told that when Aristotle lived a woman had appeared to him stretching out her hand and stroking his cheek, who she was and by whom [she was portrayed], nos. 3952, 3953, see *Aristotle (Aristoteles)*.

Pancreas (Pancreas).

[I:556]

Who they are who relate to the biles: pancreatic, hepatic, cystic, no. 893, see *Bile (Bilis)*.

Those who constitute the Pancreas work through a kind of sawing motion or a chafing back-and-forth above the region of the temples, no. 1009. The functions of the Spleen, the liver, and the pancreas are to cleanse the passions; but the kidneys the falsities, therefore they are not within the peritoneum, no. 1010.

[continuation p. 682 s.v.] **Pancreas (Pancreas).**

Those of the liver mix what is honorable and dishonorable; those of the pancreas the qualities of propriety or of the formalities of honorableness, depending on the function of their mixture, no. 1011.

Bread (Panis).

[I:557]

What daily bread in the Lord's prayer means, no. 361, see *Perception (Perceptio)*, see also *Eat (Edere)*.

³⁷⁹ ms. 1683, 1684.

³⁸⁰ Sic ms.

Those who work too hard at it being eloquent, although they are truths, their goal is their own admiration. They are sometimes recognized by an odor of baked or toasted bread, no. 1046.

Broken bread symbolizes what is heavenly, because it is broken by the lips, teeth and tongue, not however cut bread, from experience in a vision. Bread cut with knives symbolizes pleasure contrary to what is heavenly, because it is made artificially, nos. 2626, 2627.

I saw a tub in which milk, butter, something that looked like cheese as it were bread. It symbolized something about Quakers, no. 3813.

Cloth (*Pannus*), [I:558
see *Bundle* (*Fascia*) and *Veil* (*Velum*).

Pope (*Papa*). [I:559
[continuation p. 1125 s.v.] **Pontiff** (*Pontifex*) [which see], **Pope** (*Papa*).

Butterfly (*Papilla*), [I:560
see *Chest* (*Pectus*).

Parable (*Parabola*), [I:561
That the thoughts of inward spirits and angels, they make them visible among themselves by different kinds of parables, which in the world of spirits fall into symbolic displays, nos. 1575 to 1578, see *Portrayal* (*Repraesentatio*).

[continued in the unalphabetized manuscript, p. 38 s.v.] **Parable** (*Parabola*).

The thoughts of angels and angelic spirits are like parables, into which [form] they also come down. They also come down into symbolic portrayals of pleasure gardens, vineyards, banquets, entirely according to the customs of the spirit, the person, or the people. Therefore heaven was so often compared by the Lord to a feast, because they considered the greatest joy to consist in feasting, nos. 3356, 3357, and also no. 3916. That the thoughts of a person on earth come into being in the world of spirits as symbolic portrayals like parables, no. 4372.

Paradise (*Paradisus*). [I:562
I was guided into their habitation. They have paradises and gardens with accompanying delights, no. 275. I spoke with novitiate spirits about heavenly happiness, that it consists in unanimity, but that if

they are not like this, that they can look to heaven as consisting in paradises, cities and palaces, no. 438. Those who are let into heaven, some are gladdened most deeply by pleasure gardens, which are of countless variety, and because they are from the Lord there is gladness and life in every leaf, no. 710½. Together with lovely gardens of delight there are also magnificent palaces, with decorations moving themselves wonderfully, no. 714, see also *Garden (Hortus)*. The lovely things of pleasure gardens and very magnificent other things relate to spiritual types of happiness, nos. 903 to 906, see *Happiness (Felicitas)*.

Those who love the inward things of the Word were depicted by a girl dressed in shining white, in the flower of young womanhood, with a musical instrument and heavenly garlands, no. 1143, see *Inward (Interior)*. How the heavenly [angels] understand the whole person to be formed from affection alone, as well as [portray him] just as a tree from a seed, or a seed from sap, or as a pleasure garden from a heavenly seed, no. 1475, see *Love (Amor)*.

That certain seem to themselves to stroll in the most delightful gardens and paradises, in which they feel an inward pleasantness, from which they reach a more inward blessedness, no. 1991, see *Joy (Gaudium)*. That in the other life the palaces are more magnificent, more magnificent than anyone can ever believe, and they see pleasure gardens, no. 2160.

[continuation p. 504 s.v.] **Paradise (Paradisus)**.

In front higher up before the right eye are those who live a paradisaical life. They see most splendid paradises with variety to eternity, opening as far as the sight [can see]. Enjoyments and happinesses shine forth from the very least things. They are unutterable. Those who doubted whether there was light in the other life were raised up there and from there spoke with me, but only those who were able. Such paradisaical symbolic displays come forth because the Lord flows into the mental imagery of their thoughts, and therefore they are [displays] of unlimited beauty with eternal variation; and this in the clearest light, so that the light of the eye or of the world cannot be compared to it, nos. 3097 to 3099. Those who introduce delightful dreams are round about the region where pleasure gardens appear, with whom I spoke about dreams, no. 3381, see *Dream (Somnium)*; from this source the most ancient Church had its symbolic portrayals, such as Paradisaical ones, and very many other similar things, no. 3382, see *Church (Ecclesia)*. A certain woman known [to me] in the life of the body was not concerned about Paradisaical things, but the Lord, no. 4160.

Wall (Paries).

[I:563]

What plastering with untempered mortar is, and the clay wall, no. 245. A habitation where an axe is heard smashing a wall, no. 262. Walls without a roof, and other things, were seen, when those things were opened that are in the brain, no. 913, see *Brain (Cerebrum)*. Those who as it were stand in the pulpit slightly bent to the left side, and who stand in a smaller one coated with plaster, nos. 941 [to]

943³⁸¹, see *Revenge (Vindicta)*. Those within the wall, as it were in a pulpit, are also those who relate to the intestinal colon, diversely according to the revenge, about them, no. 993, see *Peritoneum (Peritonaeum)* Those who hold themselves within the wall to the left pertain to the intestines. They are those who have no compassion but still some sense of what is just and right, nos. 1066, 1067, see *Mercy (Misericordia)*. About people deep down, forward, who seem to stand still at a wall, nos. 1232 to 1233, see *Reflect (Reflectere)*. Certain acquaintances in an aura poisoned with persuasion appeared higher up within a wide pulpit, no. 3396.

Labor, give birth (*Paturire*). [I:564]

That the case with purging is as we read, that they come to the mouth [of the womb] of the one about to give birth, but with entire diversity, no. 244.

Little (*Parvus*). [I:565]

The inhabitants of Saturn are little, but stout, no. 1519.

Shepherd (*Pastor*). [I:566]

The inhabitants of Venus, who are evil, are chiefly goatherds. The goats depicted to them they knew, not however the sheep. Those who are upright said they were shepherds of sheep, nos. 1451, 1453, see *Venus (Venus)*.

Father (*Pater*). [I:567]

The hereditary character from the father unfolds itself later, from the mother more quickly, II Vol. no. 59 [37a].

That the sensitivities of the father and the mother are born with and in the offspring. But the father's are inward sensitivities, so that they develop after a longer period of time; while the mother's are outward sensitivities, so that they develop after a longer period of time; while the mother's are outward sensitivities, so that they develop within a shorter period of time, no. 83.

In a dream I seem to speak with my father, that a father ought to be recognized [as one's father], as long as one is in his house, but afterwards when one comes into one's own rights that the Lord is [one's] Father: when I awoke I saw a long roll coming down with beautifully colored sticks; about which it was said that such gifts are received by the angels, and from the least detail they then understand what they symbolize, nos. 2821, 2822. That groupings in the heavens vary depending on relations by blood and marriage [there] pertaining to love, from which they are regarded as parents, as children, as brothers, as closer and more remote relations: and that the Lord is the Father of all, and who are in place of the Lord,

³⁸¹ ms. 942.

especially of those who are innocent, nos. 3031, 3032, 3035³⁸², see *Love (Amor)*. Those who have a fear of the loss of fame, that they are usually in a [state of] reverence and shame along with fear involving submissiveness to parents, experience, no. 3151.

Paul (Paulus). [I:568]
About Paul, nos. 4321, 4412, 4413, 4561[a]–4562[a], 4631[a].

Poor (Pauper). [I:569]
That impious beggars cling together in a bunch and are amongst themselves, what they are like is described, and that they want their government to be a secret, no. 431. Certain spirits rendering themselves invisible, so thinking they are safe, but still they were sent under the veil, as well as glued together, and the more they wanted to free themselves, the more tightly they were bound,³⁸³ no. 642. Those who have not been born but have become rich, living in luxury, in the other life go about in tattered clothing begging, no. 777.

That Christians do not need to sell all that they have and give to the poor, no. 1287, see *Faith (Fides)*.

I spoke with certain, that I gave to the poor, and that I gave out of conscience not on account of reward, which surprised them because they did it for the sake of reward, no. 1823.

The Dutch, who are like this, at length go around asking for alms, but expelled from societies, they are penalized; so their life is changed, no. 3502, see *Dutch, The (Hollandi)*. That in the other life there is no respect of persons, whether it be a poor person or a rich one, no. 3523, see *Dutch, The (Hollandi)*. What is meant by the poor, the wretched, strangers, orphans, widows, nos. 4583[a] to 4588[a].

Peace (Pax). [I:570]
That peace is a combination of all kinds of happiness, the highest life, devoid of the life of the strong desires of the body, III Vol. no. 6925 [334a].

What Peace is, and that Peace has countless many aspects. Calmness [on an outer plane] corresponds to it, no. 41. What peace is: a reflection on peace, and on what things disturb it, no. 57. A perception of the calmness of peace, with its delights and diversity, no. 95.

About the state of calm peace in which infants are, brought quite clearly to my attention by a pain mixed with it, no. 221. There are mansions [John 14:2] of calmness which corresponds to peace, and of ignorance which corresponds to innocence, no. 262. That in the other life they are brought to a deeper knowledge of what is truly good, by a sense of joy, by a sense of peace and also by a sense of innocence, to their inmost being, so that they may know what true happiness is, no. 342. The delightful feeling of

³⁸² *Sic ms.*

³⁸³ *ms.* “they bound” (*ligarent*), but see 642.

the body following from the connection of its parts, which [is] the body's inward health, or can be called bodily peace, no. 370.

[continuation p. 391 s.v.] **Peace** (*Pax*).

There are many kinds of pleasures and delights, real ones, which have happiness in them. This has peace [within it], this has innocence, this has the Lord. Because they are from the Lord, they therefore can be shared, no. 428. That those who have faith, and believe they are governed by the Lord and do not live from themselves but from the Lord are in peace and freedom; but those who do not believe this but believe they are governed by themselves and have their own life, they are in [a state of] restlessness and in slavery, and that evil clings to them; and although they know that they do not live from themselves and they do not govern themselves, that without faith in the Lord evil still clings to them: from experience, nos. 635, 638.

That turbulent outer elements are governed by peaceful inner ones, as are the atmospheres and a person's bodily elements, nos. 1175, 1176, 1176½, see *Equilibrium* (*Aequilibrium*). That for those after death there are no longer cares about food, clothing and shelter, therefore without desires [for these], they can live in peace, no. 1243. A state of lower peace or calm was shown through the whole night and afterwards, and how worries disturbed it, and also how bodily concerns [do so], from which it was clear how much joy, and how many heavenly joys there are, of which if a person could perceive the least, one would not want to live in the body, no. 1908. I was in a state of a certain peace, far from passions, which surprised spirits, that I could live in this way, when desires were removed, in which they placed life; but I told them that a life of peace is from the Lord, thus is heavenly, and that it [then] becomes more one's own, because [it is appropriated] through inmost and more inward things, from which comes a keener perception of joys. That the life of desires, which they think is within them, is ascribed to it, from which [they have their] nature, otherwise with those who have faith, nos. 2102<, 2103>. I realized how rough are bodily enjoyments separated from inward enjoyments, and how sweet inward enjoyments are, which have peace and innocence within them, no. 2128. The states of peace, innocence and the like which are instilled by the Lord without knowing reflection affect the inward elements; they are gifts of the Lord, no. 2249, see *Reflect* (*Reflectere*). That a restful state of the good is a turbulent state of evil, and the reverse, nos. 2342 to 2345, see *Calmness* (*Tranquillitas*). I experienced the angels' pleasure, and indeed from the fact that they are not thinking, speaking and acting from themselves. From this comes their delicious heavenly rest: the same with others brings weariness and annoyance, together with anger, which I also experienced, nos. 2870, 2871.

A certain angelic spirit was with me, in a state of sleep, but he understood those things which flowed in, just as if he were awake. He called that state a peaceful state because there were no cares, no. 3878, see *Sleep* (*Somnus*).

Sin (*Peccatum*).

[I:571

A conversation with Jews about the fall of man, and temptations, III Vol. no. 3173 [199a], see also *Evil* (*Malum*). As much as we are left to ourselves, so much we fall, IV Vol. p. 101 [402a].

That sin is not accounted to those who have true faith, no. 455, see *Faith* (*Fides*). There are also evil Jovian spirits; one appeared to me, at his coming I felt trembling and fear, drawing out the actions and thoughts of their life, and chastising them with various pain in the joints, no. 541, further, 543, 544, 545, see *Jovians* (*Joviales*), see also *Evil* (*Malum*).

Any among the inhabitants of Mars who think wrongly, from them they dissociate themselves. He goes all alone through rocky places and elsewhere. Some compel them, but others do not, for they do not³⁸⁴ have any hope of their repentance, no. 1548. A reproving spirit in punishing the inhabitants of a satellite of Jupiter tightens part of the abdomen with pain, saying that if they repeat it they will die, which even happens by fainting, thus the contagion of evils is restrained, no. 1682, see *Jovians* (*Joviales*).

From heaven it was said that they saw many most filthy things within me, and that they appeared clearly, no. 2118, see *Mental image* (*Idea*). That the defloration of virginities without the purpose of marriage and offspring, is just as a sin against the Holy Spirit, nos. 2704 to 2710, see *Virginity* (*Virginitas*). What sin is, what comes into the thought, and into the will, no. 3178, see *Thought* (*Cogitatio*).

That through prayers no one can beg forgiveness for one's evils, which are not remitted unless through repentance of the heart, and acknowledgment of one's uncleanness. Afterwards prayers do avail, otherwise prayers and the rituals of the church make the conscience trouble-free, as if sins had been remitted, so they confirm sins, no. 3677, see *Prayer* (*Oratio*). That the most deceitful pontiffs overhead are adulterers in the highest degree, forgiving sins and adulteries to others through bulls, provided they give money, thus confirming people in sins and eliminating the conscience of what is true and good, which they do not have, thus imparting their infamy to others, who otherwise would be guiltless, no. 3999. About the opinion that sins are wiped away in a moment, or about momentaneous justification, nos. 4480 to 4483, 4542.

Chest (*Pectus*).

[I:572

Those who are in front in the region of the chest and who control the subthoracic breathing are they who allow themselves to be controlled, no. 445, see also *Thorax* (*Thorax*).

The warmth of those who take pleasure in the Word is felt as the heat of summer, spreading from the lips over my cheeks to my ears, from there toward my eyes, and also onto my chest; above and below, not so strongly. As for those who had taken pleasure in the inward contents of the Word, [their] warmth was an inward one from the chest upward toward the chin and downward toward the loins, nos. 1856, 1857, see *Heat* (*Calor*). The breathing of the most ancient Church had been from the navel toward the heart, and the back region of the chest, and then upward by way of the lips; when the state of the Church changed, it

³⁸⁴ ms. lacks *non* (not) but no. 1548, *Mars*, and *Societas* have it.

withdrew from the navel toward the abdominal region, so that little breathing was felt above, thus [it was felt] farther downwards, until finally no [breathing was felt] of the chest. These were changes of inner breathing, no. 3324, see *Church (Ecclesia)*.

Certain angels were raising up some almost dead as spoken of earlier. Those then were chaste women, who were in charge of the left nipple of the breast, no. 3655. The pleasure was felt of one who wants to be worshiped as god. It occupied the left side of my chest, passed by way of the left nipple toward the genital member: it was explained what pontiffs are like when they sit in consistory imagining themselves to be gods and what they utter to be divine, that their breathing is free, together with a pleasant sensation, slow, regular, deep so that it expands the chest with the greatest freedom, besides many other details, nos. 3661, 3662, see *Pontiff (Pontifex)*. *The pulse of adulterers and the cruel overhead, where David was, was felt in the outermosts of the skin of the left of the chest, not within [the body]. From this it is clear that they are not in the grand human being, no. 3673. Those who let themselves to be led away by simulated compassion by sirens are those who constitute the outer skin in front of the chest, no. 3704, see Skin (Cutis)*. Certain wicked sirens were carried toward the thorax as it were through the outer skin, into ditches, where there are lice, which are also filthy little pools of sweat, no. 3720, see *Siren (Siren)*.

Money (Pecunia), [I:573]
See p. 151 [, see *Riches (Divitiae)*].

Cattle (Pecus), [I:574]
see *Sheep (Ovis)*.

Lice (Pediculi). [I:575]
The odor of wall-lice is spread by those who persecute innocencies out of hatred, no. 1150.

This stench of household lice symbolizes also those who secretly assail everything pertaining to faith, and distort by various methods those who are unable to know better, no. 3424.

[continued in the unalphabetized manuscript, p. 785 s.v.] **Lice (Pediculi).**

Sirens, spoken of, when they wanted [to go] into the inner regions of the brain, were carried along an excremental passage by way of the pores of the skull into the outermost elements of the scalp, into little pits, where lice are usually born, especially on those who are infested by scabies, and on corpses. In those ditches they seem to dissolve among garbage. Those who [wanted to go] toward the thorax, then who [went] lower, were carried as it were through the outer skin into ditches where there are lice, which are also little pools of filthy sweat, nos. [3718½,] 3719, 3720, see *Siren (Siren)*.

Penn (*Pen[n]*).

[I:576]

About the Quaker Penn, no. 3814, see *Quakers* (*Quakeriani*).

Perceive, Perception (*Percipere, Perceptio*).

[I:577]

That by a sense that accompanies dim sight I was granted to be aware of the presence of spirits, [their] departure, arrival, where they are, at what distance, no. 192:1. The aura of perception, see *Aura* (*Sphaera*).

[*continuation p. 245 s.v.*] **Perception** (*Perceptio*).

About the state of the calmness of peace in which I was and in which infants are. This state was brought more clearly to [my] perception by pain having been mixed in, no. 221. Those who are in heavenly societies know whether they harmonize by a perception given to them: besides this there is also a perception by the understanding, nos. 309, 312. What "Daily" means in the Lord's prayer: that they are admitted into heaven, and then let down into damnation. Those who trust in themselves, which in the course of time happens in the beginning, after this in a short time are turned [into an uninterrupted glorification of God the Messiah], from which there is happiness with feeling, no. 361. About the inward sight or sensation. Spirits, people on earth, angels see whether a thing should be done or not, which sight or sensation is not given to others than those who have faith from the Lord: all others do not know what it is like, they deny that is, they think they are nothing if they were to act from such perception. Much experience, no. 891[a]. That those who do not have faith can never understand that such inner sight exists, supposing that, because thus their own self is absent, that they are devoid of life, or stupid as wood, not spirits, no. 897. That the most ingenious in the life of the body cannot grasp what inner sight is, when nevertheless there is such a difference of life as there is between darkness and light, and between those things which go out from the intestines and those things which descend from heaven, no. 898. That the way toward rational elements is twofold, from the world and from heaven. By the way from the world a person's inward sensation is formed, by the way from heaven the person is educated, reformed and reborn by the Lord, no. 899. This perception, that is the conscience of what is true and good, which differs entirely from common conscience, which is aroused by transgressions against duty, of which one was convinced from early childhood, no. 899. That there is such perception was corroborated many times by the fact that nothing [was done] by me, although it seemed [to be done] by me, that they wanted to believe because it was corroborated from heaven, but they were not able, because they could not see these things, nor understand, no. 900. When this perception was witnessed to them by experience, then they knew, but having slipped back [into their former ignorance] they did not know, less believe, for from darkness no one can see light, but from light darkness is seen, no. 901. Such inward seeing is solely from the Lord, because it is His, no. 902. That those who have faith, like all the angels, have perception of what must be done, which perception is a feeling of inward thought, which they who do not have faith are entirely ignorant of. They do not think inward thought exists, no.

1307. That perception is a matter both of what is good and of what is true, that it is angelic, no. 1401. That there is an inward sight of what must be done and an inner conviction of what must be felt, unknown to others. As long as people suppose that they lead themselves they cannot have these insights, nor could the learned in the other life be given to believe; through experience [this insight] was given so that they may believe by knowing. I have been granted an outer awareness, by the fact that [spirits] led me wherever they wanted, without speaking. Preachers, who say they are led by the holy spirit, when they preach as it were with conviction, still do not have inner sight, because they still do not have faith [in it]: the reason is because they suppose they then would know and be able [to do] nothing, nos. 1405 to 1409. How the aura of faith is perceived by angels, and how it has been perceived, thus what perception is, nos. 1534 to 1538, see *Aura (Sphaera)*. That a spirit who claimed credit for his deeds in the life of the body was recognized for what he was like immediately without speaking by spirits of Saturn, who relate to reason, nos. 1583 to 1585, see *Saturn (Saturnus)*. Evil spirits because they suppose they think and do everything from themselves believe the person who has faith to be a dead instrument, and that the Lord is the cause of evil, they cannot think differently from what is their own, no. 1592. That inward reflection or perception was given by the Lord when I spoke with spirits and when I saw displays, no. 1647, see *Inward (Interiora)*.

That as regards the higher knowledges of faith, evil spirits deny them, some not knowing, some do not want to know; good spirits believe them from a mental faith, angels perceive [them], and the more inward they are, the more clearly, no. 1874, see *Faith (Fides)*. From the Lord there is given a sensitive perceptivity of knowing how much of life is present in spirits. They then appear as chalky with much variety, no. 1884. There are those who like those in the ancient Church have a perception or sensation of good, acknowledging in themselves only the spirit of the Lord. They do not care about the learned. They think in simple terms, the thoughts of which are more complete and more inward than those of other spirits, who do not [even] understand them; therefore they are nearer heaven. In the Lord's prayer it was perceived that their mental image was hardly beyond the bare meaning of the words, but was not closed up. It was open, understandable to the angels, with the mental images of which it can serve as a container. I spoke with them about perception, that they acknowledge that they think, will, do nothing by their own power but from the Lord, in which perception they are kept. They perceived more things than other spirits, about whom, nos. 1987, [1987½,] 1988, 2039.

It was perceived how the outer meanings pass away, thus the letter, names and the like, the more the mind is raised to the inward heavens, so that hardly [any meaning] is perceived in the very inward heaven than goodness and truth from the Lord, no. 1989. It is granted to hear and perceive in what state of sleep and wakefulness spirits are, and whether there is deceit, and what kind of deceit and malice it is, and without examination. Deceit is also perceived even if they speak through another as a medium, experience. In their least [actions] what they are like lies open, because the individual elements are images of themselves, nos. 2046, 2047, 2048. That certain spirits, in fact evil, on hearing harmonious singing, were raised into heaven and spoke to me from there, [saying] that they had been greatly deceived in their idea of heavenly joy, that it was infinitely greater than the joys of the pleasures of the body and that they perceived heavenly joy as their own, because [they perceived it] by an inner sensation, nos. [2108,] 2109, see *Music (Musica)*. That animals remarkably know the way as for example

horses, dogs, bees, not however human beings; that I was even led home by an unknown way; and that if people had faith, they would perceive greater things, no. 2209. That spirits perceive more readily, more acutely, more adeptly than people, nos. 2251, 2252, 2253, see *Spirit (Spiritus)*. That I had a better sensitivity, because more restful and the less disturbed, on first waking than when I had been awake a long time, no. 2312, see *Hatred (Odium)*. That in the other life everything is exalted because they have inward sensation, in the life of the body, however they have scarcely [anything] except understanding, for sensual elements stand in the way, no. 2420, see *Reward (Merces)*. Those who have faith from the Lord, to them [comes] all that is saving, and there is given a perception that they must act in this way and not otherwise, no. 2431, see *Faith (Fides)*. That there are four grades of faith, the fourth is the true faith of conviction, when one lives as one believes and then one realizes one is being led by the Lord, and it is joined with inner sight, no. 2947, see *Faith (Fides)*. That there are [four] realms [of faith] cannot be understood except by those to whom inner sight is given. To spirits and to me as well they are obvious, no. 2977, see *Aura (Sphaera)*. That perceptions are so exquisite in the heavens that if even the least discord arises, it is recognized, and in the proportion of the disagreement, they are dissociated, no. 3084, see *Communication (Communicatio)*. The spirits of Mercury knew what perception is so promptly and clearly, in a wonderful manner, when our spirits do not even know that there is perception, no. 3235. In the other life there are perceptible auras, consequently various awareness from auras, spoken of, nos. 3333 to 3345, see *Aura (Sphaera)*. That angels cannot perceive that they are in an aura of faith unless there is given to them reflection on those who were not in an aura of faith, no. 3349, see *Aura (Sphaera)*. That spirits do not know that they possess perception and intelligence surpassing that of mankind because they are in it, no. 3351, see *Spirit (Spiritus)*.

That outer elements are not rejected but arranged by the Lord so as to perform obedient services to inward ones, which obedient services are of countless variety and are portrayed by colors like those of the rainbow, by colors like those of flowers, by auras which are perceived, by other kinds of perceptions, and by images resembling things seen [by the eyes], no. 3578, see *Organs (Organa)* and *Use (Usus)*. One who has true wisdom and intelligence immediately perceives what is true and good, [a principal] that I clearly realized, no. 3703, see *Knowledge (Scientia)*. Angels' mental images are perceptions from the Lord, to which many things are joined, an example, no. 3791, see *Idea (Idea)*. Those who want to be worshiped as the holy spirit, that they are without conscience, and regard adulteries as nothing, are delighted by a variety of lasciviousness, and that they despise and find spiritual matters sickening, no. 3839, see *Holy (Sanctus)*, and nos. 3843 to 3845, see *Holy (Sanctus)*. In the case of those who do not have the perception that is from the Lord, in the least details they perceive that it is from themselves. That I was granted to perceive this. Therefore they do not have the love belonging to faith, no. 3875, see *Love (Amor)*. It was said to the spirits of Mars, when they have such a perception that they think it is the Lord's, when it is not, then they have relation to the inner membrane of the cranium, 3888, 3889, see *Mars (Mars)*. Angelic mental imagery and speech is variously portrayed in the world of spirits, and sometimes together with understanding from the Lord, no. 4018, see *Portrayal (Repraesentatio)*. I realized that conscience is an inner feeling, that one is doing something contrary to what is good and true, and that there is a certain conscious holding back. Further that there is a perception given by the Lord, together with pain, lest one do something contrary to goodness and truth, no. 4036, see *Conscience (Conscientia)*. About perception, no. 4644 [a].

Perfection (*Perfectio*),

[I:578

The angels can never to eternity be perfected, but the Lord Alone is Perfect and Holy, no. 630.

[continuation p. 540 s.v.] **Perfection** (*Perfectio*).

That spirits and angels are transferred into better states of a province, as they are perfected; just as those who are assigned to the province of the mouth, nos. 668, 669, see *Mouth (Os)*. Because many elements are still clinging, which successively ferment, so to speak, angels are let back into the state of spirits, sometimes into their original state, so that they may be perfected, no. 789. About those who are let down from heaven in order to be perfected, and the heterogeneous parts having been as it were wiped away they are let back, no. 831, see *Cerebrum (Cerebrum)*. Angels are perfected to eternity by the Lord for receiving [the beliefs of religion], yet can never be led to anything of holiness from themselves: so that heaven can never be called holy. I spoke with them about this, no. 883.

A certain deceitful murderer, when involved in outward matters, was then not such, as he was earlier, because he was anxious to please the world, no. 1276, see *Hatred (Odium)*. That a truly absolute correspondence of spiritual, less of heavenly, things with the earthly things of mankind can never be achieved to eternity, although they are perfected continually by the Lord, nos. 2157 to 2159, see *Correspondence (Correspondentia)*. Angels can never to eternity achieve perfection, and hardly even in the more general respects, no. 2404, see *State (Status)*. That the innermost parts all the way from the very inward parts have been preserved by the Lord in a state of integrity. They are such that they cannot be distorted, for such is the perfection of their form, nos. 2487 to 2490, see *Evil (Malum)*.

Danger (*Periiculum*),
p. 145.

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[continuation p. 145 s.v.] **Danger** (*Periiculum*).

That evil spirits continually strive to cast people down into fatal hazards, thus to bring harm upon them, and this [comes from the spirits] whether they know it or not: however, good spirits and angels, [acting] from the Lord, strive continually to rescue [people], no. 96.

Peritoneum (*Peritonaeum*),
p. 654.

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[continuation p. 654 s.v.] **Peritoneum** (*Peritonaeum*).

That there are spirits who constitute the Peritoneum, quiet at first, not knowing where [they were], [nos.] 988, 989. And they imagine they know what they do not know, with conviction, just as those like them in the world, no. 990. Those who constituted the province of the kidneys, wanting to reprove a spirit of the Peritoneum, he in turn scorning them, saying he did nothing from himself but from others, nos. 991, 994. So he swelled up large, and [became] very large, with a spear, and terror, so that they fled away. They are those who in the world become swollen in this way from the fact that they are with important people, no. 991. He was throwing wooden shoes at the spirits of the kidneys, with contempt, symbolizing that he looked with scorn on their defiled elements, which they wipe away, no. 992. Those who are within their walls, who constitute the province of the colon wanting to harass him, because they are puffed up, but a new wall was always put in the way for them, no. 993. There were those who darted between his feet; and another who was sent persecuting fleeing renal [spirits], nos. 995, 995½. In what manner those things are going to be received which are being written by me, no. 4422.

Permission (*Permissio*),
p. 35.

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[continuation p. 35 s.v.] **Permission** (*Permissio*).

That evil spirits ascribe all power to themselves, which by permission of the Lord they seem to themselves to have, and they seem to have as much as they have, as far as [the rein] is slackened to them: that they are only instrumental means, to whom it is so permitted to act, also to think in this way, for many reasons, IV Vol. p. 34 [377a].

There is no permission [of evil] except for the sake of a good purpose, no. 11 A kind of permission [of evil] is apparent among spirits, even among evil ones, nos. 12, 15. I was given the power to seemingly permit, in several ways, no. 13. Permission takes place through very many intermediaries, nos. 15, 16. About permission, no. 23. That there are continuous intermediary stages of permissions, and that with the Lord they are on account of the best goal the salvation of all in His Kingdom, no. 194. That the opportunity of permitting others to speak and act is given to spirits: and that the opportunity has also been given to me, no. 195. Something about permissions, that it is permitted to bring evils and falsities [upon a person], lest spiritual harm be brought on one, and lest one be broken, no. 317. Why there are permissions, that from them come trials, purgings, punishments, from which come reformation, regeneration, perception, which are the good things held in view by the Lord, no. 398. That evil spirits from permissions they think they are able [to accomplish] anything, and they try magic, no. 401, pr.³⁸⁵ But permissions do not take place other than that good may come from them not only for one but for many at the same time, and also for all, no. 401. That evil spirits claim dominion over the falsities and evils of a person, but because everyone is evil, no more and other is permitted to them than that from which good can come, no. 824.

³⁸⁵ = beginning.

Many of my acquaintances confessed that they had never believed that this is the doctrine of faith, namely, that there is nothing in themselves except evil, and that there is nothing of good and truth except from the Lord, no. 1111: see *Faith (Fides)*. The unrighteous spirits desire to examine and punish on the basis of the outer appearance, without the circumstances and purposes having been observed, therefore nothing such is permitted by the Lord unless the person had been such. Thus [it is turned] into his or her good, no. 1221.

Because it is permitted evil spirits to attack [man], they think the Lord is the cause of evil. But since there are many states of mental activity and desires, such things happen, therefore in this way they are brought back into order, nos. 1946, 1947, 1949. That not the very least motion of a person [happens] except from the Lord by [His] good pleasure or permission, no. 2000, see *Providence (Providentia)*.

It was a continuous matter with evil spirits that they attributed evil to the Lord, some from deceit and malice, some from a persisting most general idea. That they do not know any better is because they do not know what the case is with permissions, no. 2013, see *Lord (Dominus)*. Much experience that spirits can think, speak, do nothing on their own. I also realized that an aura limited them, beyond whose boundaries they could never possibly overstep. There are limits of permission, within which they seem to themselves to enjoy freedom. From this it is clear that nothing is permitted that is not bent by the Lord toward good; because of repeated experience spirits were indignant and admitted that they see that they are unable to go beyond [the limits]. It was also granted them to perceive, if they were permitted beyond, that all things would perish. For the sake of experience it was actually granted to me to permit spirits to think, speak and act; from this it is clear that they cannot [do] the least thing from their own power, but if they did not seem [to act] from their own power, that they would scarcely enjoy any life, therefore they begged that they be left in freedom yet within limits, nos. 2150 to 2153. That a person should not resolve to do anything [that is really unimportant], in this way one gives spirits an opportunity to desire it. They intensely desire [it], and persuade consequently that it is a definite cause: as result [something] is permitted that otherwise would not have been permitted, no. 2176. That the Lord does not break anyone, but bends, permitting desires to a certain degree, and also tempering them by others, and in this way bending them toward good feelings, nos. 2194 to 2196, see *Break (Frangere)*. That permissions pertain to evil spirits, acts of grace to good spirits, acts of good pleasure to angels, thus when many are thinking the same thing, one [may do so] from permission, a second from grace, a third from the good pleasure of the Lord, for all things [happen] for a purpose, no. 2296. When a new spirit comes those are at hand who love to examine and punish, only from [their] thoughts. Therefore if what these are like were presented to them they would be torn to pieces as if by ferocious dogs. Therefore the Lord only allows those things to come forth that are correctable by chastening punishment, no. 2305, see *Idea (Idea)*. If evil spirits were not permitted to punish others, and to do evils, that they could not live, no. 2880, see *Evil (Malum)*. Evil spirits have been entirely separated from good ones, even in the case of a person, in whom they cannot enter except in so far as it is permitted, no. 3048. I was shown how the Lord permits even the most grievous punishments. I was kept in the supposition that a very friendly [spirit] was punished severely, never knowing it was not so, that otherwise [his] evil would not be capable of being corrected—although it was not true. Then I could not oppose [it], no. 3201. That evil punishes itself, and this is permission, no. 4206. Something about permission, n. 4432. That spirits

are able to present before [someone] a person known to someone, and convince as to the least details that it is the same person, when it is another, III Vol. n. 5021 [296a]. That persons can be counterfeited, from a mental picture gotten of someone, they are so like others that the difference can hardly be told apart, only by angels, n. 890, 891, see *Character (Idoles)*.

Person (Persona).

[I:582]

A spirit can present a known person before someone and persuade the individual that it is the same one, when it is another, III Vol. no. 5021 [296a]. Personalities can be counterfeited, from a mental image gotten of someone. They are so like others that they can hardly be recognized as different, only by angels, no. 890, 891, see *Character (Indoles)*.

Persuasion (Persuasio),

[I:583]

That spirits in accordance with their own nature perceive and inspire feelings and convictions, wonderfully, and thus turn good into evil, II Vol. no. 135 [39a]. That evil spirits imagine they have “overtaken” someone when they extort consent, for example when they have convinced [someone], III Vol. nos. 43, 44 [103a–104a].

The cunning and malice of some spirits, when they are allowed to pour in desires and persuasions, is beyond description. They can hardly be recognized for what they are, except from their motive, no. 77.

[continuation p. 147 s.v.] **Persuasion (Persuasio).**

Spirits and demons induce desires along with conviction, and this so diligently, that I scarcely knew otherwise than that it came from myself. Sometimes they brought on a conviction such as they themselves did not hold, for the purpose of leading [me] astray, no. 105. Evil spirits inspire feelings together with conviction, especially [in people] who trust in themselves and ascribe everything to their own judgment, no. 148½, see *Wisdom (Sapientia)*. One who has true faith, evil cannot be accounted to him or her because they have faith that the Lord governs all and the least details of their [life]; but one who thinks one governs oneself, he or she draws from this [false] ideas, convictions, fantasies, natures which have to be rooted out, no. 455. **About the inward sight or sensation of those who have faith, no. 891[a], see Perception (Perceptio).** That there is an inner sight of what must be done, and a conviction of what must be known, unfamiliar to others, nos. 1405 to 1409, see *Perception (Perceptio)*. That an inward reflection, that is to say perception or conviction was given by the Lord when I spoke with spirits and when I saw symbolic displays, no. 1647, see *Inward (Interiora)*. Those who in life were gullible, easily convinced, and thought from others, no. 1728, see *Pia Mater (Mater Pia)*.

There are other influences, like those on the prophets, namely that they are held fast in the conviction that it has been so commanded by the Lord, and then although people think for themselves, they act from such conviction, experience, no. 2283, see *Prophet (Propheta)*. There are convictions and feelings, these rule minds. The mind is not moved by the conviction of speech of alone but when it is together with feelings or desires, through which alone certain [spirits] spoke with me without a voice, no. 2371. Those who have faith in their own prudence, in accord with common opinion, they are carried by spirits into various convictions and desires, who also confirm [their validity], for whatever comes from what is our own and evil spirits tends towards destruction, much experience: the convictions of spirits are changed, often into opposites, nos. 2429, 2430, 2432, see *Faith (Fides)*. For it to be true faith, there ought to be conviction, otherwise faith is based on knowledge, or a matter of the memory, no. 2467, see *Faith (Fides)*. That there is faith that is a matter of knowledge, faith that is a matter of understanding, faith accompanied by conviction, then finally faith with conviction from love toward the neighbor, for a person is fashioned from love, no. 2474, see *Faith (Fides)*. Nothing is easier than to entice spirits to worship the Lord through honors, desires, joys, or to force [them] through fears, and countless such restraints; but they are means of enticing, not persuading. As soon as when anything is diminished or stands in the way, they go back, do not acknowledge, even harbor hatred, so there is no conviction as a result of these things, nos. 2601, 2602. I realized that faith by knowledge precedes, then intellectual [faith], but unless one has inward conviction one cannot be in that angelic realm, or in heaven, no. 2703. A vision, about a field, where there was a lot of grass, and ripe grain of wheat and barley was there, beyond and on this side of the Euphrates, what they mean, no. 2701, 2702, see *Knowledge (Scientia)*. Those who during their bodily life had acquired this nature by practice, so that by arts and cunning tricks, speaking to suit the [others'] taste and looking out for the [opportune] moment, they have convinced [others] from an evil motive. They have such a persuasive nature that with a certain force they can compel spirits to believe them, but the Lord protects those who have faith. This was shown when again, when I was sleeping, certain spoke from me and convinced [others] that they were I; when this was discovered, they tried to persuade [those round about] that I was insane, so that the effectiveness of their persuasion might be known. It was permitted them to possess my bodily elements so that I might feel from the depths of my mind, and then they persuaded in that way so that spirits lamented that they could not resist; there was no rationale by which they persuaded, but there was an aura of arguments closely linked to the minds of the spirits, nos. 2764, 2765. About their outcome, that they are carried down below the sole of the right foot, and that they reside in filth, which they carry off, nos. 2772, 2773, see *Excrement (Excrementum)*. That impressions which one has received about others cannot for a long time be washed away in the other life, no. 2780. That there is an interaction of the tissues of the brain and of the body, which are entirely compliant in the case of those who have conviction, not with those who only know, no. 2782. Falsities very deeply imprinted are rooted out with difficulty. The experience of a spirit who was convinced that a great crime that he had committed was lawful, but in other matters he spoke sanely. However in this he was insane because immersed in the conviction [that it was lawful]: from this it was clear that such in certain states can be in society, but when something distantly or closely touches a persuasive falsity then they cannot be. Those things which have been lightly impressed are easily rooted out, but those which have been confirmed to the point that one is convinced, with great difficulty. The aura of his conviction was so great that before he was discovered it spread among spirits round about and they thought whether they were those who

were like this in the life of the body. Unless the Lord hid [their] imprinted falsities, no one could be in a society of good [spirits], nos. 2787 to 2792. Sirens are more effective than others in persuasion, for whatever matter of doubt and negativity comes they disperse at once so that only conviction remains, about which further, nos. 2811 to 2820, see *Siren (Siren)*. Evil spirits continually try to lead the good astray, not knowing that those who are held in a conviction of what is true and good by the Lord can never be led astray; they actually tried among certain Jews in vain, no. 2882. Evil spirits can work nothing in opposition in those who have conviction, as with the Quakers and others, no. 2902. Conviction, not knowledge, clothes [us] with a nature, no. 2926. That spirits cannot assail those things about which people on earth are convinced. This is clear from [my] conviction about the holy spirit, no. 2938, see *Holy (Sanctus)*. That there are four grades of faith, the fourth is the true faith of conviction, when we live as we believe, then we realize we are led by the Lord, and it is joined with inner sight, no. 2947, see *Faith (Fides)*. When spirits think and speak through another, they pour their own desire and conviction into him therefore he does not know otherwise than that [he speaks] from himself, because speaking from desire and conviction, this one supposes is done freely, nos. 2969 to 2971, see *Speak (Loqui)*. A spirit reasoning with sharpness and persuasion against truths, so that I was amazed that such persuasion existed, no. 2987³⁸⁶. To spirits who had faith based on understanding it was said that conviction can be given to them, but immediately, when the state changes, it perishes, and that at an earlier time many confirmatory things are imparted by the Lord, and this in sequence through time, according to order and their nature, so that it might take root and that thus they can be elevated into conviction by the Lord. For all states of conviction of faith belong to the Lord, no. 2988. That stubbornness is a matter of desire and conviction coming from the ego but those who have faith ought to have nothing of stubbornness, which is taken away by the Lord, so they can be led, no. 2994. What conviction and looking can effect in the other life was clear with a certain one who through looking could allure others to himself, and call [them, together, like the dragon did the Jews, thus he joins his thoughts to their thoughts; about which persuasive gaze, nos. 3002 to 3006, see *Look (Intuitio)*. A certain evil spirit, from an acquired and habitual conviction, assumed that he was as it were the Lord. He was discovered and admitted that he could have fooled many good spirits, nos. 3010 to 3013, see *Lord (Dominus)*. A certain preacher was let into a state of zeal, and then he was in such a state of persuasion. Like others wondered, [he wonders]: there is also this kind of conviction, when they hear preaching that they then seem to be as it were lifted up into heaven. Soon they believe nothing and indeed that they are going to die just as the animals, experience. When a person is in this persuasive state the Lord is working and sowing seeds that are called "remains," and also during misfortunes and temptations, and on other occasions, nos. [3107,] 3108, <3109,> see *Preach (Praedicare)*. There are sirens who are of the conviction that is honorable to commit whoredom and adultery, with which conviction they disturb good spirits, no. 3194. It was seen and shown what the persuasion is like when the marriage debt is of no account, that they place their enjoyment and freedom in things contrary to it, and that they gradually remove themselves from heaven, no. 3197, see *Adultery (Adulterium)*. When the principles of the worship of nature were told then the murderer seized upon them so eagerly that he had never had such life, and then he spread poisons to such an extent that spirits were as it were bound by him so that they could scarcely think differently, no. 3217. That the conviction of evil spirits can keep upright spirits as it

³⁸⁶ ms. 987.

were bound so that they do not know other than that it is so, no. 3227. A certain one rising through the region of the loins to the chest, convinced that he was the Lord, wanting to take away what was dearest to me, but I realized that he was not the Lord; from this it was clear that there are those who can bring on moving conviction, so that hardly anyone knows otherwise, except from the Lord, nos. 3249, 3250, see *Bird (Avis)*. It was said of those before the flood that they were not permitted to pour in convictions, which are such a nature that they at once drive away what is good and true—like most intense cold, which drives away heat from the soles [of the feet] and fingers, which as a result as it were die off. Their frosty persuasion was such that when I thought about them, they then [thought] about others, whom they wrapped in a woolen cloth. Such was their persuasion that upright spirits imagined the case to have been just as it had appeared. It was noted that their deadly persuasion did not consist in reasonings against what is true and good, but was such that whatever they thought, at the same time they poured in the persuasion, for example if they said that a white paper was black. Therefore they were not permitted to operate through persuasions, because such [persuasions], in order to deaden [the mental images of a person on earth, operate] by extinguishing what is good and true. The aura was poisoned for a while due to their dreadful persuasions, what they were, their quantity, was ascertained by a sky blue thread, [and] the way it disappeared, [nos.] 3362, 3363, 3365, 3368, 3374, 3375, 3379, see *Church (Ecclesia)*. In sleep they approached me to kill me by a blowing, suffocating, from which there was a dreadful weight, but I was protected by the Lord and I awoke, no. 3364, see *Church (Ecclesia)*. I spoke with spirits of the ancient Church, who were from the descendants of Noah, about persuasions, saying that when a person has become convinced that something true is false, or something good is evil, then he or she can confirm it by reasonings, elegant speaking, and tone of voice, and yet when it has been heard there is nothing but tone. Hence those who hear sermons learn nothing, but only praise him for preaching well, no. 3388, see *Church (Ecclesia)*. About spirits who were in a state of dreadful persuasion and were able by their fantasies to attract persons who were the most remote in my mental image, and he corrupted the aura in my case, in regard to location, and he also put those attracted into a net, spoken of, nos. 3401 to 3416, see *Fantasy (Phantasia)*, *Mental image (Idea)*, *Place (Locus)*.

A certain preacher together with those like himself, who believed that life consists in this, that they are nothing, and thus that there is nothing of evil in them, but that they are pure, and that the Lord bore all the uncleanness of the human race. Their conviction was such that when he stood upright, upright spirits seemed to themselves turned upside down, and when he had been turned upside down, the upright spirits were set upright, and so on: he was conducted to those who were of the conviction that faith alone saves without works, then the auras of the convictions of both came together. As a result he who had been convinced about faith in this way seem to himself to be changed as to [his] head, which [became] like a white cloud, and he could not hold back because he did not have such a strong conviction as the other. The aura of [his] conviction was communicated to me, which seemed to take away [my] higher knowledge of what is true and good, just as with the other, nos. 3434, 3439, 3441, 3461, see *Life (Vita)*. Those who have practiced shared marriages, that is to say, wicked adulteries, have been allured with such persuasion that they imagine that there is no one who is not such or cannot become such, no. 3454, see *Adultery (Adulterium)*. That those who have faith, in the auras of the convictions of evil spirits, nothing can harm them, no. 3493, see *Faith (Fides)*. There are spirits to the left in front, they are those who act more treacherously against marriage love, spiritual and heavenly

qualities, than others, sending out mediums who return and report, not having dared [to send them] to me. They pour in a persuasion in an instant, so that their life is a life of persuasion of falsity and evil; in such a way that they easily seduce spirits. They were told that that [their] persuasion is such that it is like ice, which suddenly seizes a limb; and also like darkness, when the windows have been suddenly closed, they take away the light, nos. 3534, 3536. There were those overhead who almost had a kind of persuasion like the antediluvians, which was noticed from the stinger-like but shorter rays, and from the aura of persuasions: it was said that such, who are evil, had been successful in everything in life, and as a result were convinced that they could [do] all things, if they only tried, had even been able to corrupt the aura [of the person] with whom they were: such spirits were expelled from societies, no. 3541. I observed that the conviction of those living before the flood was not so much from the abundance and force of their reasonings, but was only their conviction about all the things that they were thinking: it did not arise from an abundance and force of arguments against truths, but from self-love. That they had wanted

[continued in the unalphabetized manuscript, p. 1119 s.v.] **Conviction** (*Persuasio*).

to be as gods upon the earth, and so that thus they would believe what they said, was supported by the fact that they said they had desired to choke, and thus to suffocate, any who did not want to believe [them], for which reason some wished to maintain that a flood was symbolized, that in this way they were suffocated one after the other, because such persuasion suffocates, for when such persuasion withdrew more within, spiritual truth resisted. Thus they died, so that something of remains [of goodness and truth] would remain. That their persuasiveness was deadly was shown also from this, that asleep, I was almost suffocated, but a person appeared in the bed and I was freed. Through their persuasive faculty they also so strongly brought on that a little person was lying next to me that I heard him speaking, when nevertheless it was a fallacy. In wakefulness their persuasive faculty was portrayed by a breastplate. The spirits also had fled away, thinking that they would have taken their breathing away from them, it being their own persuasion that all others are nothing in comparison with themselves, and thus they suffocate them with their persuasion, nos. 3580, 3583, 3585, 3587, see *Church (Ecclesia)*. A certain [spirit] brought on sleep to spirits, from the fact that he thought that the life after death was a sleep lasting until the judgment, arising from such a persuasion, for a persuasion carries with it the means of accomplishing in the other life according to the persuasion, nos. 3618, 3619, see *Sleep (Somnus)*. There are reflections of thought, when the thought clings to those things which concern themselves and things to come. This is a cause of depressions, anxieties, fantasies, insanities, actual obvious ones, as well as persuasions about spiritual matters, which are innumerable, about which, nos. 3624 to 3626, see *Fantasy (Phantasia)*. Whatever deviates from true faith and of which a person is convinced, derives a life opposite to true life. Such lives of convictions are innumerable, but the lives of convictions constitute the shell, the lives of lusts constitute the kernel, which for the most part join themselves together, for conviction flows in and subdues the lusts just as lusts are apt to do that induce convictions, no. 3696, see *Love (Amor)*. Spirits not only pour in passions into their mediums but also convictions, as [they] also [did] into me, so that I could think of nothing else than sometimes that I thought from myself, for desire and at the same time conviction bring this with it; but with a person they pour in desires and thus arouse convictions, so that a person never knows otherwise than that they come from themselves, no. 3782, see *Desire (Cupiditas)*,

and also 3786, see *Freedom (Libertas)*. There are today two lives, the life of convictions, and the life of passions. Those who think a person can be saved by faith alone separate the lives, thus the thought from the will; and they imagine they can be saved through the life of thought, but the life of conviction is purged otherwise than the life of passions, about which, nos. 4050 to 4054³⁸⁷, see *Faith (Fides)*. About the life of persuasion of falsity in the antediluvians, how it arose, no. 4096, see *Life (Vita)*. Spirits have a life of convictions and a life of passions; through [their] life of convictions they arouse from a person's memory whatever they speak, and indeed much more cleverly and sharply than the person ever [could]. The life of passions is their other life, from this they arouse evils, and through a life of convictions they arouse falsities with many confirmations from a person's memory. From this it is evident that the life of convictions is able to tame the life of passions – an example – but for the most part the life of passions brings on conviction, thus its life. Spirits from their own life of passions arouse passions and evils with a person and thus bring on conviction. There are with a person spirits of the same conviction and the same passion, for each idea is an image of the person, consequently of the spirit, wherefore such spirits are present, and are joined, which are in agreement with the ideas, such is the order in the other life: and they are of the same kind of which is the conviction and the prevailing passion of the person: but when the person is reformed, and regenerated then other spirits are sent to the person by the Lord. These [words were written] before spirits who want [to imagine] that they bring forth the things they speak from their own memory, nos. 4115 to 4120. About a kind of simulation, and about a kind of persuasion, no. 4320. Those who have a universal affirmative principle, no. 4533 to 4536. About affirmative and negative doubt, no. 4580[a]. How principles of falsity break goodnesses and truths, nos. 4610[a] to 4614[a].

Persistence (*Pertinacia*).

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[*continuation p. 674 s.v.*] **Stubbornness** (*Contumacia*) [which see], **Persistence** (*Pertinacia*), **Stubborn** (*Obstinatus*).

Distort (Pervert) (*Pervertere*).

[I:585

That evil spirits pervert all and the least things which are of true faith with a person of distorted faith or life, to the point where nothing of faith/belief remains: in the learned of the world still more so, IV Vol. p. 82, 83 [391a].

Those [communications] from heaven that come down into the corrupted world of spirits are turned into an opposite content on the way, no. 152:1, 2.

There are spirits who strive to distort truths and goodness, which is done skillfully: they were more invisible to me than others, no. 264. Some from a hell of the most deceitful, who endeavored to corrupt

³⁸⁷ ms. 4055.

the thoughts with such art that it cannot be described although they did not know what goodness and truth are, nos. 284, 286½.

[continuation p. 309 s.v.] **Distort (Pervert) (Pervertere)**.

The devil's gang can so cunningly and skillfully distort truths that they can even attack angelic spirits; when I was surrounded by them they distorted the least things in an instant so that the angelic spirits were upset. I sensed their arrival by cold blasts, no. 318. That truths fallen through the world of spirits are turned into falsities, just as good feelings are turned into passions, nos. 331, 332, see *Envy (Invidia)*. None do European evil spirits not strive to corrupt, nos. 590ff. How cunningly evil spirits pervert feelings for goodness and thoughts of truth into what is evil and false, and slip these into a person, and convince that they are the person's, so that they cannot but be perverted unless the Lord keeps guard, further described, no. 617.

That the Lord imparts to everyone an awareness of immortality with the purpose that it may be hidden from no one, just as marriage love and towards children. But just as are the objects, the natures, the forms, into which this continual reminder streams in, such is the feeling, wherefore with certain it is perverted, qualified by their passions, lives, and longings, and with some it entirely vanishes, nos. 2147 to 2149, see *Immortality (Immortalitas)*. It was announced to me from heaven, but that [real] meaning of the words falling through the world of spirits was turned into another meaning which was a sign that the last judgment is at hand, no. 2180. What stream in from the Lord into the world of evil spirits are turned into the contrary, but still the portrayals of goodness and truth remain, as in the case of the descendants of Jacob, no. 2620, see *Marriage (Conjugium)*. Those who take delight in adulteries and cruelties are very sharp-witted, so that they are able to corrupt good affections, their poisons penetrate the inward parts of the mental imagery, no. 2656, see *Cruelty (Crudelitas)*. Spirits of Jupiter with me were attacked by spirits of this earth, in such a way that they admitted that worse [spirits] could never exist, they so endeavored to corrupt their mental imagery and thought, which I also felt, no. 3044. The wickednesses and deceits of inward evil spirits is indescribable. They not only turn the least bit of thought into evil but also so to speak smell what is good and pervert it, no. 3047. That marriage love and love towards children, when it flows into the perverse, is distorted just as goodness [is turned] into evil, nos. 3192, 3193. Sirens, whatever truth and goodness they hear, they seize as a means of leading astray, corrupting, sneaking in, turning into magic, therefore neither can they be instructed, no. 3715, spoken of, nos. 3712³⁸⁸ to 3723, see *Siren (Siren)*.

³⁸⁸ ms. 3711.

That spirits plainly controlled my foot-steps, I Vol. no. 1149 [11a], see *Step (Gressus)*. About the washing of feet, III³⁸⁹ Vol. no. 2121 [165a].

A certain one who labored laboriously to emerge through the left foot, rejoiced when he emerged into day, nos. [270, 271,] 272. A habitation where heat occupied [my] feet and loins, [coming] from those who had desired and love children: and a habitation where there was no heat, from those who had no desire of procreating children, no. 283. The cruel who take pleasure in torturing others, their commotion is heard under [my] feet, no. 375. Those who are under the veil feet upward and head downward, no. 435, mid. How the Jews are admitted into the second city, by a white and shining spirit between whose feet he crawls, on his back, nos. 753, 754, 745, see *Jews (Judaei)*.

About a spirit of the Peritoneum, who swelled up very large, throwing wooden shoes at the spirits of the kidneys, symbolizing that he looked with scorn on the filthy things which they wipe away, no. 992. There were also those who darted between his feet, no. 995, see also *Sole (Planta)*.

About spirits who pull on the soles of the feet, and these mean that they are those who allure thoughtless utterances, and retain them, for similar reasons for which those who draw the membranes of the head do, so that they may keep a person chained, nos. 1127 to 1137, see *Pulling (Attractio)*. Those who do not acknowledge and allow inward things worked from their own dark room into the left knee and under the sole of the right foot, nos. 1185, 1189, see *Inward (Interiora)*. Spirits of Mercury spoke together as a great wave, so that [my] right foot undulated, and [symbolizes a person cannot live] alone, no. 1455. There are spirits who desire to know not the nearest things but the most secret mysteries, and they portray [these] to themselves. Those whom they lead astray they make pass between [their] feet, and swing them around, and toss over [their] back as booty, nos. 1595 to 1601, see *Mystery (Mysteria)*, see also *Sole (Planta)*.

The warmth of those who take pleasure in the very inward contents of the Word was shown from the middle point between the loins upward toward the chest, and into the left arm to the hand, as well as downward into the left foot, no. 1858, see *Heat (Calor)*. That evil spirits strewed mercy and innocence beneath [my] feet, no. 2417, see *Mercy (Misericordia)*. Those who live content with few things, together with their married partner and children, whom they love, constitute the back and inward provinces of the loins and knees, which belong to marriage love, and there are communications from there through the foot to the heel, following the series of the nerves; and this nerve is meant that was dislocated in Jacob, nos. 2611 to 2620,³⁹⁰ see *Marriage (Conjugium)*. About those who took pleasure in worldly things and seemed to themselves to stand out above others in dignity and wisdom, and nevertheless are inwardly upright, admitting the teachings regarding faith, that they dwell beneath the sole of the left foot, and are continually striving to ascend from there through the foot and upwards, but that they are slipping back, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority (Auctoritas)*. That Sirens are carried down through excremental passages of the body beneath the sole of the right foot, and reside there in

³⁸⁹ ms. II.

³⁹⁰ ms. reflects numbers referenced at *Conjugium*.

filth, which they carry out, nos. 2772, 2773, see *Excrement (Excrementum)*. About the same ones, nos. 2811 to 2820, see *Siren (Siren)*. I spoke with spirits in the left foot, who although they are there, telling them that they are far away from me. They were good and interact with heavenly spirits, no. 3202. The antediluvians operated into the buttocks, and into the toes of my left sole, no. 3371. It was said to spirits that the angels have their head in heaven, their feet in the world of angelic spirits; these have their head in their world, their feet in the world of lower angelic spirits; these have their head in their world, their feet with upright mankind. Evil spirits, however, have their head in the tail and their feet upward, no. 3398.

[continuation p. 628 s.v.] **Foot (Pes)**.

A certain preacher came to me, upside down, with head downward, and with feet upward; afterwards he was seen in his black robe, when he was upright, upright spirits seemed to themselves upside down, and when he was upside down, then upright spirits were upright, thus his conviction turned [spirits] upside down. When he lay on his back, then the upright spirits seemed to themselves to stand, but to want to stagger forward; the reason was because he believed things contrary to faith, about whom, nos. 3428, 3434, 3436, see *Life (Vita)* and *Adultery (Adulterium)*. The operation of those who practice shared marriages, that is to say wicked adulteries, by which their progressive fantasy, about such marriage, was symbolized. It was into the little inguinal glands, from the region of the abdomen, then into the genital member, finally into its glans, with fiery heat even into the urethra, likewise then into the great toe of the left foot, no. 3453, see *Adultery (Adulterium)*. It was seen that when material things, like a place, and those things that belong to the place, were taken away from spirits, that they as it were withdrew [their] feet, because material things are the lowest things of order, are as it were fulcrums, on which they rest, nos. 3605, 3608 to 3610, see *Bodily (Corporea)*, likewise no. 3753, see *Bodily (Corporea)*, and also nos. 3852 to 3856, see *Nature (Natura)*. Those most deceitful overhead, who entrapped through innocence, when innocence was taken away from them, then they were not seen as others, that they had their feet drawn in, but their genital members, because they were adulterers in the highest degree, no. 3935, see *Deceit (Dolus)*.

Rock (Petra),

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see Mountain (Mons).

Peter (Petrus),

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that he walks about like a poor spirit, and more, I Vol. no. 1215³⁹¹ [13a].

That there are those who are seeking Peter so as to gain admittance [into heaven], but there is no Peter present, for he is wandering about among spirits, no. 421. By Peter is symbolized belief, to which

³⁹¹ ms. 1214.

the keys are given, no. 2136, see *Apostles (Apostoli)*.

With a certain deceitful one who had been a pontiff I spoke about Peter's keys, about which he had such a crude idea that he displayed a door into which he would put keys and thus let [people] in, very much about which, and that Peter's keys symbolize belief; and that Peter appears nowhere in heaven, no. 3648, [3648 ½,] 3649, see *Pontiff (Pontifex)*.

Fantasy (Phantasia).

[I:589

Spirits become insane when they think, speak and act out of their own fantasy, and they consider insanity to be intelligence and wisdom, no. 24. About little children and those innocent like them: lower spirits are controlled through them by the Lord—both the lower spirits' powers, and [their] fantasies, no. 97.

[continued in the unalphabetized manuscript, p. 193 s.v.] **Fantasy (Phantasia).**

When evil spirits are unrestrained, from [their] fantasies they do horrible things, no. 152:5³⁹². About the dreadful fantasies of evil spirits, delighting themselves in torturing people, no. 180. The cruelties from fantasies that the diabolic gang practices cannot be described and that they also burn to pour in feeling, but the Lord takes away the deadly instruments and the feelings, nos. 374, 375. That they can bring on the sense of touch through [their] fantasies and so also torture, but the Lord takes away their efforts and effects, nos. 375, 376. That in the other life unfamiliar fantasies correspond to the life of human beings in the body and their fantasies, such as that they are wood-cutters and water carriers, no. 377:1, besides many things about this here and there. That fantasies are as actual, and various, no. 389. That certain ones seemed to carry spirits on [their] back; they are those who lie on their back and do not wish to rise again, and more, no. 380. That the life of spirits and of most today consists of mere phantasies which if they were taken away from them they would appear, as if dead which was shown, no. 426. One who has true faith, to him evil cannot be accounted because he has faith that the Lord governs all and the least details of his [being], but one who thinks he governs himself, acquires from this mental images, fantasies, convictions and natures which must be rooted out, no. 455. That there is a swamp for those who set themselves against the truths of faith, and that from fantasy they even really suffer pains, no. 467. I spoke with Mohammed about the fantasies of those who arrive from the life of the body, from which they are freed by the Lord alone, no. 478, see also *Idea (Idea)*. That the fantasies of evil spirits cannot at all disturb the portrayals and mental images of angelic choirs, nor flow in, just as what is gross cannot flow into what is refined, or the body into the soul, no. 490, see *Form (Forma)*. That through Jovian spirits, because they have speaking by thought, I was able to perceive very plainly that the Light of truths [flows in] from the Lord Alone, and that the higher knowledges of the truths of faith less universal are like a rainbow in the universal higher knowledge, and how it is when minds look

³⁹² ms. 152,6.

outwards, into oneself, into the world, into nature, and fantasies come from this; and that there is a twofold arc of the rainbow, one which is adjoined to fantasies, the other like that in heaven arising from a variety of spiritual and heavenly elements, no. 564. The taste can be altered by spirits, both through deceptions as well as fantasies, and through persuasion, such as a sugary taste into a salty one, no. 645. Those who bring themselves into heaven under an angelic appearance are themselves turned into animals and birds of various kinds befitting their passions and fantasies. I saw them, and they were even white, no. 716. That a person without reflection remains in fantasies, no. 733 to 740, see *Reflect (Reflectere)*. As long as people [fall] into passions and illusions, they cannot grasp what is good and true until the chills [of passions] and the shadows [of illusions] have been dispelled, no. 738. About their being torn to pieces who defiled spiritual things with phantasies, nos. 867 to 871, see *Urine (Urina)*. The fantasies of those who relate to the pancreatic, hepatic and gall biles, no. 893, see *Bile (Bilis)*.

The kind of fantasies and passions they are, such are the societies to which they are joined, no. 1204³⁹³. That from an assumed false principle countless falsities are born and confirmed, from these fantasies, but from a true principle, truths, which can be confirmed by all and the least details, an example, no. 1312. That the wrappings and unwrapping from the woolen veil are determined by the changes of fantasies, familiar to the angels, from the fact that they are brought on [by them], no. 1413 see *Band (Fascia)*. Many adopt specific theories, and corroborate them in many ways, and think they are truths, when they are falsities, no. 1467. That punishment is an image of fantasies, no. 1696, see *Promiscuity (Lascivia)*. That location, distance and height are also produced by fantasies, nos. 1699 to 1703 [½], see *Person on earth (Homo)*. That spirits from fantasies draw [the idea] that they have bodies; and also that the devil's gang through fantasies inflicts on them bodily pains, horrors, and torments, which the Lord takes away and calms down, nos. 1715 to 1720, see *Sense (Sensus)*. Those who are seers, that spirits bring various things on them depending on their fantasies, nos. 1752, 1753, see *Fanaticism (Enthusiasmus)*.

The fantasies of spirits are of such a bodily nature that they entirely think themselves clothed in garments, and convinced themselves by the sense of sight and of touch, no. 1797. Through portrayals spirits can be induced to think that it is so, such as that they were kept away from my head by a cap, and that they grew warm within the cap, likewise in other cases, no. 1853. That criminal spirits looked into by angels appear in the world of spirits as beasts or wild animals, with variety depending on the fantasies, nos. 1913 to 1916, see *Portrayal (Repraesentatio)*. The more we grow up into fantasies, or filthy ideas, and so the more our mental imagery is defiled by falsities, passions, hatred, the more heaven becomes closed, nos. 1923, 1924, see *Mental image (Idea)*. How dangerous it is for heaven to be opened to the evil, or to those who are in fantasies. An experience, nos. 1959, 1961,³⁹⁴ see *Angel (Angelus)*. About a certain one who was recently from the life [of the body], received among angels, in the company, current and conversation of those angels who are of one mind he was able to be, no falsity clinging to his ideas, nor self-love causing hesitation, differently than others, whose falsities and passions first must be purged, nos. 2039, 2042, see *Angel (Angelus)*. That critics and grammatic translators of the Word perceive nothing except the letter, and in many ways as result twist the meaning of the text.

³⁹³ ms. 120.

³⁹⁴ ms. 1959 to 1961.

Consequently material ideas are variously mixed with spiritual images, from which come falsities, which in the other life are harmful to them, nos. 2040, 2041. Some raised up into heaven said to me from there that they saw mental images, how they were mixed with opposite and foreign elements, and more, no. 2059, see *Mental image (Idea*³⁹⁵) and *Thought (Cogitatio*³⁹⁶). What the mental images are like with which filthy elements have been mingled, was shown, nos. 2067 to 2071, and 2072 to 2074, see *Mental image (Idea)*. Even certain evil spirits were so touched by harmonious singing that they were as it were swept out of themselves and thus raised into heaven and from there spoke with me. Certain ones [saying], when they returned into their own fantasies, that they gradually felt troubled and anxious, for their outer, bodily elements and fantasies had been put to sleep by singing, no. 2109, see *Music (Musica)*. How miserably twisted and torn apart those are who abuse the gift of cleverness, by mingling bodily fantasies with upright and spiritual qualities for the purpose of harming and destroying, nos. 2240 to 2246, see *Idea (Idea)*. That every mental image of a person and spirit is so disfigured that a devil could never be depicted more disfigured, and that nevertheless by the Lord they are turned into more beautiful ones, nos. 2303 to 2305, see *Idea (Idea)*. That fantasies in the other life have a real effect, so that they feel just as if they were in the life of the body. Therefore spirits wondered why they should be called fantasies. But they were instructed that such is [their] faith; but when they have faith in the Lord, that such things are taken away by the Lord, no. 2306. That people's fantasies are turned by the Lord into pleasant and beautiful appearances, in which and from which there is happiness, nos. 2346 to 2351, see *Rainbow (Iris)*. That people after death are for the most part wandering spirits, for depending on [their] fantasies of bodily things they change states, thus places, but afterwards they are received into the greatest human being, and thus receive a stable location, which does not change except in accord with the status of their reformation, no. 2547. Those who are immersed in falsity, or fantasy, are cast down from heaven, not that they are cast down but that falsity casts them down, nos. 2550 to 2556, see *Heaven (Coelum)*. The mental images of a human being are composed of a countless number of both natural and spiritual things, and such as are his or her mental images, such is his or her life after death, no. 2655. That falsities imprinted to the point of conviction are not easy to root out in the other life. An example of a certain one who committed a great crime and thought it was lawful, no. 2787 to 2792, see *Persuasion (Persuasio)*. All is retained that is brought in from infancy, but the mental images as people go on in years are variously either condensed or diluted, nos. [2803,] 2804, 2805. That all are assigned [their] situation in the other life according to their nature and character, so that not the least thing is lacking, and that the gyrating motions of spiritual and heavenly elements are incomprehensible; but that certain are wandering according to the changes of [their] state and fantasies, just as certain elements in the body, waters and atmospheres, no. 2810. When mental images are mixed with falsities and fantasies, that a person in the other life cannot but be distressed and torn apart by spirits, for such as are the mentally images, such is the life, experience, nos. 2850 to 2853, see *Idea (Idea)*. That in the other life the fantasies which they had return, and also the imagery, like glades, gardens, palaces, and the like, in which they seem to themselves to live for some time, experience no. 2903. That fantasies examined by angels appear as the animals and the like that were in the prophets, because they are such as portray

³⁹⁵ ms. *Idae* but the plural heading does not exist .

³⁹⁶ ms. *Cogitationes* but the plural heading does not exist.

the lowest things, no. 3009. The life of spirits consists in desires and fantasies, without which they could not live, wherefore they are bent /by the Lord³⁹⁷ through these, which are of their life, no. 3014. In the ideas of the memory there are very many things, both those close, related [and] more remote, from these dependent other things, with variety according to the state, and in every person according to [his or her] fantasies, no. 3023, see *Idea (Idea)*. When someone holds another in thought, that it seems to them, sometimes to themselves, that he is there, nos. 3057, 3060, see *Look (Intuitio)*. That the mental images, or rather fantasies, of spirits are sometimes presented visibly, as faces or persons, no. 3154, see *Portrayal (Repraesentatio)*. Displays among angels are not fantasies but imaginative mental images and symbolic of those things that come forth, no. 3173, see *Angel (Angelus)*. That certain fields of fantasies are also turned into odors of excrements, an example, no. 3350. There are countless fallacies from which come fantasies that cannot be vessels that contain truths of faith, no. 3386, see *Church (Ecclesia)*. A spirit appeared up above in bed, and it was shown that he was changing the location in the realm. He was entering into the mental images of good spirits by means of fantasies so that they were appearing in another place, on the other side, thus in different quarters, saying that they could not speak as before. When he raised up persons, he at once entered into their mental images and thus by means of fantasies removed them from his own location, and they could not resist, therefore they complained. Belled spirits came, and a denser east wind, but they were not able to disperse them. He also attracted them by fantasies; but a subtler east wind came, on which he was unable to operate by fantasies. By his fantasies several were enclosed in a large net, but all were let out, and finally one was in there who was that wicked spirit who brought on the fantasies. He was seen in the net below [my] feet to wander hither and thither in a bending course, nos. 3400, 3401, 3405, 3414, 3416, see *Mental image (Idea)*, *Dragon (Draco)*, *Light (Lux)*, *Net (Rete)*.

The learned reason from the sciences about spiritual and heavenly matters, whether they are [true], each one from their own science, as philosophers from theirs, logicians, metaphysicists, mechanics, geometrists, anatomists, historians, politicians, from theirs, Jews from their own trivia, thus each heaps up fantasies in various ways, no. 3460. Those who reason from time about eternity and from space to [a concept of] the Infinite Divine, that they plunge themselves into dreadful fantasies from which they cannot be freed unless they allow themselves to be led by the Lord. They were led by fantasies as it were beyond the borders of the universe, where they saw people like statues, who would swallow them up if they approached, about whom and more, nos. 3476 to 3484, see *Eternity (Aeternum)*. The outer senses do not exist without general reflection, for they who take thought away from the senses, do not feel. There are reflections of thought when the thought clings to those things which are about oneself, and about things to come, then one is held in thought by spirits who throw in supporting thoughts and desires, which are very troublesome and produce anxieties much experience about these matters, about which experience. This is the source of depression, mental retardations, insanities, fantasies, even about spiritual things, especially with those who are all alone. The more there is of the love of self and concern about the future, the more insane they become. Certain immerse themselves in such things to the extent that they are unable to be brought back from [their] fantasies and insanities, and they become

³⁹⁷ This phrase (*a Domino*) is repeated at the end of the sentence in the ms. but not at **Desire (Cupiditas)**, **Bend (Flectere)**, **Life (Vita)**.

openly insane, as to those things about which one contracts fantasies: persuasions arise similarly about spiritual matters which are countless, nos. 3624 to 3626. That spirits who are with the insane and with those who have fantasies do not know otherwise than that it is so, experience, no. 3627, see *Spirit (Spiritus)*. The Lord Alone provides lest a person fall into insanities and fantasies, and those who are in them are never freed except by faith in the Lord, no. 3628. The fantasies of inward evil spirits are such that they are indescribable, as it were devoid of all life, attached to filthy and obscene [objects], like [those] of the raving and insane, no. 3640, see *Spirit (Spiritus)*. In the other life they change locations according to their fantasies and mental imagery, and are brought [to them]. When their place is constant it is a [true] appearance, but when they are changed by fantasies, it is a fallacy, no. 3644, see *Place (Locus)*. How dreadful and wicked the fantasies of sirens are showed from the bendings of their body, stretching out naked on their backs, turning around to all quarters, spinning around, curling up, with the head within the feet, turning entirely upside down, no. 3717, see *Siren (Siren)*. A Quaker holy spirit rushed in fantasy upon an innocent person, but in such a fantasy as can be called illusory and aerial. They think it is he but it was only his ghost and nothing except a fantasy. Such fantasies are in keeping with spirits who boast themselves as the holy spirit, nos. 3797, 3798, see *Quakers (Quaqueriani)*. A sash symbolizes fantasies, with³⁹⁸ its variations, about which [I was instructed] also, no. 3840, and elsewhere, see *Sash (Fascia)*. Certain filthy spirits who were not allowed to flow in through mediums flowed in through fantasies, which they presented visibly, presenting a little child by only a fantasy. But [one woman] compelled to seize [her] little child, turned into a dog or mouse, in [her] mouth, with which she³⁹⁹ was sent to the rear, was tormented. Another presented something living by only fantasy, but he at once appeared as something inanimate who was also compelled to receive a fantasy in which he was wrapped about, as by a sash, in which he was tormented, nos. 3869, 3870. Certain extremely lewd [girls] displayed themselves naked, as if they were innocent, men having been seen, in order to tear them away from their mates. They displayed their body's swaying, then wheeling themselves around, throwing [their] body in various ways, then turning themselves upside down; but when they were alone without men they committed wicked acts, about which, nos. ³⁸⁸⁵3895 to 3900⁴⁰⁰, see *Promiscuity (Lascivia)*. A wife whose goal was lewdness, being sick of marriage, was seen in the kitchen having a knife in [her] hand, and in [her] fantasy a little child, and rotating herself like a wheel, in an effort to as it were kill a little child, about whom, nos. 3922 to 3924, see *Promiscuity (Lascivia)*. That every mental image and fantasy is a change of societies, so that it flows in through the changed societies, nos. 3941 to 3943, see *Society (Societas)*. Deceitful [spirits] who draw forth a person's secrets, arousing [his] pleasures, about which he speaks, for the purpose of harming [him]; when they wanted to remove themselves from the company of others, it did not happen by circumflexions of the body, but by spiral drilling motions; about whom it was said that such as they are the worst, about whom nos. 3966 to 3969, see *Deceit (Dolus)*. I realized that societies interact with every single mental image and fantasy, so that changes of mental images and fantasies are also changes as to societies. Unless such a corresponding interaction [of societies] had been most accurately arranged by the Lord and consequently [its] inflow, [spirits] could not have been able to move themselves, but would have

³⁹⁸ ms. seems to have "and."

³⁹⁹ ms. has "his."

⁴⁰⁰ ms. 3885 to 3901.

remained entirely immobile, which was portrayed to me. It follows that those who do not have the love of faith cannot be in the grand human being, nor move themselves, for nothing interacts with their fantasies; but the better they are grounded in the life of love, the more mobile they are, therefore the life of love is also portrayed by movement, nos. 4087, 4089. A certain female whom deceitful [spirits] overhead took as a medium, sinking down, was silent, did not receive [their influence], was seen as a long, solid coil. She was extremely deceitful, no. 4098, see *Deceit (Dolus)*. Spirits talk together among themselves just as people on earth do. They have so many reasonings and arguments on a single subject that it is incredible, experience. But evil spirits invent shadowy shapes, which belong to no mental image, to which they connect many shadowy shapes, and fantasies, which are taken as in sleep, no. 4102. About hypocrites and their fantasies, no. 4353. That the fantasies with those who have fantasies are alive, nos. 4339, 4360. That fantasies prevail in the hells, and they torment each other mutually by fantasies, nos. 4380, 4381. The forming of groups according to passions and fantasies, nos. 4484 to 4487. Cruelties by means of fantasy, no. 4551[a].

Philosophy (Philosophia).

[I:590]

Human philosophy leads into blindness and ignorance, even about one's inner faculties, soul and life, so that finally they do not know how to tell themselves from brute animals, *WE* 2767 [57a]. Human Philosophy cannot enter into the spiritual and heavenly regions, but when it enters, and tries to enter, a person slips backwards, *WE* 2971, 2973 [61a–62a], see also *Learned (Doctus)*. When I entered by Philosophy into spiritual matters, that I was blinded, and fell into denials doubts, IV Vol. p. 96 [401a].

Cunning and evilly disposed spirits more easily lead astray learned people and philosophers than they do others, because with them, they are able to slip in more falsities, no. 77. That the inward level of meaning in the Word cannot be seen unless the meaning of the letter is almost blotted out; as also applies in philosophical material, when the mind dwells on the words by themselves, as on trivialities: or when a person is absorbed in outer and physical objects. A like principle applies when it comes to the more inward level of meaning, no. 99, see also *Knowledge (Scientia)*, *Wisdom (Sapientia)*, *Learned (Doctus)*, *Preach (Praedicare)*.

A conversation with angels, that Philosophy is nothing in comparison to that which the mind of everyone possesses, no. 226. At this day there are no natural truths that are receptacles or planes of spiritual truths, so that the learned cannot otherwise than either distort spiritual things or worship nature; therefore the learned become stupid from philosophical matters or blind themselves, nos. 249, 250. That faith perishes when they devote their energy to investigating causes, no. 341. That words and the mental images of words, when the mind dwells on them, cause the light of spiritual and heavenly truths to perish. It is otherwise with those who are in light, they regard such things as clouds, no. 565.

[continuation p. 490 s.v.] **Philosophy (Philosophia).**

Jovian spirits displayed before the angels the bending of evil into good by the Lord, beautifully, but the learned of our earth grasped nothing at all, no. 585. That Jovian Spirits called the trivia of the learned

spirits of this earth concerning what matter and non-matter is, and similar things, insanity, and [said] that they love filthy scum, but that they themselves [love] real things, nos. 585, ff. I spoke with the spirits of Jupiter about the Philosophy of our earth, that they take away from spirits all words by which they are expressed, and in the end present their idea through terms which no one knows, so they involve hidden qualities; consequently the learned in the end believe nothing, they do not know how to distinguish their own life from the life of animals, so that just as those die, they are going to die, besides other matters which are their Philosophic wisdom, which the Jovian spirits call insanities and filth, no. 591. About a learned person who was superior to others of his time, that now he was disturbed when he saw that his fantasies in life now take light away from him, therefore he calls his thoughts manure, no. 609. That Philosophic matters contain truths, as for example that the principle and the instrumental cause make one cause, and that thus that the instrumental thinks that [it] is the principal acting, because one [cause] concurs in the effect, from which comes the fallacy that people think they live from themselves, no. 649; therefore Philosophy can serve, as also can sensory experience, for confirming when they would not otherwise believe, no. 650. What those are like who believe they are ruled by a universal Providence by the Lord, not however in its most single parts, when a universal entity cannot exist unless from its most single parts; they were cold in the thought about least things, no. 660. [I spoke with] a Philosopher known in his time about forms, that their perfections ascend by levels, about their perfection of varying themselves and of changing their condition [of these things]. He was acknowledging these things from [their] application to human minds and longing that they would apply themselves in such rather than in terms, which entirely bring on darkness, no. 676. That by horses matters of understanding are symbolized depending on their position and many things, but by the back sides of the horse turned [toward the face] are symbolized the fantasies and insanities brought on by Philosophy, and when as result there is no faith, but they believe that they are going to die just as brute animals, they seem to themselves to be cast into the back parts of the horse, no. 688. It is otherwise when the side of the horse is turned, and when the head is turned to the head, it symbolizes spiritual truths have been supported by means of the sciences, no. 689. That Philosophy, that dwells in terms entirely blinds and distorts minds, therefore such a philosopher in the other life is either more stupid or blind than others, or more corrupt, no. 767. That philosophical studies consisting of terms and syllogistic arguments so limit rational elements of the mind that they form a callus which prevents that anything whatever of light penetrate, wherefore they are much more stupid than one from the most uneducated crowd, no. 866. About a league of spirits who said they believed in a creator of the universe, and did not know what belief is and more, because they did not understand, nos. 857, 858, 859, 860, 861, see *Faith (Fides)*. About the dismemberment of those who defile spiritual matters with [their] fantasies, nos. 867 to 871, see *Urine (Urina)*, see also *Knowledge (Scientia)*.

That obvious higher knowledges and truths are still darkened by a view of least parts, and discussion so that they end up not only in doubt but also in denial, experience and confirmation, no. 1076. Proofs from Philosophical and anatomical [truths] There are those who do not understand there are those who understand and there are those who although they do not understand still affirm, no. 1145. There was disarray in the world of spirits. First there was a murmur of many all talking and thinking in diverse ways; then the clash between reasoned arguments and certain truths; then a rasping sound turned back and forth, which was a battle of reasonings of religion with truths of religion, nos. 1316 to 1320, see *Harmony*

(*Harmonia*). Those who confirm truths of the Word by philosophical and natural material suffer no hardship, except if⁴⁰¹ they do so out of self-love, but others differently, no. 1469, see *Water (Aqua)*. Spirits rejecting everything called Philosophy portrayed a wild boar or forest swine, with blood sprinkled on [its] back. But they have been informed that my Philosophical works are only terms by which are symbolized things, by which many things otherwise [would be symbolized], such as subject and predicate, as well as form, quality and the like, which are mental images of truths. But those who cling to terms alone and the more who write through such terms are blinded so that they know nothing. Thus they are like swine in mud, and as wild animals in forests. They limit and darken matters of understanding, which they artfully conceive and love to debate. By philosophy are also meant silly stories of the Rabbinical writers and also the magical acts of the Egyptians and countless similar things, nos. 1602 to 1607. Those who try to become wise from philosophical and scientific principles, and similar matters, and from these draw conclusions about spiritual and heavenly matters; how those things appear, no. 1630, see *Artificial (Artificiale)*, and that on the outside they appear as if genuine, but that in the other life they are at once recognized [for what they are], no. 1634, see *Inward (Interiora)*.

That philosophy is almost nothing other than vocabulary; but when they debate about words, that it causes it to be trivial dust, for it darkens the light, especially when they endeavor to enter into spiritual and heavenly matters with these things, then they place light and wisdom in mere fog, an example, nos. 2263, 2264. Those who conceive of spiritual things materially, their mental images appear like lines, such are extremely distressed in the other life [when truths of faith are heard], experience. Such cannot be present in societies because they close their mental images. It is not denied to support spiritual things by philosophical and natural ones, as well as through words, for a person's mental images are such: but to believe nothing because one does not grasp or feel, and thus with the senses penetrate into those things which are of faith, they become such. For a compound cannot enter into its components. If it were to attempt to do so, it would burst apart, nos. 2299 to 2301. It was plainly shown by a symbolic display that the light of truths darkens and perishes in the degree the mind reasons in artificial ways and is immersed in terms and controversies about terms so that finally nothing of truth appears, nos. 2313, 2314. That humankind, because it reasons by way of the bodily senses, cannot but grasp mere objections, thus mere offenses, from which it is consequently composed, no. 2320. That the learned through absurd definitions close the way to themselves to understanding inward matters, therefore those who cling to philosophical terms close mental images which must be opened first, before they understand anything, no. 2369, see *Organ (Organum)*. Those who had been driven to falsities through philosophy are under the right foot, despairing there of salvation, no. 2637. The learned imagine themselves to be lights, but it was seen and confirmed that they are those who darken enlightened minds, no. 2682. A vision, that scientific and philosophic [truths] are not useful for those in [our] land but for those who are beyond the Euphrates, nos. 2701, 2702, see *Science (Scientia)*. In the degree anyone acts from knowledge or philosophy, in that degree he becomes insane, nos. 2948, 2949 see *Knowledge (Scientia)*. Those who have the truths of faith do not need confirmations, because they are in all of them, just as thought, because a person is in it, does not need philosophical data, which confirm that there is such thought, no. 2999, see *Faith (Fides)*. Certain are much more convinced by philosophical truths than by other things, such as that the prime cause and the instrumental cause act as

⁴⁰¹ ms. *si*.

one effecting cause, thus that the instrumental or organic cause thinks that [it] lives from itself; and also that Providence cannot be universal except from most singular things, no. 3095. Spirits were rising up with much effort from the buttocks, through my left side, to my ear, and they spoke hesitantly and hoarsely. They said that they had been logicians, metaphysicists, and the like, and that they are leading a miserable life, and an obscure one, devoid of understanding anything. There were two overhead. One of them was Aristotle, who spoke at the right ear, whereas they at the left: the reason. Aristotle was told that a little boy thinks and speaks in the space of a half hour more philosophically, analytically, logically than he had been able in many volumes to describe and to reduce into forms. For example, a dancer is able to move his joints, coordinating his lungs, and the rest, even though he does not know how the muscles and other things behave, which Aristotle confirmed, saying that they are entirely futile, and like dust that should be discarded, when they are trying to think from the artificial, for these things are looked at by the thoughts, not the thought from the artificial things, adding, "Let him who wishes to be foolish go about it in this way." Aristotle is, moreover, among the sane spirits, his followers among the foolish, spoken of, nos. 3947 to 3955, see *Aristotle (Aristoteles)*. Aristotle was told that today those who are imagined to be learned write a whole page almost using mere terms, which is not understood, hardly by themselves, but if anyone rejects the terminology and expresses the same meaning it is so simple that everyone can understand. Such is modern wisdom, no. 3960, see *Aristotle (Aristoteles)*. That to learn from philosophy is upside down, nos. 4446, 4447, see also *Knowledge (Scientia)*. [How futile the sciences are, by virtue of which they pass for wise, no. 4578\[a\]](#).

Phoebus (*Phoebus*),
no. 440, see *Gods (Dii)*.

[I:591]

Piety (*Pietas*).

[I:592]

About Wood cutters that they are those who place righteousness in good deeds, not in the Lord, Whom they do not shut out. Thus they are devoted to merit-seeking piety; certain of them raised up, clothed in white, received the truth of faith, no. 273. About the water carriers, how they work, that they are those who think that they deserve heaven by this that they have labored in the vineyard, from a different motive than of belief grounded in truth; they are related to those who are men of merit-seeking piety, no. 363.

Those who ascribe merit to themselves for whatever reason, that to that extent they distance themselves from heaven because to that extent they take it away from the Lord, nos. 2652 to 2654, see *Merit (Meritum)*.

[*continuation p. 345 s.v.*] **Piety** (*Pietas*).

Those who live in externals, indulge their inclinations and despise others, having themselves and the world as their goal, that they are among the worst in the other life, although they attended church,

the holy supper and many rites, which made their life secure rather than improved [it]. They were asked whether anyone had warned them out of devout compassion that such regular attendances without pious meditation were nothing. Then just as in the life of the body, into which they were let back, they replied that they would have rejected such as simpletons, melancholic persons, whom they would despise, and no longer endure, thinking them insane, nos. 2777 to 2779. In Gehenna are those lead astray through a kind of piety, and who are convinced that adulteries are respectable, no. 3206, see *Gehenna (Gehenna)*. Some female [spirits] who slipped into angelic companies, were recognized and separated. They exhibited themselves naked, testifying to [their] innocence, but it was their state, when they⁴⁰² were pious in bad fortune and pains. However, in [their] normal state, and when they⁴⁰³ are restored, they are among the deceptive women, no. 3294.

Cap (Pileus). [I:593]

The cap of the saints, among the Jovians, is a tower, which was shown to me, no. 588.

Those who believe and claim themselves to be Christ, their mouth and cheek are fiery, the face is black with a cap wound from black [cloth]; those who acknowledge such for Christ, they have square-shaped black caps, nos. 1083, 1084, see *Fire (Ignis)*.

Spirits were introduced into a certain angelic field who tried to become intelligent from their own power, and spiritual. They were seen sharp in the face, not bad-looking, and wearing a pointy cap, but in the face, like lifeless sculptures, no. 1843, see *Aura (Sphaera)*. The outcome for the deceitful is that finally they are cast out of societies and sit lonely with a very wide face, and a shiny wide cap on [their] head, thus no longer in any active life, no. 2498, see *Deceit (Dolus)*.

I was shown that the women of antediluvians had been dressed with a round black cap, a long one, spoken of, no. 3589, see *Church (Ecclesia)*. A woman was seen in a bed near a table, with a wide purple-red covering around the head, that it symbolizes Quakers, no. 3752, see *Quakers (Quaqueri)*.

Hair (Pilus), [I:594]
see *Hair (Capillus)*.

Pirate (Pirata), [I:595]

about pirate-robbers, their nature, nos. 1151 to 1160, see *Deceit (Dolus)* and *Urine (Urina)*, see also *Robber (Latro)*.

⁴⁰² Masculine, *pīi*, in original.

⁴⁰³ Masculine, *restitūi*, in original.

A certain one practicing piracy wanted to pour himself into the right side of my head so he might snatch away those things which he met with. His face was only rows of teeth. He twisted around a scroll in the form of a fish, which symbolized his filthy natural elements. He also rolled a certain one in a veil, as if captured by himself, who was freed, no. 2953.

Fish (*Piscis*). [I:596]
A large fish, stretched out, that wanted to be stroked a kind of idolatry, no. 442, see also *Whale* (*Balaena*).

A certain pirate was with me whose face was only rows of teeth. He twisted around a scroll in the form of a fish, which symbolized his filthy natural elements, no. 2953, see *Pirate* (*Pirata*). In sleep I saw a woman at a table, and a dish, which was miraculously turned into another, in which were peas with fish, of which I tasted when it was being carried off, about which, no. 3016, see *Eat* (*Edere*). That some eagerly enjoy building houses, experience; and I also observed that they wanted to draw others into their company casting out hooks like fishermen, no. 3309.

Phlegm⁴⁰⁴ (*Pituita*). [I:597]

To the phlegms of the brain relate those who desire to take control, and strive to by various arts and deceptions, also about their punishment, nos. 1791 to 1794, and nos. 1798 to 1807, [1808,] see *Arrogance* (*Superbia*).

Sole (*Planta*). [I:598]

That I was let down to those who are around the soles. I spoke with them, certain of whom emerged and were set free, no. 270. About those who are below the soles, in great cold and also in darkness, who in the life of the body namely had indulged so in pleasures, no. 271, see also *Foot* (*Pes*).

Those who had been driven to falsity through philosophy are under the right foot, despairing there of salvation, no. 2637. Those who have lived in externals, delighted in worldly things, and still were inwardly upright, not denying the doctrinal things of faith, like Solomon, that they dwell under the sole of the left foot and are continually struggling to rise into the foot and upwards but they fall back, for the reason that they have an aura of authority to which there is resistance on the part of spirits to whom this is troublesome, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority* (*Auctoritas*). That sirens

⁴⁰⁴ The following translates a crossed-out entry two pages earlier in the ms.:

Phlegm (*Pituita*). [I:596½]

Those who relate to the phlegm of the brain, which obstructs, and so they prevent the breathing through the nostrils, are those who stir up hostilities and fights amongst their companions so that they might rule, nos. 1791 to 1794, see *Arrogance* (*Superbia*), [illegible word(s)]

are brought down through excremental passages of the body, beneath the right foot-sole, and there they dwell among filth, which they carry off, nos. 2772, 2773, see *Excrement (Excrementum)*. About the same nos. 2811 to 2820, see *Siren (Siren)*. A breathing was shown belonging only to the loins even to the foot-sole. It was said that the breathing to the foot-sole was not felt spread out from the loins, still it was harmonious, but when it has been separated from the loins it symbolizes that marital love and love toward offspring has been separated from inward things, of the kind that followed in the descendants of the ancient Church, among whom there were adulteries, to which cruelty was joined. They are therefore under the foot-sole, no. 3319, see *Church (Ecclesia)*. The antediluvians operated into the buttocks and into the toes of [my] left foot-sole, no. 3371.

Spirits who ascribe all things to their own prudence and regard the Lord and the Word as worthless, only as restraints of conscience for the common people, their waving speech fell toward the left knee, and toward the sole and beneath the sole of the foot, which symbolized that they were gross and bony. They dwell at the side of Gehenna, which is called the dwelling of the dragons, nos. 3741 to 3749, see *Gehenna (Gehenna)*. A footsole was seen, but cut out so that there was only flesh, [nothing] except the right big toe, which was intact. That they were Quakers, no. 3752, see *Quakers (Quaqueri)*.

Street (Platea).

[I:599]

There was disarray in the world of spirits. Something was also heard like an army of chariots and horses, or [of very many] on the streets, which was the clash between reasoned arguments and truths, nos. 1316 to 1320, see *Harmony (Harmonia)*.

Pleura (Pleura).

[I:600]

There are spirits through whom others speak, and hardly know how to express what others bring in. They are those who in life babbled a great deal, and hardly thought about them because they did not understand. That there are many troops of such. That such relate to the inward membranes, like the pleura, and others continuous to it, because they are passive forces, and carry out what the active forces communicate. They flee when spirits pursue them, to a distance from the face leftwards. They were heard overhead, but because the pleura is continued in the inward membranes of the head they can also appear elsewhere. There are very many such spirits because there are many membranes of the body, nos. 1721 to 1726. About defects and growths, or abscesses, which break out on the pleura and membranes—who they are that relate to them, and about their punishment, nos. 1761 to 1768, see *Deceit (Dolus)*.

**Folding (Plicationis) punishment,⁴⁰⁵
see (Laceratio).**

[I:601]

⁴⁰⁵ *Plicationis poena* (literally, “The punishment of folding”).

Pluto (Pluto).

[I:602

Plutocrats, who they are, no. 4428.

Punishment (Poena).

[I:603

Those who eye the wealth of others under the guise of friendship, that they wander around and ask to be received; the punishment for them is one of being miserably pulled apart, or being torn to pieces with the induction of feeling and resistance, thus with increases of pain, no. 404, see *Wealth (Opes)*. About some gentiles who love to be punished and treated harshly so that they may come into heaven, which likewise happens, no. 453, see *Gentiles (Gentes)*. That a person cannot undergo the punishment of being pulled apart, like a spirit, but in its place another, no. 515, see *Temptation (Tentatio)*. There are also Jovian evil spirits. One was seen by me, and [his] arrival was felt from a feeling of horror and fear, coming up to [my] left side, drawing out the acts and thoughts of their life, chastising [them] with varying pain in the joints, no. 541, but at that time two angelic spirits are present at the head, and control the chastising spirit, no. 542, see *Jovians (Joviales)*. If a person falls back, the spirit returns and punishes severely, no. 544, see *Jovians (Joviales)*, and also no. 545. The punishment of the worst spirits among the Jovians is in a tub, where they are left to their own fantasies, with a longing for freeing themselves, from which comes anxiety and torment, when without hope, they are freed; no. 589. The punishment of indulgent (women), who out of idleness, arrogance and bodily pleasure only indulge their inclinations, nos. 592, 593, see *Luxurious (Delicatum)*. The chastising spirit among the Jovians, with the angels at the head moderating, punishes by a painful pressure around the midriff, as well as by a privation of breathing by turns: and also that he announces death to them with the loss of joy from those whom they love, experience, no. 622. In the case the Jovians they are guarded by punishments, threats and admonitions lest they fall into distorted opinions about the one only Lord; and if this happens, then they are banished or breathing is taken away from them so that they die, no. 623. The life and thought of Jovians is prudent; and when anyone acts contrary to the laws of their order, they immediately want to chastise [them], no. 625. The Jovian spirits were convinced that the Lord punishes no one and does not do evil to anyone from their angels, who do not punish or do evil, but moderate and diminish punishments which chastising spirits desire to inflict, no. 627. Among the punishments of the inhabitants of Jupiter is that they may not eat other food than bread, and then an appetite for eating other things is aroused, no. 631. About beggars' hanging together, no. 431. Certain deceitful spirits pretending they are angels and rendering themselves invisible, so seem to themselves to be in the more subtle [parts of] nature, thus safe, but still they were sent under the veil, as well as glued together, so that the more they wanted to free themselves, the more tightly they were bound,⁴⁰⁶ no. 642. About the punishment of being torn to pieces of those who defiled spiritual things with fantasies, nos. 867 to 871, see *Urine (Urina)*. Those who relate to the pancreatic, hepatic and cystic biles, that they love to chastise and punish, about whom, no. 893, see *Bile (Bilis)*. About spirits who examine, accuse, condemn and

⁴⁰⁶ ms. they bound (*ligarent*), but see 642.

punish, nos. 921 to 925, 959, see *Urine (Urina)*. The serious punishment of revenge from hatred, no. 944ff., see *Revenge (Vindicta)*. Who the punishing spirits are, no. 938, see *Revenge (Vindicta)*.

[continued in the unalphabetized manuscript, p. 668 s.v.] **Punishment (Poena)**.

Those who relate to the bladder are those who examine outer elements and desire to punish—using lukewarm water, which is very grievous, no. 1002. The serious punishment of those who scorn and cast aspersions on anything pious, heavenly and spiritual, nos. 1012, to 1014½, see *Bile (Bilis)*. That the different ways into the blood, both through the lymphatic [vessels] and the veins, and many other ways are portrayed by agitations, or rather punishments, nos. 1021, 1022. That incrustations of the brain are as it were carried away by agitations and other ways, no. 1023, see *Callus (Callus)*. That agitations in the other life and introductions societies are portrayed by agitations of the chyle and bloods in the body, nos. 1033, 1034, 1035, see *Chyle (Chylus)*. That all punishments are purgings so that they may be regenerated, namely, so that they may receive the abilities to do good and to think truth from the Lord: punishments entail pain, nos. [1039,] 1040, see also *Purging (Vastatio)*. About the very severe punishment of dismemberment, nos. 1073, 1074, see *Adultery (Adulerium)*. That the urinous spirits are eager to examine and punish, but on the basis of outward appearance, without having observed the circumstances and intentions, therefore nothing such are permitted by the Lord unless the person has been such thus in his good, no. 1221. About the punishment of the purging of someone by wrapping in a woolen cloth, on whom similar punishments had been inflicted ten times, no. 1377⁴⁰⁷, see *Band (Fascia)*. Spirits complained that they were so punished, thinking that they would come immediately into heaven, but the reply was given that evils must be subdued, no. 1510, see also *Purging (Vastatio)*. That punishment is an image of fantasies, no. 1696, see *Promiscuity (Lascivia)*. Those who constitute the outer skins react against the inner parts, however when the reaction is more than what is just, they are restored to equilibrium by punishments, no. 1741, see *Skin (Cutis)*, see also *Equilibrium (Aequilibrium)* and *Order (Ordo)*. The dismemberers so enjoy the function of punishing that they said they did not want to stop for all eternity. Their enjoyment was communicated to me, no. 1807, see *Arrogance (Superbia)*. That crimes hide away punishments in themselves, nos. 1866, 1867, see *Kill (Interficere)*. Spirits are tortured from a little presence of the Lord. This makes it clear that the person, or the spirit, is the cause of [their own] evil, torture and death, because with the Lord there is nothing but good and the greatest gentleness, nos. 1959, 1961,⁴⁰⁸ see *Angel (Angelus)*.

That evil has punishment in or accompanying itself, or rather the evil of punishment, was understood and confirmed by this, that evil returns by a remarkable circuit to the punishment of him who does evil, thus from the whole assemblage of malignant spirits who all desire to punish. It was also confirmed by this, that everyone draws to themselves diseases and death from evil of life, nos. 2438, 2439. That nothing exists except from many things and through many things, and that all and the least things are balanced by opposites, thus thoughts and actions, and when evil is permitted so that it exceeds, then it

⁴⁰⁷ ms. 1378.

⁴⁰⁸ ms. 1959 to 1961.

is punished. Thus order is maintained by the Lord in general and in the very least things, and so also the least things are controlled, as though they were without any resistance, nos. 2443⁴⁰⁹, 2444. About the very heavy punishment of those who deflower virginites without the purpose of marriage and offspring, nos. 2704 to 2710, see *Virginity (Virginitas)*. Spirits think, when evil is inflicted on them by other spirits, that they are not the cause, but it was realized and acknowledged that the evil that they aim at others, when it passes into the world of spirits, is reflected and thus returns: consequently there is punishment in evil, no. 2776. Punishments in the other life instill fears, horrors, shames, by which they can then be led away, thereby they can be present in good societies, but still their nature remains, no. 2793. There is no punishment in hell or in the world of spirits without the purpose of their well-being, nos. 2823 to 2827, nos. 2831, 2832, see *Heaven (Coelum)*. If it were not permitted to evil spirits to punish and to do evil, that they could not live, no. 2880, see *Evil (Malum)*. A certain one who harmed others in the life the body through witchcraft, was drawn down from inward things and miserably tormented, just as others [had been tormented] by him. The punishment of retaliation, no. 2905. That evil is reflected on those who intend and do evil, the punishment of retaliation, no. 2913. That all in the other life must perform a use, even the evil, when they annoy and punish, good results; hearing this, evil spirits were angered, no. 2922[a]⁴¹⁰. That evil returns to those who intend and do evil to others, thus⁴¹¹ they are the causes of punishment; it was shown that this is the case in the whole world, in the smallest and in the largest things, for just as there is action there is also reaction; and also that every person knows this for himself, when he injures a comrade in any way, he fears for himself from a reaction. So why not in the world of spirits were there is a most perfect balance of all things? However in the heavens no one inflicts evil on another. Evil spirits want the good not to resist, but to yield, but it was replied that thus they would be abusing [their] goodness to the destruction of all, therefore the world of spirits is such that evil returns to him who does evil; thus [evil is] not from the good, although it is thought to be so, nos. 3037 to 3039. In the other life the Lord guards lest they acquire a new evil beyond which they acquired for themselves in the life of the body, for when they try some new evil, at once they rush into punishment, from which comes a horror of evil, as is evident from the dragon and from those in Gehenna, no. 3093. Deceitful [spirits] who are overhead and think themselves most refined, certain invisible near the buttocks, blew [at them causing] a separation, and they punished, no. 3110, see *Deceit (Dolus)*. I was shown how the Lord permits punishments, even the most severe ones, no. 3201, see *Permit (Permittere)*. The cruel punishment of spirits of a certain earth in the starry heaven, which angelic spirits were moderating, nos. 3296 to 3306, see *Star (Stella)*. About foldings, by which they are inaugurated into the first plane of reformation, nos. 3391, 3392, see *Tearing (Laceratio)*. About the punishment of retaliation. One who wanted to catch others in a net, he was enclosed in the net, no. 3416, see *Net (Rete)*.

That all punishment is for the sake of a purpose, because there is nothing except good from the Lord, and nothing except an end, no. 3489, see *Church (Ecclesia)*. Antediluvians, who think others in comparison with themselves to be nothing and take their breathing away from them by their persuasion, are punished so that they felt themselves to be nothing and were not able to breathe. So it was the punishment of retaliation, nos. 3586, 3587, see *Church (Ecclesia)*. Others, who were with them, were

⁴⁰⁹ Unless with J.F.I. Tafel you read *singuli*="single things."

⁴¹⁰ ms. 2924.

⁴¹¹ ms. sint = "they are."

merged together, and then suffered a punishment, no. 3588,⁴¹² see *Church (Ecclesia)*. That responses from the world of spirits, and heaven, are reflected back similarly to him who speaks, just as the punishment of evil to him who does evil, plain experience, no. 3698. There is such an equilibrium in the other life that evil returns upon him who does evil and punishes: such also is the order that good returns upon him who does good. The good excuse him, turning [evil] into good, if only [his] motive is good; thus also he is paid back, no. 3873. I saw when their malice reaches its peak that then they plunge themselves into punishments, with equilibrium perishing, and afterwards they are cast down into hell, so that they may be purged, no. 3932, see *Deceit (Dolus)*. It was seen and observed that as soon as a spirit attempts to rush into a greater evil than he has acquired by actual practice in the life of the body that he rushes into punishment, no. 4055. Whatever a person has done in the life of the body from early childhood to the last moment of life, in the other life returns in full life for there are perpetual changes of state, thus all states return, but with a difference, that those who were evil, their evils return, both thoughts and deeds, as for instance hatreds both hidden and open, and at the moment the same persons are present, as a result there are lamentable [states]—but not so [in the case of] those who were good and who had faith, [but with them rather,] all states of goodness, of friendship and of love return, together with the highest delight and happiness. The [evils] return not only one time but several, such as hatreds, simulated friendships, which come from the love of self and the world, adulteries, which when they return are manifested to spirits and angels with shame and grief: and then he pays the penalty for whatever evil [it was], thus many, but yet one hell awaits every evil, which is that of his evil or prevailing crime. Punishments of this kind last for a long time, for many years, even for centuries, which also have with them a purging, but still, a final purging follows. Then he is dissociated from company, and [sits] himself in darkness and in torment, with little life, until he becomes such that he is able to serve some use. Thus he continually descends to the last stage of punishment. But with the upright, the good and those who have faith, it is not so. By enjoyments and happinesses they are constantly ascending, and thus [coming] into the angelic heaven, nos. 4109 to 4112. That the evil of punishment flows from order, nos. 4275, 4276. Who they were who were punished by being driven around into confusion, no. 4298. The punishments of dismemberment, how they take place, and the punishments of whirling around into confusion, no. 4326 to 4329. How punishers skillfully exercise punishments, no. 4369. That punishments are merciful, no. 4421. About a certain infernal punishment, no. 4468.

Apple (*Pomum*).

[I:604

The symbolic church compared to an apple, spoken of, no. 3738, see *Tree (Arbor)*.

Weight (*Pondus*).

[I:605

Things of nature and the body act as if they were weights, III Vol. nos. 6960, [6961, 6962,] 6963 [336a, 337a, 338a, 339a].

⁴¹² ms. 3567.

When [my] thoughts were focused on the world they carried me down like weights, and [my] inward thoughts seem to be erased and then I seemed to be governing myself. It was shown however that this was not true, no. 72.

Bridge (*Pons*).

[I:606

Between the great city called the Judgment of Gehenna and Gehenna there is a bridge of a gray color, raised on either side; there at the side of the city is a black spirit whom they shun, no. 853, about that city, nos. 843 to 855, see *City* (*Civitas*).

Pontiff (*Pontifex*).

[I:607

[*continuation p. 1125 s.v.*] **Pontiff** (*Pontifex*), **Pope** (*Papa*).

Among the deceitful who were overhead, one who was still more deceitful came. He was following my thought's mental images to which he was trying to join himself. Discovered he appeared small, as they usually do who are on high, being there from fantasy of height. He was encircled by rays, like images of the Lord in temples; from this it was clear that he was the kind who would boast themselves to be the Lord, and that he had been a Pontiff. I spoke with him also about Peter and his keys, about which he had such a crude idea that he displayed a door, into which he was inserting a key and thus would let in. He said that he opened gratis to the poor, but he charged the rich, because the things were holy that they would give: he was asked whether he thought that they would remain there, he said that he did not know this, if not, they would go out from there, nos. 3647, 3648. It was said that perhaps he would let in robbers, who were in hell. He said that he did not care, if they are not worthy, they may be sent out, n 3648½⁴¹³ I spoke with him about the keys of Peter, that they symbolize faith, and because the Lord Alone gives faith, that no one can let anyone into heaven other than the Lord. But he said with conviction that never would anyone on earth come into heaven unless the Lord were to give this power to some person, and if it were not given, he realized that He would not be worshiped by him but that on account of power He was worshiped. He had a filthy and excremental mental image about the inflow of inward things into outward ones. I spoke [with him] about Peter, that he appears nowhere in heaven, nos. [3648½,] 3649. He said he had been born holy, which he had derived from the fact he had been called "Holiness," no. 3650. He was let down into the earth of lower [spirits] where there are similar [spirits], who proclaim themselves saints, where they sometimes appear to themselves with shining faces like little torches, and also as shining spots, from [their] ideas of holiness, no. 3651. This kind are being held in the earth of lower [spirits], wanting [to come] to heaven with great desire. They think heaven is on high, which increases [their] desire, to the point of the highest anxiety, until they recognize they are not holy: when they are then taken out of these they appear excremental with a stronger stench than others. A certain one of them spoke with me and revealed [his true self] also, nos. 3647 to 3652. When David struggled out to the highest point, he then declared himself God, subduing others who did not acknowledge [him], by his method, by casting [them] down, whirling [them] around, sending

⁴¹³ ms. 1648½.

[them] into a vat. The pontiff approached, who also was of the conviction that he was God. He treated him similarly, by saying that he was holding the Lord bound, and that he was god, and that he would show him his kingdom. When the pontiff heard that it was David, and a saint, he denied the Lord, and followed David, but he was not able to show the kingdom. But the pontiff thought, if he did not acknowledge the Lord, that he could not be acknowledged as God, spoken of; then he formed him into a cloud, from which he spoke, spoken of nos. 3657, 3658. I noticed that they were not permitted to name the Lord, but Christ, no. 3657.⁴¹⁴ The pleasure was felt of those who want to be worshiped as god. It occupied the left side of my chest, passed by way of the left nipple toward the genital member, no. 3661. What the pontiffs are like when they sit in consistory imagining themselves to be gods and what they utter to be divine, was explained, namely, that their breathing is then free, together with a pleasant sensation, slow, regular, deep, so that it expands the chest with the greatest freedom; and when another says [anything] that ought to be approved, because it is not from themselves, a creeping and rolling sensation is felt in the abdomen, which was also communicated [to me]: he feels the Divine through a more silent and consenting breathing. It was confirmed by other pontiffs, who were in the earth of lower beings beneath the left foot, that they had been like that, no. 3662. It was shown by whom they are therefore ruled, namely by the cunning and sirens overhead, who slip into the minds of others through feelings, so as to destroy, and given the opportunity, are more cruel than others. A most severe hell awaits them, no. 3663. Those cunning are ruled by the very cunning who are still higher, who do not want to be detected, and are adulterers to an extreme degree. David is struggling up to them when he climbs into heaven, for then he is a refined spirit because spirits spoke through him, no. 3664. They were causing some pain in the left eye, no. 3664.⁴¹⁵ And although they appear so refined to themselves, they are nevertheless duller than the rest, for when they come into the angelic auras they become excremental, even cadaverous, more than others. This was said to them and to David, no. 3665. *Those who are overhead, higher up, that⁴¹⁶ they are those who rule pontiffs, and are among those who were pontiffs, and aspired to such things, who [have been told] that they are the most deceitful, adulterers and cruel, nos. 3688 to 3692, see Deceit (Dolus), and Holy (Sanctus). The most deceitful ones overhead ensnare through innocent, holy, heavenly qualities. They call themselves princes and popes. They were punished severely. They complained that it was against their dignity, about which many things, nos. 3926 to 3936, see Deceit (Dolus). The most deceitful ones overhead imagined they were not adulterers in the highest degree, for which reason their restraint was relaxed, and then they aroused [others] into adulteries in the highest degree without conscience, and then they confessed that they were such; they are those who had been pontiffs and who had aspired to become pontiffs; those who remit sins and adulteries to all, in this way confirming people in [their] sins, and taking the conscience of truth and good from them – which they themselves do not have – thus communicating their infamy to others, who otherwise would be blameless, no. 3999. A certain pope confessed that in his growing years he had become so lewd that afterwards he became disgusted with all of the female sex, no. 4092. The most deceitful [spirits] overhead, because they had been pontiffs, are wicked, for whenever something of innocence and mercy appears they seize upon it, and with it deceitfully ensnare; thus when something blameless occurred they took hold of a medium, who would try to cut everyone's throat with a knife: but yet he feared for himself, because as often [as such did] they were punished, no. 4101.*

⁴¹⁴ ms. 3658.

⁴¹⁵ ms. 3664½ which however is lacking.

⁴¹⁶ *Sic* J.F.I. Tafel.

Pig (*Porcus*), [I:608]
see Swine (*Sus*).

Gallery (*Porticus*). [I:609]
About the palaces of the inhabitants of a satellite of Jupiter, where they have arched galleries, no. 1681, see *Jovians* (*Joviales*), see also *House* (*Domus*).

Men and maidens appeared in a colonnade. It was said that angelic spirits are like this when looked into by angels, no. 3142.

Capability (*Posse*), [I:610]
see *Power* (*Potentia*).

Power (*Potentia*), **Power** (*Potestas*), [I:611]
Evil spirits are such that [even] if from experience they know a thousand times that they are entirely nothing, still they cannot desist from the fantasy that they can do all things, III Vol. no. 7567 [364a]. That evil spirits ascribe all power to themselves which by permission of the Lord they seem to themselves to exercise, and as much as it seems to them to be theirs, so much it is done by them by permission; and that they are instrumental causes to whom it is permitted [to act] in this way for many more reasons, IV Vol. p. 34 [377a]. That the Lord Alone [is] Wisdom, He alone [has] Power in the heavens and on earth, He Alone [imparts] a Life of faith, IV Vol. p. 48 [382a]. That spirits know that they have no power, but they do not acknowledge [it], thus they know it outside of themselves: the Angels know and acknowledge, and perceive this, thus relatively within themselves, IV Vol. p. 49 [383a].

That spirits are held in bonds in many different ways, and when they are released, they think they are acting from their own power, no. 23. A proposition put to spirits, whether demons are able to do anything contrary to what they desire; for they say that they want what they desire. It was answered that they are not able, no. 54. Even the most cunning and wicked spirits have no power, no. 77. About little children and those innocent like them: lower spirits are controlled through them by the Lord—both the lower spirits' powers, and their fantasies, no. 97.

[continuation p. 205 s.v.] **Power** (*Potentia*).

That evil spirits can be kept among the good, and although they have an endeavor to do harm, still they have no power, so that evils are harmless to people when they are in the hand of the Lord, no. 154.

That I was in a state remote from evil spirits, nevertheless hearing them speak and intently endeavoring to do evil, but without any power, no. 217. A certain one trusted so in his own powers that he thought he could displace boulders. He had no power at all with me, no. 282. A certain one boasting about his power, he was deceitful. By only a little child approaching, as it was said to him, he was driven into anxiety so that he cried out, no. 291. That hellish spirits imagine themselves most intelligent and powerful, no. 406⁴¹⁷. That in the other life there is no distinction between the powerful and the lowly, between the rich and the poor, that kings are in happiness, when beggars are in misery. All things are regarded from [their] motive, thus from the motive of their goods which they possess; experience, no. 766.

By spirits trust who in their own power terrors are induced, and a bare arm is presented, but all power is taken away from the spirits, nos. 1754 to 1756, see *Fear (Timor)*. About those who enter into the good feelings and enjoyments of others so that they may deceive [them], that they imagine they can do everything, but it was shown that he was one among so many myriads, he can do nothing. And they think they are the only ones who are wise, and they put themselves ahead of others because they think badly of all, no. 2075 to 2082, see *Deceit (Dolus)* and *Envy (Invidia)*. When the bond is relaxed on spirits they immediately think they rule themselves and can disturb the whole world of spirits and heaven, but it scarcely extends to the nearest, such is the equilibrium, no. 2323[a]⁴¹⁸, see *Lord (Dominus)*. That spirits imagine they can do everything from themselves, and that their life consists in this, therefore they who are like this are kept in this fallacy, no. 2840, see *Life (Vita)*. It was said to evil spirits that their power is so light that one fly could put them to flight if even there were myriads, which was also understood to happen, no. 2921[a]⁴¹⁹. That life is a happy one, they can do nothing from themselves, and cannot remember the past, and consider the future, I saw this, but the spirits were indignant, no. 2956.

About spirits who ascribe all things to their own prudence, and due to their success imagine they can do everything, that they dwell toward the side of Gehenna where the dwelling of the dragon is: it was shown to them that they can do nothing. They were driven into a state of terror by the whisper of wind, about them, nos. 3741 to 3749, see *Gehenna (Gehenna)*. A Quaker spirit who boasted himself holy, born from a wicked act of adultery. They were amazed that he could do nothing, when nevertheless they thought he could do everything and that he was as it were omnipotent, nos. 3802ff., see *Quakers (Quaqueriani)*. Those who draw forth the secrets of a person with the purpose of harming by arousing their pleasures, about which they speak. They consider others as nothing, and think themselves capable of everything, about whom, nos. 3966 to 3969, see *Deceit (Dolus)*. That there are rich and powerful persons in heaven, no. 4158. Power is nothing in the other life, but the powerful carry with them [that] fantasy, and the angels are extremely powerful, spoken of, no. 4427.

⁴¹⁷ ms. 407.

⁴¹⁸ ms. 2324.

⁴¹⁹ ms. 2923.

Preadamites (*Praeadamita*). [I:612]
About the preadamites, nos. 3390, 3391, see *Church (Ecclesia)*.

Booty (*Praeda*). [I:613]
The pleasures of eating, drinking, and celebrating, of what was plundered, not of what was their own, nos. 3346, 3347, see *Venus (Venus)*.

Predestination (*Praedestinatio*), [I:614]
see *Providence (Providentia)*.

Preach (*Praedicare*). [I:615]
They are those who preach, just as in the life of the body, with similar passion, before souls, in the lower earth, no. 424.

Those who preached in the life of the body that the Lord is the giver of power, the Lord is the giver of strength, and of faith, declared from this that it is true, no. 2328, see *Lord (Dominus)*. There are those in the life of the body who preached well about faith, such as that the Lord rules the universe that they can contribute nothing to faith and regeneration; that there is nothing in them except what is filthy, dark and foggy, some [of them], when they are confirmed in the other life about [the truth of] these things, resist, are distressed, grieve and do not want to admit the confirmations, from which it is clear that they had not had faith although they seemed to themselves to have had it, nos. 2383 to 2385, see *Faith (Fides)*.

[*continuation p. 531 s.v.*] **Preacher** (*Praedicator*).

Preachers, who when they preached with zeal, and then prayed that the Lord might govern them through His spirit, put in their mouth what they should say, and lead everyone; that everything is from Him, that human strength is nothing; that man is as a stump in the act of regeneration. When in the other life these things are demonstrated to them, they then like others wonder, and at heart deny; from this it is clear that their belief had not been one of the heart, but of the memory. A certain preacher said that he had been able to preach like an angel, that human beings were so created by the Lord that when in the world they were at the same time in heaven; but yet when it was demonstrated to them that it is so, they wondered that it is possible—they just as others. Therefore another state they have is when they do not reflect on arguments, a state other than when in a state to reason: for example about the life after death, very many when they hear the preacher seem to themselves to believe, even to the

point of sighs and tears, but soon they do not believe. A certain preacher was let into a state of zeal, and then he was in a state of such persuasion that others were amazed. There is even such persuasion, when they hear preaching, that they seem then seemed to be raised as it were into heaven, but they soon believe nothing, and indeed believe that they are going to die like the brute animals, experience. When a person is in this persuasive state the Lord is working and sowing what are called “remains,” as He also does in misfortunes, temptations and on other occasions, nos. 3105 to 3108⁴²⁰. A preacher’s zeal was shown that was so great that spirits could not stand it, but to me [what he was like] was indicated by the foul smell of teeth, no. 3200.

A certain preacher with others, they did not even want to admit the word faith, saying life consists in this that they are nothing; he was seen in his black garment. When he was upright, upright spirits seemed to themselves inverted, however when he was inverted, then upright spirits were upright. Thus his persuasion inverted [things]. In spite of his being like this, he was sent among priests, when he was their medium, he then confessed just as they and seemed as it were blameless, for they poured their mind into him, for the reason that they were in their own state. [They did this] so that all priests would be protected, such as those, even the wicked, thus caring not at all about souls, only about the priests, about their honor and gain, which they actually acknowledged, being somewhat ashamed, nos. [3432ff.,] 3462, see *Life (Vita)* and *Adultery (Adulterium)*. The Dutch called their priests worldly because they lived at home just as they do, therefore they could not understand that the heavenly may be granted from them. They regarded the doctrine of faith as the worse stock's bond of conscience, no. 3519, see *Dutch, The (Hollandi)*. What the doctrine of faith holds and the priests preach, is entirely true, about which, no. 3527, see *Higher Knowledge (Cognitiones)*. Certain wicked and deceitful [spirits] inspired unmerciful mercy, from this, that they speak mercifully and piously with others, but think wickedly and deceitfully among themselves and within themselves, regarding adulteries as nothing. It was shown that they were especially monks and Jesuits, by the fact that that they had drawn over to their side other priests, by a certain one clothed in a black garment, who soon as a white cloud attached himself to a bright virgin with whom he was carried downward, but the bright virgin, and the brightness were taken away from him, nos. 3597ff., see *Mercy (Misericordia)*. That evil spirits can think and speak true and good things, led by others thinking and speaking in this way, just as evil preachers are, who preach good and truth things, no. 4129. Where it comes from that evil [spirits] can also speak what is good, no. 4279. Those who in outer respects speak well and inwardly are evil, no. 4308. The quality of those who speak differently than they think, nos. 4309, 4310. That outer qualities are abolished in the other life, and the motives remain, nos. 4324, 4325. About a criminal preacher, no. 4467. About another preacher, who had little of conscience, no. 4543.

Reward (*Praemium*),

[I:616

see *Merchandise (Merces)*.

⁴²⁰ ms. 3109.

Foreskin (*Praeputium*). [I:617]

Foreskins symbolize envy at the happiness of others, nos. 2113, 2114, see *Envy* (*Invidia*).

Witches (*Praestigiae*). [I:618]

A witch examined by angels was turned into a ball of snakes, no. 232. What she was like, that she was among such sirens who carry out their wrong doing beneath innocence, no. 240, see also *Magic* (*Magia*).

About the deceitful, who practice sorcery and magic in the other life and about their punishment, nos. 2740 to 2750, see *Magic* (*Magia*). A certain one who in the life of the body had harmed others through witchcraft, drawn down by hellish [spirits] and miserably tormented, just as others had been by him – the punishment of retaliation, no. 2905. About female tricksters, who become sphincters of the urethra, no. 4283.

Past (*Praeteritum*). [I:619]

That the memory of things past and providing for the future creates grief for a person, that there is not such with angels, whence comes [their] happiness, III Vol. no. 145 [108a]. For those who are in heaven there is no time, and no recall of past events, nor concern for future ones, from which comes anxiety, therefore [their] state is most happy, IV Vol. p. 35 [380a].

Foresight (*Praevidentia*), [I:620]

see *Providence* (*Providentia*),

Pray (*Precari*), [I:621]

see *Prayer* (*Oratio*),

Beginnings (*Principia*), [I:622]

see *Truth* (*Veritas*), *Persuasion* (*Persuasio*).

Uprightness (*Probitas*),

[I:623

see *Goodness* (*Bonitas*).

Profane (*Profanum*).

[I:624

That swearing and profanity greatly harmed my mind, III Vol. no. 1129 [131a]. Portrayals by which what is evil is turned into good, and what is profane is lifted up so that it may be holy, III Vol. no. 4339 [265a]. That the Jews, although they had been instructed, still declare that they do not want to understand what [their] rites and sacrifices symbolize, therefore if they had been instructed in life they would have profaned everything, III Vol. no. 5420 [314a].

Those who counterfeit what is holy, for the sake of deceiving, when the holy things have been taken away, are punished with ulcers, leprosy, lice, no. 654. About the maiming of those who from fantasies defile spiritual things and at the same time put themselves above others as a result, nos. 867 to 871, see *Urine* (*Urina*). There are those who as it were draw spiritual truths down toward earthly things and defile [them], who are waste [lymph] of the lowest sort, no. 919½, see *Infundibulum* (*Infundibulum*)

Those who relate to the Spleen are in front above. They are magicians and silly. They mix whatever they hear, holy and profane, for the purpose of being able [to do] all things, which acts are those called abominations, no. 1005, 1006, 1007.

[continuation p. 684 s.v.] **Profane** (*Profanum*).

Those who constitute the gallbladder are those who scorn and cast aspersions on what is heavenly and spiritual, who are chastened miserably, nos. 1012 to 1014½, see *Bile* (*Bilis*). Those who, acting from custom, abuse the holy things of the Word in humorous phrases, and profane in various ways, no. 1304⁴²¹, see *Word* (*Verbum*). When spirits of a satellite of Jupiter are punished on account of profanations, something like a black-and-blue open lion's maw appears before them, which devours the head, tearing it from the body, which punishment is attended with intense pain, no. 1687, see *Jovians* (*Joviales*).

Those who have profaned wholly things and at the same time are forms of hatred joined with deceit, they in the other life are almost entirely purged, so that they retain very little of their own selves; for as much of their own life remains, it cannot be present in any society of the good, no. 2346, see *Rainbow* (*Iris*). Certain ones brought down spiritual things to earthly ones, and defiled them according to their practice in life. They are the emunctory and excretory [organs] of the body; as a result they fled, and indeed to those who think and speak nothing except filthy things, and what they hear they turn into filth, nos. 3124, 3125. About the profane worship in which the Quakers place holiness, many things

⁴²¹ ms. 1035.

about this, nos. 3765, ff., see *Quakers (Quakeriani)*. About profane things, nos. 4496 to 4499, 4500 to 4505, 4511, 4515.

Journey (*Proficisci*), [I:625]
see *Place (Locus)*.

Deep, Deepest (*Profundum, Profundissimum*), [I:626]
see *Hell (Infernum)*.

Prophane (*Prophanum*),
See *Profane (Prophanum)*.

Prophet (*Propheta*). [I:627]

That spirits did not understand what they spoke through the prophets, II Vol. no. 1133 [60a]. There is an inspiration of the prophets, and what it is like, III Vol. nos. 6965, 7167 [340a, 344a]. What inspiration is like, it is various and how the inspired seem to have written, for example the prophets, [*ibid.*,] no. 7167 [344a]. When spirits of the Lord speak, there are very many more things contained in the mental image than fall, or than can ever fall into words, just as everywhere in the Word of the Lord, III Vol. nos. [7704,] 7705 [369a]. That in one word in the prophets thousands of things are implicit, so that one mental image requires an entire exposition, therefore the style is such, IV Vol. p. 33 [376a]. That Prophetic Speech contains portrayals of spirits, and inwardly of angelic spirits, therefore it is not understood by spirits who are natural, IV Vol. p. 52 [385a], see also *Word (Verbum)*.

Secrets within are expressed by means of symbolic portrayals: and that the spirits nearest by do not understand, nor did they of old understand, the inward meaning of the Lord's Word; and therefore neither did the prophets, no. 19. A kind of vision in a seemingly wakeful state, which state was unknown to me before. Perhaps this kind of vision is what the prophets had. What I saw, no. 55. **Angelic forms**, when they fall into the world of spirits, fall into pictorial symbolism like prophetic ones, no. 155:2, see *Form (Forma)*.

Spirits talked with Moses and the prophets by an outer speech, and at the same time with outer vision, but not with inner, for they did not know inward matters, nos. 1957, 1958, see *Inward (Interiora)*.

The Lord can open heaven with whomsoever it pleases Him, so that he may speak with spirits, which is evident from the prophetic spirit given to many formerly, nos. 2021, 2022, see *Spirit (Spiritus)*.

[continuation p. 997 s.v.] **Prophet** (*Propheta*).

That of those who formerly prophesied, certain were so obsessed by spirits that the spirits thought themselves to be the person entirely. Throughout a whole night I was thus possessed by spirits, only I could think as if closed out of the body. Spirits then appeared like little black clouds in various forms; I realized that they were that kind of spirits who were possessing me, just as they did certain prophets of old. To me they seemed as insane. In the morning I saw a carriage with a Man in it, with which there were two horses; and there was also a thoroughbred horse kicking back, on which was a man. That the carriage with the horse, and the rider thrown off, on which another man mounted signified that kind of prophetic function, which was thrown off backwards, and that another can sit astride. That the Prophets of old had been so obsessed that they had nothing of their own left, the Lord however was guiding them lest they bring on whatever evil. Those who were obsessed at the time of the Lord were such, but with a difference that they could bring harm. It is clear that those who have faith cannot be obsessed in this way; and if they were possessed, still they are in control, of [their] understanding and will. When I was in this condition I heard spirits speaking, but thinking I had departed. The spirits who were possessing me said afterwards that they did not know otherwise than that they were entirely a body, with life in a body. From this it is clear that such prophets of old almost did not know themselves to be in the body; but that it cannot happen in this way with those who have faith. There are also other prophetic influences, not unlike [these], namely that they are held in the conviction that it has been so commanded by the Lord and then although the person has his own thought, still he acts from such persuasion, experience, nos. 2272 to 2283. That the prophets are hardly understood unless from the inward sense, and unless they are read without points, no. 2414, see *Word (Verbum)*. That the prophetic spirit, which was [such] that they were insane, as is evident of many, draws its cause also from this, that people were insane in their worship and having become spirits they continued life in this way with them. For they regarded the prophets then as holy ones and all wanted to prophecy, thus they adored those things which they were able to say prophetically, nos. 2521, 2522.

Own (*Proprium*),

[I:628

see also *Organs (Organa)*. Manmade things and a person's own things are just as pictures, which inwardly are mud, but things [fashioned] by the Lord, the more toward the inward parts [they are viewed], the more beautiful and the more pleasant [they are seen], no. 252. Those who trust their own good judgment and ascribe all things to it and who from knowledge enter into the secrets of faith, in the other life are prone to magical arts, no. 269:2. That the Lord gives angels to think that they live as if from themselves, because what is His, from mercy in this way He wants to be perceived by others, no. 337. One who does not have faith, he draws his mental images, fantasies persuasions and natures from himself, which must be rooted out. It is otherwise with those who have true faith, no. 455, see *Faith (Fides)*.

[continuation p. 424 s.v.] **Own** (*Proprium*).

That every person and spirit can be controlled through feelings alone, but they can also be controlled by reason, both because they are so formed, and so that they may know as it were from their own selves, no. 497. I spoke with angelic spirits from Jupiter through a spirit, that all good is from the Lord. They replied they thought it was from themselves, but afterwards that this was simpler to say, and [to say] that all good is from the Lord is to speak in a heavenly manner, no. 550. I was drawn up into a realm of light like that of diamonds, where there was a glorification of the Lord. The angels there said that from there they can control nothing, except when and insofar as it is granted to them by the Lord, nos. 600 to 608 incl., see *Heaven* (*Coelum*). That those who are evil think they govern [themselves], and think themselves powerful and strong, and they scorn those who [are governed] by the Lord, regarding them as weak, miserable and poor, no. 620. That those who have faith and believe themselves to be governed by the Lord and not to live from themselves but from the Lord have peace and freedom, and evil is not accounted to them; but those who do not believe this, but believe themselves to be governed by themselves and to have their own life are in a state of unrest and in servitude, and that evil clings to them: and that although they know that they do not live from themselves and they do not govern themselves that still without faith in the Lord, evil clings, from experience, [nos.] 635, 638. The worst purpose is that the common interests and all things may be for the sake of self, no. 803. Those who do not have faith can never understand that inner sight or inward sensation exists, thinking, because their own self is thus absent, that they have no life, or like wood are stupid, nos. 897, ff. to 902, see *Perception* (*Perceptio*). That there is insight was confirmed many times by the fact that nothing [was done] by me although it seemed [to be done] by me, that because it was corroborated from heaven, they wanted to believe but they were not able, because neither did they see, nor understand, no. 900.

Evil spirits, because they imagine they think and do everything from themselves believe a person who has faith to be a dead instrument, and also that the Lord is the cause of evil, from what is their own self they cannot think differently, no. 1592. Whatever they were thinking and trying from their own power was evil, no. 1628, see *Evil* (*Malum*). That a thing full of artificiality was seen, as fine-threaded, white, net-like, thus closed toward inward qualities, nos. 1629, 1630, 1631, 1632, see *Artificial* (*Artificiale*).⁴²² That there is nothing except evil from what is one's own, so that it was not even permitted a spirit to pray that he might become good, nor to think from himself about the Lord, nor to be still, but that the similar things are allowed to people on earth, not to spirits because they are in another state, no. 1637. About an indeterminate state of mind, or one without reflection on oneself or on objects, that a person appears to him- or herself to be a nothing, nos. 1706, 1707, see *Reflection* (*Reflexio*). Spirits, not angelic, think those who have faith have no life because whatever evil is evil spirits', and whatever good is the Lord's, thus because it is not from what is their own, it is nothing, no. 1708. Whatever is from the Lord flows into the whole greatest human, in different ways according to the various functions, but whatever is from people on earth, spirits and angels, because it is devoid of life, falls toward the outside, no. 1712, see *Lord* (*Dominus*). Those who constitute the outer skin do not admit anything except anything except what favors them. They turn away when it is said that they do not live from themselves but that that they are organs of life, no. 1739, see *Skin* (*Cutis*). Those who constitute the inward part of the outward

⁴²² ms. *Artificium* (Trick) but there is no such heading in the ms.

skin, become insane only in this, that they imagine things to be done by themselves which are done by others, no. 1740, see *Skin (Cutis)*.

That among all and the least things in the threefold kingdom there are loves which reign, and that relative to the larger community they consider themselves as nothing, no. 1833. Unless one regarded the other, but itself, there would never be harmony, and thus there would not be any beauty, no. 1837. The faith of the heavens also is that what is man's, a spirit's, and an angel's own is merely evil, and that all good is the Lord's Alone, no. 1873, see *Faith (Fides)*. Spirits supposed that I was not thinking anything, but they did not want to be otherwise than that they thought from themselves, thinking that if it were otherwise, they would lose all that is their own, no. 1912. A spirit like a person on earth thinks and does nothing except evil from himself, just as the restraint or tendency in him is loosened, but they do not realize this when they are in restraint. By a slackening of the restraint their nature is recognized, nos. 1944, 1945. One who thinks and does nothing from his or her own power, thinks and does a great deal of good, but one who does everything from self, thinks and does nothing good, but much evil. The former is free, the latter is a slave, confirmed, no. 1948. The fields belonging to spirits and angels are not mingled with the Lord's field, but are tempered [by it]. The field of the thoughts of a person, in the amount of truth and goodness it contains, is of the Lord; the rest are from the angels' and spirits' own [fields], nos. 2006, 2007, see *Aura (Sphaera)*. Spirits do not understand what it is to be nothing, [thinking] that thus they would be devoid of all feeling and thought like machines. They were instructed that to be nothing is to lose their own desires and their own evils, which are his own things, and then become something, in this way receiving whatever they longed and wish for, with a sense, abundance and variety of immeasurable enjoyment and happiness: on hearing this the spirits wish themselves to be nothing; but they wished in a sleeping state; brought into a wakeful state they did not wish [for this], because then their sensual and bodily elements reacted, nos. 2043, 2044, 2045. I spoke with spirits, [saying] that one who knows nothing by one's own power, is growing wise because then [are we growing wise] from the Lord, for the less there is of one's own, the more there is from the Lord, no. 2060. That spirits declared, when it was shown to them, with indignation, that they think nothing from themselves, no. 2063, see *Idea (Idea)*. About those who think badly about others, always slipping themselves into their feelings and delights, that they think they are able to do everything, and they alone are those who are wise, nos. 2075 to 2082, see *Deceit (Dolus)* and *Envy (Invidia)*. That the life of desires because they think it to be within them, is accounted to them, from this a character. It is otherwise with those who have faith, no. 2102, see *Peace (Pax)*. Some sainted on earth said with a mixed and stormy sound that they are filthy and due no honor, no. 2134. A spirit, if he is not in company, has no mental image, and he has sharpness depending on the company, without companions he is as stupid as nothing, no. 2145, see *Society (Societas)*. That spirits can think, speak and do nothing from themselves, but that the field as it were limited them. But if they did not seem to think, speak and act from themselves they would hardly enjoy any life, therefore they begged that they be left in freedom, but within limits, nos. 2150 to 2153, see *Permission (Permissio)*. Very many do not understand how it is that they are commanded to think, will and do good, when of themselves they can do nothing of good. Should they not hang down their hands? But they were instructed that they may think and act from themselves, but they know and are convinced that the Lord enables them to think what is true and to want what is good. That the angels plainly feel and know that they think and can will nothing except

from the Lord, but one who does not have angelic consciousness can hardly understand this, nos. 2161, 2162. That one thinks from another shown, those who are nearer from those who are further away, and because many think in this way, that mental imagery came from a different source, and so on, no. 2177. Certain were raised up into heaven and spoke with me from there, saying that they realized that our mental image would be ruptured if anyone were to struggle up into heaven from their own power, no. 2184, see *Faith (Fides)*.

[continuation p. 991 s.v.] **Own (Proprium)**.

Angels cannot lead a person on earth; but to the extent that it comes from what is the angel's own, it would corrupt the person, no. 2208, see *Angel (Angelus)*. How easily and with no trouble, so that it is as it were nothing, the universe is governed by the Lord, was shown for the sake of experiment by this, it was granted [me] to govern almost a thousand spirits with the mental images of my thought, nos. 2234, 2235, see *Lord (Dominus)*. That what is their own in people and spirits appears black, hard and bony because it is the Lord's life from which it becomes soft: and the softer and more fluid, the more perfect [it is], as is known from the earliest tissues, and also from the organs of little children, no. 2250. Those things that a person and spirit takes out from themselves, that they come to an end right then and there, nos. 1981, 1982. This truth, that they are nothing, greatly aggravates spirits, no. 2293. Those who have profaned what is holy, and at the same time are forms of hatred joined with deceit, in the other life are almost completely purged, so that they retain only a very small amount of their own selves. But those after the flood, there is no one who does not retain what is his own so that he seems to himself to live his own life, therefore it is compared to a rainbow; whatever there is drawn from black is his own, and whatever from whiteness and light is the Lord's, from these come all the remaining colors which are arranged. The bodily and earthly qualities, which are a person's self, are arranged in the display of a rainbow to the service of heavenly and spiritual ones, which are the Lord's, nos. 2346 to 2351, see *Rainbow (Iris)*. Good spirits think and act as if of themselves, but they know very well, that the Lord gifts them with rationality, intelligence and wisdom, no. 2399, see *Spirit (Spiritus)*. Spirits, however much it is shown to them, are very indignant when it is said to them that they are nothing because they think all life power is from themselves, therefore they tolerate this less than other tenets of the doctrine of faith, no. 2418. Those who trust their own prudence, following the common opinion, are carried by spirits into various persuasions and desires, who also confirm [them], for whatever comes from what is our own and evil spirits tends towards ruin, much experience, no. 2429 [2430]. That a human on earth, and a spirit can think, will, and do nothing of themselves, nos. 2464 to 2466, see *Life (Vita)*. That humans on earth ought to be yielding vessels and adapting themselves, not resisting, which is solely achieved by those things which pertain to caring concern, otherwise one acts from oneself, and does not let oneself be acted on, thus one does not have happiness, no. 2470, see *Faith (Fides)*. That what is human being's own is nothing but evil and that all good is of the Lord, and that the evil of human beings is tempered to a kind of rainbow otherwise nothing of it would remain, nos. 2487 to 2490, see *Evil (Malum)*. That those who had lived a thousand years ago and more, when let back into their own state, that they had lost nothing at all; they are very much like themselves, even as to their walk, they were entirely like they had been in the life of the body, experience no. 2584. Angels seem to themselves to do good, and when they

do, they scarcely know otherwise, but afterwards they realize; confirmed by a candlestick that they fashioned, nos. 2646 to 2649, see *Lord (Dominus)*. That nothing whatever can continue [to exist], still less any heavenly society, unless everyone looks to the common good, and oneself as nothing consequently unless one loves the neighbor more than oneself confirmed by the muscles and motor tissues: and also that every one thinks, unless given occasion to reflect on the matter, that one does this from oneself, nos. 2668 to 2670, see *Love (Amor)*. Certain spirits, when they heard that the Lord Alone is life, and that He gives faith, think that they should hang down [their] hands: but it was said that the Lord gives that they may act as it were from themselves; otherwise they would do nothing, thus there would be no reformation, but still they know that the ability to as it were do good from themselves is the Lord's. But an earthly-minded person does not grasp this just as they do not grasp what perception is, nos. 2732 to 2734. It is a fallacy that mankind, spirit, and angel live from themselves, nos. 2828, 2829, see *Life (Vita)*, no. 2832, see *Heaven (Coelum)*. Spirits imagine they are able to do all things from themselves, and that their life consists in this, and because they are such they are also kept in that fallacy, no. 2840, see *Life (Vita)*. From several experiences spirits confessed that they did not think, speak or act from themselves, but that [these activities] flowed in from others, no. 2842. I experienced the angels' enjoyment, and indeed from the fact that they do not think, speak and act from themselves. This is the source of their delightful heavenly rest. The same with others was annoying and boring, with anger, which I also experienced, nos. 2870, 2871. Spirits imagine the things which they call forth from the person's memory to be their own, certain however otherwise, who were not associated with a person in this manner, nos. 2927, 2928. I saw, when matters of knowledge join in, that one cannot be in heavenly harmony and happiness. Harmony is at once disturbed when one reflects on knowing, thus on oneself, which is confirmed by this: everyone can think analytically according to the deepest secrets of analytical knowledge from himself, but if [one thinks] from knowledge, one is stupid, for as much as there is of knowledge, so much one is present and ruling, and so much one is insane; this is also confirmed from the muscles, so far as one acts voluntarily, so far the actions proceed well, but so far as one wills from a knowledge of the muscles so far one [acts] foolishly, or does nothing, nos. 2948, 2949. That life is a happy one, they have no power of themselves, cannot recall things past, or consider things future. I saw [these things] but the spirits were indignant, no. 2956. I was shown those who strive for elegance of style, that they continually reflect on their own praise and that such style is looked down on entirely among inward people, and effects nothing whatever. It is different when the subject forms the style, no. 2993. Certain spirits, who wanted that I also be among them in prayer, but because it was from them, I realized [this] and was forced to stop. From this it was clear what the good is like that anyone wants to do on their own power, nos. 3000, 3001, see *Prayer (Oratio)*. From this it is clear what a looking of faith or through faith in the Lord is. But faith is such that insofar as it is from themselves, so far they recede from the Lord and are like that mad person, about whom [it has been spoken], and are like such mad persons in the world, about whom. But so far as [they have faith] from the Lord, so far they recede [from insanity], no. 3005, see *Looking (Intuitio)*. About a certain one who thought he could do good from his own power, that he was cast down from heaven, nos. 3026, 3027, see *Love (Amor)*. It has been granted [me] sometimes to lead others who then entirely knew no otherwise than that they thought and spoke from themselves, no. 3073, see also *Organ (Organum)*. The deceitful overhead, when separated, then confessed that they are utterly powerless and that they do not control themselves, when they otherwise imagine themselves able to do everything, nos. 3109-3111, see *Deceit (Dolus)*. It is

a fallacy that a person supposes he lives from himself, nos. 3155, 3156, see *Life (Vita)*. A certain spirit said that he spoke from himself, but when I looked attentively at a fly, he could not speak otherwise than about the fly, nor stop, so he was convinced that it was not from himself, no. 3332. The spurious posterity of the most ancient Church said they could worship the Lord from their own power, for they had thought they could do all things from their own power. Therefore an angel[, thinking,] only approached them, which was portrayed as a certain puff of wind, which when noticed, they said they could not endure, wanting to flee away, nos. 3353 to 3355, see *Church (Ecclesia)*.

That the earthly mind, its bodily things, lower and inward, is a person's own, which is arranged by the Lord through the very inward and inmost [mind] in a sort of rainbow to obedience, besides many things about this subject, nos. 3474, 3475, see *Life (Vita)*. Certain not unlike the most ancient [Church] as regards speech by breathing, confessing the Lord and that with them there is nothing except filth; and they were able to perceive at once what I was like, calling me unclean, nos. [3488,] 3489, see *Church (Ecclesia)*. The people of the earliest Church confessed that the Lord rules heaven, and that all good is from the Lord and that with themselves is nothing except defilement, no. 3491, see *Church (Ecclesia)*. When Dutch spirits heard they could not save themselves, they thought they were to hang down their hands, but by an example it was shown to them that the case is otherwise, spoken of, no. 3518, see *Dutch, The (Hollandi)*. When spirits wanted to name the Lord from their own power they were not able, nor were they able to name faith; they were trying but they were not able. It is different when they do not reflect that it is from their own power, no. 3568. Why human beings are permitted to think they live from themselves, although it is a pure fallacy, shown by an example, about which, n. 3571⁴²³, see *Life (Vita)*. About those who ascribe all things to their own good judgment and due to their success from this convince themselves they can do all things, holding the Lord and His worship as something worthless, as only a restraint of conscience for the common people, that they dwell around Gehenna, and their place there is called the haunt of dragons and because they thought themselves capable of all things it was said that one fly might drive them off; and soon they were driven into a state of terror by a whisper of wind, imagining a cohort from hell was rising which would carry them away, about which many things, nos. 3741 to 3749, see *Gehenna (Gehenna)*. Spirits pour into a medium not only passions but also convictions, thus he imagines he is thinking and speaking entirely on his own. Desire and at the same time conviction bring this with it; no. 3782, see *Desire (Cupiditas)*, and no. 3786, see *Freedom (Libertas)*. Angels do not know other than that [good qualities] are from themselves, because feelings are instilled by the Lord together with conviction, but in a state of reflection they know, no. 3787, see *Freedom (Libertas)*. Those with whom conscience's restraint from adulteries has been let loose become like the dead, and when purged retain hardly anything of their own. They serve societies as connections, just as certain words usually do in a language, and they know hardly anything, nos. 3811, 3812, see *Quakers (Quakeriani)*. In the case of those who do not have the perception that it is from the Lord, in the least details they perceive that is from themselves, therefore they do not have the love of faith, nos. 3874, 3875, see *Higher Knowledge (Cognitiones)*. Upright spirits were in an aura of sensation, that they did not think or speak from themselves, so that they were nothing, but they said that they could not live in this way; at which time it was said to them that this is the truth, and that the angels are delighted by such;

423 ms. 3572.

but still they said they could not live in this way. This showed how burdensome life is even for the upright to live the life of truth, no. 3903. I realized, when the deceitful ones wanted to attack me, when they realized I had the truth of faith, as that I was nothing, that they could never attack. But if there were something from me that they could which they even said they had also realized, no. 4067. That the evil from themselves can never utter the truth, if they say something it is not the truth, no. 4130, 4131, 4132, 4137. Spirits cannot bear it, that they are led by others, but [desired to be led] by themselves, no. 4144.

Providence (*Providentia*).

[I:629

That I realized and was taught that the events of my life were governed by the Lord Alone to a goal, from earliest childhood, II Vol. no. 839 [55a]. The memory of things past and providing for things future creates grief for a person, and that there is not such with angels, which is a source of [their] happiness, III Vol. no. 145 [108a].

The acknowledgment in heaven that there cannot be a universal entity but by virtue of its most single parts, no. 349. What they are like who think all things are governed by a universal providence by the Lord, not by a singular one, that they are cold in [their] thought about least things, no. 660.

That evils have been foreseen, and goods provided, so that evils foreseen are provided in order that from them good, so there is no accident, no. 1088.

[*continuation p. 730 s.v.*] **Providence** (*Providentia*).

Angelic spirits who have faith based on understanding believe that the Providence of the Lord is in the least details, because their earthly elements have not yet been trained in this way: but the angels believe and perceive with faith that the Lord's Providence is in the very least details. It was shown that human prudence is like tiny black bits of dust in a clear sky: when the earthly part still predominates, they can never perceive faith in this way, nos. 1214, 1215. About those who are anxious about things to come and do not trust the Providence of the Lord, that they abide under roofs in darkness, nos. 1579, 1580 *Future* (*Futurum*).

Certain [spirits] maintain that it was predestined that they were going to live the way they did in the world, but I was informed that it was foreseen that a person would live as they did, therefore it was provided that it would be permitted in no other way, the Lord thus bending [things] toward the best purpose, experience, no. 1885. That there is not the slightest motion of a person except from the Lord, by His good pleasure, or by His permission. It was confirmed that nothing [can be] portrayed in vision, nor a voice be heard except in such a way in accordance with the law that there would not be the slightest departure, and in such a way that all and the least things [are directed] to purposes, and the purpose of purposes, no. 2000. Why we read in the Word that the Lord does evil, namely that they

might be held in the most general idea, that the Lord rules all and the least things, nos. 2012[a]⁴²⁴, 2013. Some were raised up into heaven among angelic spirits, and from there they were seeing my thoughts, as well as what things I was about to think and to do, and the reasons, and that from this it is clear that there is nothing that is not foreseen and provided for by the Lord, no. 2057, see *Thought (Cogitatio)*. I spoke with angels about the foresight and Providence of the Lord. When all and the least things appear so disordered to the eyes of people on earth, so many doubts [arise] from this. It was illustrated by optical cylinders, which are such that the most disordered projections still appear in the cylinder as an image of a person or of a beautiful virgin; accordingly with the world and heaven as a whole—not such as it is, but as the Lord desires it to be, that is, that it be an image of Him. That the case is similar with the inward elements of the word, nos. 2163 to 2165. That today there are no open miracles, but invisible ones, which are all things that happen, the reason, nos. 2433, 2434, see *Miracle (Miraculum)*. How unfathomable the very inward and innermost things are is evident from the development of the fetus, from the ovum in the womb, and also from the internal organs, which initiate the rest to their own uses: and also that all the internal organs act together toward the outer form [of the body], its senses and actions, from which it is never seen how they act, and to what use. And also that the tiniest fiber knows as it were every state of the body. That from those things, which happen from the egg in the body and then in the person's life, we can be visibly instructed not only that the very inward and innermost things through which the Lord operates are unfathomable, but also that all things, down to the very least, are foreseen and provided by the Lord; and that what the whole of society will be like is foreseen from the parent, nos. 2477 to 2479, and 2483, 2484. I clearly saw that the Lord in all things takes care of those who have faith in Him when they did not know it, and in so far as anyone trusts in oneself, so far one removes oneself from the Lord, thus from happiness, no. 2563. That there is a Providence of the Lord in the most singular things because it is in the universal realm is confirmed both from the whole of nature and also from this truth that the universal cannot **exist** except from the most singular things, just as a general cannot exist except from particulars: but he who reasons from the objects of the senses and from another philosophy, he falls into the densest darkness, and convinces himself that the only Providence of the Lord is a universal one—which would be nothing. This was confirmed by a response from heaven, also that [the Lord's Providence is] not only in the most singular things but in things far beyond number, from eternity to eternity, even in the whole of nature, nos. 2604 to 2606. That mankind is led by the Lord by pure necessities, and [people] are bent toward their best, relative to their nature, nos. 2628, 2629, see *Necessity (Necessitas)*. I was shown that angelic speech, having come down to me through angelic spirits, appeared sparse and unconnected, but still in the angelic heaven that there was a wonderful interconnection of those things. From this it is clear, if people judge things from the sparse outsides and appearing instabilities, they can be so very mistaken, no. 2698, see *Mental image (Idea)*. I spoke with spirits, [who asked] why the Lord does not turn away dreadful crimes and evils, such as the adultery and cruelty from David, idolatry from Solomon. I replied that the Lord rules all and the least things by an infinite Providence, and that a wiser one cannot be imagined, which is the truth. And also that every idea has along with it a series of consequences to eternity, which also is the truth, therefore those things which appear to oppose it are fallacies. Also, people are of such a corrupt nature that they no longer allow themselves to be controlled by [their] inward qualities, by conscience, the fear of evil,

424 ms. 2012.

the love of truth and goodness, but only by external bonds, through which people are governed by the Lord, also about these restraints. Therefore the case is also like atmospheric storms which rage and nevertheless are controlled and brought back to rest by the inward atmosphere which acts gently and silently. Which because they are truths, they must not be argued against from outer and physical objects, nos. 2713 to 2717. That all and the least things have been foreseen by the Lord from eternity, but the evil have been foreseen and the good have been provided, no. 2718. I spoke with Abraham, who cast blame back on the Lord for the fact that the Jews were born, when they are as they are, and he is as he is. But I replied that it was foreseen not only that the Jews but the Christians who are as they are, and the very worst [persons], would be born, but that it was also foreseen, and thus also provided, so that in this way evil might resist evil, so that the one might be the remedy to the other, nos. 2873, 2874. Evil spirits speaking with uproar wanting to cast blame for evil in act on the Lord, were instructed that all evil comes from mankind, and all good from the Lord, and that the former is foreseen, but the latter provided; and if even 1000 volumes were written against it, still this truth would be the conclusion, no. 3008. Certain have been much more convinced by philosophical truths than by others, such as that there cannot be a universal Providence except from [one in] most singular things, no. 3095. That it has been foreseen and thus provided by the Lord that all and the least things tend to the best final goal, nos. 3114 to 3117, see *Evil (Malum)*. From the spirits who constitute the general sense and have a general idea it was clear that a universal cannot exist except from the very least things, no. 3165, see *General (Commune)*. That a person is led by the Lord in the very least things, experiences, no. 3177.

I saw that angels understand the things which occur in such a way that the Lord so arranges and permits, thus provides; but spirits who are not good and evil [people] are amazed and indignant that they are not arranged in same way as are their fantasies and reasonings, because they want to rule all things, and thus to be ruled according to their own fantasies: they do not want Providence to be such that they know nothing of how all and the least things are ruled, that it happens for a purpose that they may be kept in in a state of faith and brought into an angelic state, no. 3538. When a person reasons about the Providence of the Lord in the very least details, all and the least things appear opposed [to it], but they confuse people so that they may abstain from reasoning and remain in the higher knowledges of faith, nos. 3591, 3592, see *Knowledge (Scientia)*. That the variety of mental images of objects are happenings, thus of the Providence of the Lord, which can never be examined, and that doubts are so countless that they can never be removed to eternity, besides that, the least concern would blind, which was shown by a particle of dust before the pupil of the eye, which took away all sight, experience, no. 3667, see *Idea (Idea)*. I spoke with spirits about the Providence of the Lord, that there are as it were piles of stones and clay which have been foreseen and provided by the architect, from which a magnificent palace [is to be built], which no one can see from these and the like scattered things. Now no one can see such a palace from such, other than the architect, no. 3724. Spirits argued about the objects of sight and speech, that they flow into mental images and that the Providence of the Lord is not in the very least details because a successive series of contingencies follows from one counsel of a person, about which many things. Finally it was concluded that it would be better not to know such things and to believe in simplicity that the Providence of the Lord is in the very least details; for if they wished to explore this they would never come to a knowledge of most general things, just as one who wishes to know how the thought and will flow into the lungs' applications, and the muscles', and how thousands of them apply themselves to

every action, and that it cannot even be explored as to the generals using all knowledges within many years, and not then. So it is preferable to know simply that thought and will flow in and produce the very least things of actions, and still more preferable to believe those things which are the inflow of life from the Lord and of His Providence into the very least details; about which many things, nos. 4000, and also 4002 to 4010, see *Life (Vita)*.

I realized more clearly than at other times that the life and Providence of the Lord flows into the very least things. When angelic mental imagery, which is figurative and parabolic and thus also contains innumerable details, can in the world of spirits present so many and so various things, depending on the qualities of those receiving, that it can scarcely be expressed, about which, then what cannot the Lord present, Who is Infinite—as to His mercy alone, Which extends to all and the least things of love, and the least things of faith, and also to all the opposites and intermediates, depending on the forms and natures of the recipients? When the mental imagery of one person speaking can be received at the same time by a thousand with diversity, then what cannot be said of the inward mental imagery, the more inward mental imagery and the still more mental imagery, whichever of which on their own level, can contain innumerable things relative to the lower level; then what cannot be said of the Lord, Who is Infinite, in comparison to Whom every one of the Countless innermost details is as nothing, and so on; and because He is infinite, to Him the very least details are in the present from eternity, thus there cannot be anything whatever that is not present to everyone? nos. 4095, 4095½. About the Providence of the Lord in the most singular things, and that a person on earth is unaware of it, no. 4201. That a person cannot receive faith through miracles, and if one knows those things which are of Providence, no. 4252. That all and the least things are Providence, nos. 4289, 4290, 4291. About Providence, no. 4393. About Providence, no. 4423.

Neighbor (*Proximus*).

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What the neighbor is, nos. 4633[a], 4634[a]⁴²⁵.

Prudence (*Prudentia*).

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That evil spirits ascribe all things to themselves, their own prudence and planning, and although they are clearly convinced that it is otherwise, still they return to the same fantasies, IV Vol. pp. ¹89, 90⁴²⁶ [397a].

Those who trust their own good judgment and ascribe all things to it, and who enter into the secrets of faith from knowledge are prone to magical arts in the other life, no. 269:2, see also *Confidence (Fiducia)* and *Own (Proprium)*.

⁴²⁵ ms. 4631.

⁴²⁶ ms. 90, 91.

It was shown that human prudence is like a black bit of dust in a clear sky, nos. 1214, 1215, see *Providence (Providentia)*.

Those who trust in their own prudence, in agreement with the common opinion, they are led by spirits into various persuasions and desires, who also confirm them, for whatever comes from what is their own and from evil spirits tends towards destruction, much experience, nos. 2429, 2430.

[continuation p. 438 s.v.] **Prudence (Prudentia)**.

About those who ascribe all things to their own prudence, and [regard] the Word and Divine worship as only a bond of conscience for the common people; and who due to their success have become convinced they can do all things, that their abode is near Gehenna and is called the abode of dragons; they were driven into a state of terror a by a whisper of wind, about whom, nos. 3741 to 3749, see *Gehenna (Gehenna)*. About those who trust their own prudence, nos. 4289, 4290, 4291. That one's own wisdom is nothing, providence is everything, no. 4393.

Shame (Pudor).

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Shame and fear and the like are brought on by punishments, no. 1074, see *Adultery (Adulterium)*. About being struck with shame, and about the punishment of promiscuity, nos. 1663 to 1665, see *Marriage (Conjugium)*. About the punishment of rotation of those who have been promiscuous, which happens by being struck with pain and shame, and he wants to hide himself with clothes lest his nakedness be seen; and afterwards, when the shame sticks fast, he is permitted to withdraw himself. Still he is tested whether he is bringing forth the same things, nos. 1694 to 1698, see *Promiscuity (Lascivia)*.

Certain [spirits] without shame, thus without outward constraints, bring out filthy and disgraceful expressions, on whom such feelings as shame, horror, fear are instilled by punishments, and thus they are at length withheld [from such language], no. 2206. Those who are without fear, not caring whether they live or die, that they are without reverence and without shame, nos. 3136 to 3141, see *Recklessness (Temeritas)*, that such become the most foul excrement in the other life, nos. 3149, 3150. Those, however, who have fear for their reputation, usually also are in a state of reverence and shame, with fear involving submissiveness to parents, experience, no. 3151.

A certain one who practiced the shared intercourse of wives in life was punished. He became fiery black, was carried around and shown, placed at a column, with the face of a cadaverous color; but all this without a sign of shame, because he had been without shame, nos. 3455, 3456, see *Adultery (Adulterium)*.

[*continuation p. 710 s.v.*] **Girl, Virgin, Virginit** (*Puella, Virgo, Virginitas*).

Those who love the inward things of the Word were depicted by a girl dressed in shining white, in the flower of young womanhood with a musical instrument and heavenly garlands, no. 1143, see *Inward (Interiora)*. About three representative girls, by whom were symbolized the inward, the very inward, and the innermost of the Word, nos. 1190, 1191, 1192, 1193, see *Word (Verbum)*. That the world and heaven in the sight of the Lord are like the image of a person or a virgin in an optical cylinder, where around nothing except the greatest disorder is seen, but [it is] not what heaven is like, but [in the cylinder is] such as the Lord desires it to be, that is an Image of Himself, nos. 2163 to 2165, see *Providence (Providentia)*. I saw that someone was reading a letter, the subject of which was “excrements of virginities,” and it was explained that they were the desires of those who desire to deflower virgins, without the purpose of marriage and offspring, whom they afterwards reject and become sick of. It was said to me that such are rejected from societies like excrements, because they destroy marriage love, from which all loves and feelings of goodness [are derived]. They also destroy innocence and are inward murderers. It was said further that such are specially sins against the holy spirit, because the holiness of angels is founded in marriage love, and in innocence. Their punishment is the heaviest. They sit on a mad horse, beneath which they are soon strewn, then they are cast through its backsides into its belly. Next they seem to themselves to be in the belly of a prostitute, she is changed into a dragon or great serpent, where they remain without breath for hundreds and thousands of years, until having been devastated, they forget such things and have horror for such. It was said that their offspring are worse than the offspring of others, because they draw such [a nature] from their parent, therefore not many are born from such, nos. 2704 to 2710. I saw a kitchen where one cooked another with dreadful torment: it was said that they are those who are delighted in the extremely foul desire of raping immature girls, yea little children. That the enjoyment of these, for those who commit such acts in the life of the body, exceeds all other enjoyment: and because this also spreads itself by heredity into the descendants of such, that the last times are at hand, nos. 2711, 2712. I smelled the stink of kitchens so oppressive that spirits fled: that they are the worst and also that they in even entice others who if they were to multiply that this world cannot continue, no. 2719. **Men and maidens** appeared in a colonnade. It was said that angelic spirits are like this when looked into by angels, no. 3142.

A certain one clothed in a black garment, like a priest, soon appearing as a white cloud, attached himself to a bright virgin, with whom he was carried downward, but the bright virgin and the brightness from him was taken away, symbolizing those who through mercy and similar things entice wives and virgins to adulteries and whoredoms, and many other things, about whom, nos. 3593 to 3601, see *Mercy (Misericordia)*.

Boy (*Puer*),

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see *Little child* (*Infans*).

Combat (*Pugna*).

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That regeneration takes place in every individual case in the same way as it does collectively, namely in the Church, the World of spirits, Heaven; that there is a continual combat of inner elements with outward ones thus of the angels with the spirits controlling the outer elements. This happens in different ways, depending on the nature of each individual, in [their] various states, nos. 37, 38, see also *Temptation* (*Tentatio*). Combats were seen, as if of a last judgment, p. 11, no. 30½.

A reason for temptations as well is that they may learn to resist evils, and that this is from the Lord, no. 2576. A struggle of the virgin sex with the evil ones with gentle care, no. 4377.

Beauty (*Pulchritudo*).

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Jovian spirits were amazed that the faces of the inhabitants of this earth can be beautiful, to whom I then replied that the evil in the other life become more ugly than can be looked at, and that the beauty of their faces comes from [their] infancy, which is innocent, no. 574:2.

[*continuation p. 486 s.v.*] **Beauty** (*Pulchritudo*).

Jovian spirits seeing the faces of the inhabitants of our earth showed that they were smaller than with them and not so beautiful, and with them rarely blemished; they loved those in whom the region of the lips protruded, and who had a cheerful face. A face that is not cheerful, they said, comes from [worldly] concerns, no. 583. Spiritual types of happiness are portrayed in harmonies audible to the ear and visible to the eye, from which come forms of beauty and delights, nos. 903 to 906, see *Happiness* (*Felicitas*).

If a single [harmony] did not regard another but [only] itself, that there could never be any harmony, thus not any beauty, no. 1837. That every mental image of a person and spirit is so ugly that a devil could not be more hideously depicted, but the Lord turns them into more beautiful mental images, nos. 2303 to 2305, see *Idea* (*Idea*). That beauty is a form in which and from which there is delight, and that the delights again and again reduced into forms present beauties, and so on, no. 2461. That such diverse and varied portrayals arise in the world of spirits from the communication of the auras of the deeper knowledges of faith; from which also those who have higher knowledges of faith appear in diverse beauty, nos. [3079,] 3080, see *Portrayal* (*Repraesentatio*). That Pleasure gardens in the other life are of unlimited beauty with eternal variation, no. 3099, see *Paradise* (*Paradisus*).

Lungs (*Pulmones*).

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That in the greatest human being the Heart is formed from the heavenly, the Lungs from the spiritual thence, which was shown by clear experience, together with an inflow of the one into the other, no. 366. Those who were in front in the region of the chest, and who control the subthoracic breathing are they who allow themselves to be controlled, no. 445. When breathing was taken away from me, breathing was given by heaven, nos. 458, 459, see *Breathing (Respiratio)*.

[continuation p. 422 s.v.] **Lungs** (*Pulmones*).

An angelic choir, who form the inner and outer breathing of the lungs, operated into my lungs, about it, and the nature of the respiration, no. 494. There are distinct choirs who are devoted to the involuntary action of breathing and to the voluntary action of breathing. The former by feelings alone, the latter by understanding and reason, being those who constitute the province of the trachea and the larynx, and serve the speech, no. 495. Those who control the involuntary action of breathing, that they are also devoted to the operation of the lungs in sleep, no. 496. That in the greatest human being there are in general two kingdoms, the heavenly pertains to the heart, and the spiritual to the lungs. They are wonderfully united, nos. 499, 665. About the collective breathing in heaven and its inflow into my breathing, nos. 600 to 608, incl. see *Breathing (Respiratio)*.

That the case with agitations and introductions in the other life is also like those things which pour in from the air and ether, and also like those things which flow in through the pores of the skin to the brains from the atmospheres, no. 1035 see *Chyle (Chylus)*. The tongue, as an entryway, pertains both to the province of the heart and to that of the lungs, therefore it portrays the feeling for truth, for feeling belongs to the heart, and truth belongs to the lungs: nos. 1358 to 1361, see *Tongue (Lingua)*. A feeling of how heaven operated into the breathing of the lungs at the left, and how the motion of the heart flowed into the action of the lungs, no. 1614, 1615, see *Breathing (Respiratio)*. That just as it is with the partnerships of the muscles, and the action of the lungs into them, so it is with the relationships of societies in the world of spirits, and in heaven, no. 3035.

Pulpit (*Pulpitum*),

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see *Wall (Paries)*.

Punish (*Punire*),

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see *Punishment (Poena)*.

Purified (*Purificatum*)

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what the purified body is, no. 1956, see *Body* (*Corpus*).

Well (*Puteus*).

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[continuation p. 630 s.v.] **Pit** (*Puteus*).

When those things were opened that belong to the brain, there were seen a face at the top of a window, sparkling little stars, walls without a roof, a starry sky, then a well, out of which a bright vapor [issued], and which was pumping [a substance] out, no. 913. The well portrayed the Infundibulum in the brain, besides excretions that are in connection [with it], no. 914, see *Infundibulum* (*Infundibulum*). When certain spirits wanted me in their company, I had been caught up into the company of heavenly spirits, thus removed from them. They supposed I had slipped away from their company and they were looking for me. They looked for me in a certain pit, letting down a pole, but drawing it up, I was not found there. Black spirits soon issued from the pit, and the pit filled up with water to the top, nos. 1552, 1553, 1554.

Pyramid (*Pÿramis*).

[I:642]

Various depictions [presented] to me, in a long series, such as even various decorated pyramids, III Vol. no. 1626 [149a].

Pythons (*Pÿthonici*),

[I:643]

see *Magic* (*Magia*). About Pythons, no. 3683, see *Magic* (*Magia*), no. 3712, see *Siren* (*Siren*).

Quakers (*Quaqueriani*).

[I:644]

That spirits can work nothing in opposition against those who are convinced, as with the Quakers, no. 2902. In sleep I saw a woman at a table, and a dish, which was miraculously turned into another, in which were peas with fish, which I tasted of. When it was carried off I realized that it symbolized Quakers, to whom food is miraculously given, namely, a certain goodness, no. 3016.

Two were seen in a dream, about whom I had an opinion: one that outwardly looked upright in face, inwardly was the worst, the other that despised others in comparison with himself; they were

clothed in garments decorated with much gold, which gold also continued up to the face, so that [their] face was adorned with gilded cords. When I awoke Quaker spirits spoke with me who as to their outer life appear honest and upright; with whom I spoke about the holy spirit, and about holiness, not wanting to manifest itself. They said that holiness is to engage in business, but I said that to engage in business devoutly and compassionately is what makes holiness, nos. 3732, 3733. A high tower was seen, but its upper part was vanishing, consequently from the middle it was seen, [to be] of a gray color, no. 3734. When spirits wanted to examine what they thought, they hid their own thoughts saying that it is enough that they do no harm to anyone, nor speak ill of anyone: I found that they do not want anything to be divulged about them, what they are thinking, no. 3735. Nevertheless I realized from a dream that there are two kinds of them, namely those who have no conscience and those who despise others in comparison with themselves, no. 3736. I said to them that they do not do harm to anyone nor speak ill of anyone—this is all right in earthly society—but if they think in an evil way and inwardly are evil, this injures societies of the other life, for there the mental imagery of thought is communicated, no. 3737.

[continuation p. 1163 s.v.] **Quakers** (*Quaqueriani*).

Quakers do not want to be instructed in the doctrinal matters of faith. They respond when anything is said about matters like this, “What is this? I do not understand. What is this?” For they have confirmed themselves by their having imagined that the holy spirit has spoken through them and that they are continually thinking [this]: they are called gentiles among Christians by spirits. They most obstinately resist lest anything of their secrets be divulged. And when others persist on inquiring they raise other objections, and indeed extremely wicked ones, so that they may desist, no. 3751. A woman was seen whose back was toward me, and face toward the kitchen fire; and also a table, where some were reclining; and also a woman in bed near the table, with a wide purple-red covering around [her] head. Then the sole of the foot was seen, but cut away, so that there was only flesh, except the right toe, which was entire: afterwards small dogs [came] running to me, no. 3752. Quaker spirits higher up in front spoke with me saying that they were spirits from eternity, but I said to them that they had been people on earth, and that they always adopt new [spirits], so that they also may be the holy spirit with them, and that the Lord Alone is from eternity, and Alone is Holy, from Him is all good and truth, all Innocence, all Peace and all Mercy; then they withdrew themselves and were struck with dread of being cast down headlong. After this, they were believing themselves to live, think, to speak from themselves, to be capable of all things from themselves; but in secret: however they were declared in a loud voice to be filthy spirits, profane, worse than manure, and cadaverous, abominable dung, no. 3762. There are Quaker spirits lower down to whom those at first drift up who pass from life, who also inspire them to divulge nothing; consequently they have an aura [such] that others cannot be with them, but that they are separated, no. 3764. It was revealed what kind of worship they have, which is known only to them, which if Christians knew of it, they would expel them from society, no. 3765. They maintain an abominable sharing of wives; the wife lies in bed, declaring that she is obsessed with the devil, so that someone who is acted upon by their holy spirit lies with her. At the table, the invited [husbands] await an inflow, which when they feel [it], he declares himself to be the one, and he lies with her, so the wife is free from the devil and from [her] sins: they place their holy worship in such wicked adulteries, and

they communicate their holiness through such acts: those are invited by the wife whom she chooses, no. 3766. The streaming in of their holy spirits does not happen today as formerly, for formerly they were driven into an obvious tremor and shaking; today they feel a shaking sensation at the left side of the stomach, the left arm on the palm, at the left side of the face, which is held cheerful, no. 3767. Four abominations come together: there are abominable adulteries; they consider holiness to reside in the most profane acts, [claiming] the devil is thereby cast out, when [yet] he enters; all restraints of conscience are loosed in this way; they are driven by a spirit when they lie in intercourse—for spirits otherwise never act into the physical elements of a person, as in speaking, in eating, in walking, in the marital act, only into the thoughts and desires. To this they were able to make no reply, no. 3768. They lie with daughters and servants, but in secret, for there are external restraints which they fear, in order that their daughters may be thought to be virgins, lest they conceive offspring, lest these things become manifest to others, for when they say it is commanded by their own holy spirit, they do not shy away. This was portrayed by a door in a room, by a bed there with a red bedspread, and one going out creeping along the wall, and he was seen as a dog, no. 3769. This shows that they do not allow themselves to be instructed by others, they laugh at them, and say that they do not understand; because their spirits inspire [them], and the profane pleasure of adultery is most delightful to them, no. 3770. A man was seen on a sort of stage, and he spoke, it was said that he was their founder, saying that he had never done nor thought such things, no. 3771. Their holy spirit tried several times to pour in wicked acts against the Lord; this showed that their holy spirit goes forth from the most filthy devil, and that their hell is located more deeply than the hell of others, no. 3772. Like the Jews they like riches without any other purpose than on account of riches, no. 3773. Their holy spirit was pouring out diabolical blasphemies against the Lord, no. 3774. In their congregations they also preach the Lord, also acknowledge the Word, so they have the doctrinal tenets of faith but the case with this is that the spirit speaking through a person does not know otherwise than that he is the person, and cannot speak otherwise than from the person's memory, thus the doctrinals of his memory that they have absorbed from others. But yet they care not at all for the Lord, but only their own holy spirit; actually just as the Papists, who also in the other life are entirely against the Lord and those things which are of faith, so too are the Quakers. And they are those in the other life who boast themselves to be the holy spirit, and think they are the holy spirit; they have gotten this [idea] because they have spoken from the spirit; and the spirit had constituted the same person with them, no. 3775. That they hate the doctrinal matters of faith was portrayed by a cane, with which they wanted to strike the eye of the Lord, no. 3776. When they reject the doctrinal matters of faith, hold the Lord in hatred, care nothing for the Word, are convinced the holy spirit speaks and commands [them], from this it follows that they are carried to such wicked promiscuous copulations, no. 3777. I spoke with them about marriage, that marriage love is the fundamental of all loves, that from it issues the propagation of the human race, and of heavenly societies, therefore on this love is bestowed a pleasure and happiness surpassing all others, which are bestowed by the Lord according to the urgency of the uses and purposes, therefore a good marriage is heaven on earth, thus heavenly love coming from the mercy of the Lord toward the Church and the whole human race in the heavens and on earth, therefore marriages are holy: some Quaker spirits who had been better, but because they had been among them, were unable to say anything, came and testified [their] grief, that they had been such, no. 3778. When Quaker women were seen, the men's lust was communicated so that I might know what they were like, no. 3779. They possess a kind of

secret deceitfulness, which is in secret, no. 3780. This shows how dangerous it is for spirits to act so openly on mankind. They are not only convinced that it is the holy spirit, but also they are aroused to wicked acts; for almost the whole world of spirits today is wicked, and fanatical and desires to obsess mankind; but the Lord is guarding; and to one who has true faith in the Lord no harm comes, no. 3781. They did not want to be instructed by others, nor to hear what others speak about doctrinal matters of faith, except in secret, they are carried away by disgraceful things; they hide their thoughts, therefore spirits who are in general are curious to know what others are like are angry, which is also the reason that they are separate from others, no. 3784. It was said, because it was seen, that Quaker spirits finally live in thickets like wild swine, because they are likewise greedy, no. 3785. The dwelling of Quaker spirits appeared in sleep. There was a spacious kitchen, long beds, one above, where naked men lay, also a maidservant approaching, another bed lower, where there was no one, lower still there were boys; and also two large, covered jars, and a miserable wheel driven by water. Awakening, I spoke with a spirit who slept in the upper bed, which symbolized their worship, the lower bed the Word, where there was no one, because they did not care [about it]; the miserable wheel their spiritual qualities; the fire kindled in the jar coverings, which did not worry them, their heavenly qualities, no. 3790. For several days Quaker spirits were with me who claimed to be the holy spirit. They then agreed that they would say they were from eternity, that they were the holy spirit, and nevertheless cared for nothing less than the Lord: they say nothing openly, but in secret, begging to be alone, then many things would be told, from this what their deceit is like was understood, no. 3793. They spoke about adulteries that these were not against [their] conscience, that they were their wives, that there was an agreement, thus that it was not a matter of conscience; but I said to them that the primary bond of conscience is marriage, because from it comes the propagation of the human race, that it is the nursery of earthly and heavenly societies; that from it come all relationships by blood and marriage on earth, thus the beginning of all loves and relationships, likewise in the heavens; there the Lords mercy towards the Church in the heavens and on earth is compared to a marriage, from which marriage is the beginning of all loves, consequently of relationships depending on heavenly and spiritual blood and marital relationships; therefore the bond of conscience is based primarily on marriage love, nos. 3794, 3795. It was cunningly pointed out that there was still procreation of offspring, but it was replied that there was similarly procreation of offspring at Sodom, but how abominable that was, they know, no. 3796. Holy spirits from the Quakers, [their] restraint having been loosed somewhat, rushed upon an innocent person in fantasy but in such a fantasy as can be called illusory and aerial. They think it is he, but it is only his specter, nothing other than a fantasy. Such fantasies are in keeping with spirits who declare themselves to be the holy spirit, no. 3797. They cast a specter of the little child into an abyss. They lifted [him] up, tried to dash[him] against the cliffs. The aura of their adultery that exhaled from them was of such a nature and so strong that wherever it [encountered] a medium it infused a desire for adultery and lewdness, about which, no. 3798. They were cast into the deep in front of the right foot, from there an aura of wicked adultery exhaled from them, no. 3799. When I looked into the deep, they appeared as if they were hairy, so that they were nothing but a mass of hair, which was [their] filthy, earthly quality, no. 3800. Then someone clothed in a beautiful snow white garment appeared, having a human face, with a bared head, and a cloud beneath him, in which he sank, and disappeared; afterwards emerging somewhat as to the head he had a bottle of wine which he drank up, no. 3801. Soon he was seen among spirits in the deep, who wondered why he could not do anything when nevertheless they suppose that he could do

all things, that he was as it were omnipotent. He was called the holy spirit proceeding from the Lord, no. 3802. I was told that he imagined that he had been born holy without blemish, because by means of their spirit in a wicked act of adultery, but with the help of a man, from whom they had gotten their wicked and abominable adulteries; it was told of him that they are the kind who alone drink dark red wine in heaven, that they call heavenly wine. He then appeared like an unsightly wicked person, no. 3803. It was seen that the bottle was wrapped around him, and his body acquired a new crust from it, from which emerged something snowy, like a human being. He then spoke with me, [saying] among other things, that he had put off the old person and put on the new one, so that he was the holy spirit from eternity, besides other things, no. 3804. They are of this character who especially inspire these wicked adulteries. His wicked persuasion about adulteries was also felt, no. 3805. But he was turned from snowy-white to black, and hard as mucus, so that he was like a mummy, no. 3806. Then he was wound around a staff crosswise, into a plate. When it was unrolled there was no end, for it could hardly be unrolled without so much remaining, which was the punishment for claiming to be from eternity, no. 3807. Unrolled on a long plate appeared a serpent lying along the length of that plate, its tail downward, head in my hair, suggesting then something about the serpent of the tree of knowledge, no. 3808. Those who were in the deep, their breath from there was affecting the region of [my] left ear, and the left side of [my] head with pain, which symbolized their insane knowledge, no. 3809. When I awoke from sleep I felt many small serpents in [my] hair, I realized that they had summoned many and that they had lain in wait for me when I slept, no. 3810. The lot of those from whom the bond of conscience has been loosed as a result of adulteries, that they become the most filthy excrements, or like the mucus of the nostrils; and separated sit in torment like bark and olive oil lees for centuries. There is only a consociation of inward remnants, no. 3811. After this they retain little of what is their own and they serve societies as connections, just as words do in a language, and they scarcely know anything, no. 3812. I also saw a tub containing milk, butter, and something that looked like cheese or bread, no. 3813. From a place high up in front someone spoke with me, it was said that he was Penn, from whom Pennsylvania [was named]. He declared that he had not been of this character, and that he disclaimed any part in such activities, no. 3814. I spoke with them about the first Quaker spirits, that they had been fanatical spirits from the world of spirits because they are such as for the most part that they desire to obsess humankind; so they fanatically drive on whom they meet as such a medium and who wants to be called the holy spirit and to be worshiped as a god; but that afterwards spirits from the Quakers followed, no. 3815. That Quakers especially become the holy spirit, in the other life, which they bring from the life of the body, no. 3838, see *Holy (Sanctus)*.

Calm (Quies).

[I:645

About a calm state of mind, no. 1908, see *Peace (Pax)* and *Tranquility (Tranquillitas)*.

Rachel (*Rachel*).

[I:646]

That Leah portrayed the Jewish church, and Rachel the new one, no. 3384⁴²⁷, see *Church (Ecclesia)*.

Root (*Radix*).

[I:647]

It was inspired [into me] what [is meant] by “the remnant out of Jerusalem,” and what by “the root is turned,” and by “it bears fruit upwards,” thus it is about the regeneration of the outer person, III Vol. no. 5393, 5394 [309a– 310a].

Reason (*Ratio*), **Rational** (*Rationale*).

[I:648]

Spirits and demons control a person's reasoning power through feelings, n. 48, see also *Understanding (Intellectus)*. Those who desire to be superior to others in heaven, just as [they had done] on earth, from the love of self, are deprived of reasoning, so that they act from instinct and with zeal; [their] rationality having been taken away they act as asleep: when rationality has returned it strives to hide [their] instinct [by acting] from habitual pretense. From which is evident that the rationality in the life of the body had been scarcely other than a means of hiding evils, nos. 718, 719⁴²⁸. Those who are in an infernal barrel at the left with their rationality taken away, they think they are doing good when they doing evil, and that they are controlling the universe, no. 774. That the way toward rational elements is twofold, from the world and from heaven. By the way from the world a person's earthly part is formed, by the way from heaven the person is educated, reformed and reborn by the Lord, no. 899. A certain murderer was deprived of [his] rationality, nos. 1257⁴²⁹[*ff.*], see *Kill (Interficere)*. Those who are deprived of rationality are among those who take such pleasure in revenge and hatreds that they try to destroy all of a person's life. They remain [so] for centuries until the life of their delights has as it were been blotted out, no. 1497, see *Revenge (Vindicta)*. That the spirits of Saturn relate to reason, no. 1516, see *Saturn (Saturnus)*. Sometimes they seem to themselves to be carried up into heaven, having seemed so because reason, to which they relate, seems to itself to be carried up into heaven, nos. 1526, 1527, see *Saturn (Saturnus)*. That a certain one was at once recognized by spirits of Saturn, what he was like, just as for reason are recognized what things are like, nos. 1584, 1585, see *Saturn (Saturnus)*.

That it is outer bonds such as respectability, fear, shame various desires that withhold spirits, when these are taken away he rushes about like an insane person, thus also the power of reason is taken away from them, no. 3159. That the rational faculty can never enter into what is spiritual and heavenly, but still can know and understand what they are, and their quality, no. 3209. That the spirits of Saturn reflect Reason, that is to say, the inner person, and the spirits of this earth the outer sense, or the outer person, the battles of the latter were shown, nos. 3328 to 3330, see *Saturn (Saturnus)*.

⁴²⁷ ms. 3385.

⁴²⁸ ms. 718.

⁴²⁹ ms. 1256.

Those who stand up for what is good and true do not argue, but confirm by means of reasons, no. 3706, see *Knowledge (Scientia)*. What reasonings are like in the other life, and what is from them, no. 4154. That the worst [hellish spirits] can reason about the truths of faith, nos. 4539, 4540, 4563[a].

Reasonings (*Ratiocinia*), [I:649]

see *Philosophy (Philosophia)* and *Science (Scientia)*.

Reaction (*Reactio*), [I:650]

see *Opposite (Contrarium)*.

Reflect (*Reflectere*). [I:651]

Angels and spirits perceive nothing of the things that are outside a person on earth, other than in those in whom is an opening, then a passing on takes place by consciously mirroring the thing; and a kind of attraction is felt, no. 203.

That souls do not believe otherwise than that they are in the body, but when it is granted them to reflect upon something, they know they are in the other life, no. 352.

[continuation p. 333 s.v.] **Reflect** (*Reflectere*).

What they are like from whom the ability to understand is taken away so that they act from [their] nature without reflecting on outer things, that they are against things spiritual and heavenly, nos. 372, 373, see *Nature (Natura)*. I was let into many companies of evil spirits and at the same time into companies of angelic spirits, and through the latter was given awareness, perception and reflection, no. 484. That in the absence of reflection being given spirits did not see anything whatever through my eyes, so it is in the case of those with whom it is closed, thus that they have not heard, nor do they hear, although they think they are the person; not only one spirit [does this], but all who are present [with the person], however many there are, no. 720. That a person does not hear, or see, or feel without reflection, various proofs, no. 721. That a person feels nothing without reflection, not heat, cold, pressure, breathing, that they are there, and what they are like, no. 733. That without reflection we do not know how we are thinking, what we are thinking, what thought is and what its nature is, but we remain in [our] illusions, thinking falsities to be truths, no. 734. So spirits without reflection sometimes do not know that they are in the other life and remain in [their] illusions, no. 735. Without reflection having been given [them], spirits cannot know what they are like, and that they [are living] in fantasies, no. 736, and they cannot be reformed by the Lord except by reflection given from the spiritual

knowledge of faith on their own faith and life, no. 737. As long as they are in passions and illusions they cannot grasp goods and truths, until those chills and those shadows have been dispelled, no. 738. Therefore a higher knowledge of good and truth has been given by the Lord, by which the Lord may cause people to reflect, no. 739. Lest people reflect upon revelations of the Word except from the Lord, communication with spirits has been closed to inhabitants of this earth, no. 740.

There are those who reflect well upon those things they have heard, seen and read, a pursuit which they enjoyed, not for a bad purpose. They have a place rather deep down. They seem to themselves to stand at a wall. They respond thoughtfully. The place there is grassy, lovely. They harass no one. They are protected, they say, because they are being protected by the Lord. When they were harassed by urinary [spirits], a cloud spread itself out in the form of a helix upward, and the spirits then seemed to themselves to be carried along winding paths, and they were wailing, nos. 1230 to 1233. **Man is unaware how the seeds of faith are implanted and grow, but still there is reflection no. 1438, see *Seed (Semen)*.** A certain one who claimed merit for acts in the life of the body was transferred into a state of mind so that he could reflect on himself and then he apprehended that he was hideous and filthy, so that he shuddered at himself, which state of reflection [with a spirit] is outside of himself, as well as within himself in which one recognizes himself, no. 1586. That an inward reflection, or perception, was given [me] by the Lord when I spoke with spirits and when I saw symbolic displays, no. 1647, see *Inward (Interiora)*. About an indeterminate state of mind, or one without reflection on oneself, that I was a person, and the like, experience: in which state I felt myself as without a body, speech did not as it were, come from me, but as a voice in the universe, which appeared as a sky-blue with stars. From which it is clear that without the directing [of the thought], and reflection on oneself and on objects, a person on earth appears to himself as nothing, nos. 1706, 1707.

Without being given reflection by the Lord spirits do not know otherwise than that they are people on earth; but to those who were with me reflection was given, and they acknowledged that they were spirits, no. 1852. How very greatly spirits desire to have power over people on earth, and to control him, and do this persistently and treacherously. With others they could not reflect on the fact that they are spirits, but with me because reflection was given to them, they tried with great indignation, because they knew they were spirits, nos. 1890, 1891. The fields of evil spirits so quickly twist a person's thoughts, his goods into evils, and truths into falsities, that a person never knows unless reflection is given to him, no. 1900, see *Aura (Sphaera)*. A person does not know that he is in the other life after death, the reason. A person cannot know anything whatever without reflection in the life of the body, still less in the other life. Besides this without reflection there is no life. Spirits have not seen anything whatever in the world through my eyes except by reflection given to them, which they have often declared: and because communication is reciprocal, as result there is also continual reflection, even on those things which are said and the replies, also by which reflection was given to them, even that they were spirits, nos. 1903 to 1905½. A certain one recently from the life [of the body], was immediately received among angels, and into heaven. At first he did not know otherwise than that he was in the body, because he was without the ability to think back on places, time, and sensual objects, but when the ability to think back was given to him he knew that he was in the other life. Then he became anxious, about where he should live, and so forth, nos. [2030 to] 2032, 2033, see *Angel (Angelus)*. **Spirits, when without**

reflection, imagine they think and speak from themselves, but given reflection they openly know this, nos. 2099 to 2101, see *Speak (Loqui)*. That all reflection with spirits and angels is from the Lord, and although they do not reflect differently, still they think they reflect more than people on earth, no. 2107. That without reflection there is no life by sensation and thought, and that it flows in, from which it is clear that we are organic forms, nos. 2221, 2222. That spirits see, or rather saw, nothing through my eyes, unless by reflection given to them, much experience. And that in this way they were with me again in the world which surprised them greatly. That without reflection or attention the sound of a bell is not heard, the sense of touch is not felt in any part of the body, so in other matters, experience: from this it is evident that the spirits with man, unless reflection has been given by the Lord do not know otherwise than that they are the people; they do not see nor hear with a person; but [they did] with me because reflection was given to them, which I realized by a plain sensation. There are states of peace, innocence, and the like which are slipped into them by the Lord without reflection known to them, which [reflections] affect their inward elements, which are gifts of the Lord, nos. 2247 to 2249. That a spirit, when reflection was given him, observed amazing things in the world of spirits, nos. 2315 to 2318, see *Heaven (Coelum)*. Spirits have been amazed that they were in the other life, before reflection was given to them, no. 2540. That things are instilled in the human memory both through reflection and not through reflection, nos. 2593 to 2596, see *Faculty (Facultas)*. Those who are the kind that they do not pay attention to the meaning of a matter but only hearing, and not caring at all how it concerns them. They speak with a regurgitation of voice, at the outer auricle, more or less sticking to it; so they occupy this province, no. 2667. From among those who are adulterers and cruel it is clear that they only see and are aware of excrement. What the mental images of a person are like, that he reflects only upon those things which he has in a mental image, not however upon others which to him are shadows, thick darkness, cold, death, nos. 2850 to 2853, see *Idea (Idea)*. Through [my] gazes spirits were moved to speaking and acting, and by a searching look they drew forth [things] out of my memory that they spoke, and now and then, that they thought, nos. 2914 to 2916, see *Looking (Intuitio)*. The reason evil spirits do not know but that they are in the life of the body is also because they are not given reflection that they are spirits, no. 3103, see *Spirit (Spiritus)*. Spirits of Mercury have such a memory that as soon as a subject comes up they remember it, and because they are delighted by higher knowledge, they have more reflection than others, therefore they have a better grasp than other spirits, nos. 3258, 3259, 3260.

There are spirits who have a general mental image, not bound to any principle that they have confirmed in themselves; such also do not reflect much upon others, but still details fall within the scope of their reflection, that are afterwards recalled, no. 3497, see *Idea (Idea)*. That the outer senses do not exist without general reflection, for those who withdraw the thinking from the senses do not feel [anything]. There are also reflections of thought when the thought sticks in those things which are about oneself and about things to come, which is the cause of depressions, anxieties, fantasies, even open insanities, much experience about them, nos. 3624 to 3626, see *Fantasy (Phantasia)*. That spirits are not held in the kind of reflection as are people on earth, for when spirits are with the insane and those who are in fantasies, they imagine it to be so, no. 3627, see *Spirit (Spiritus)*. That there are general reflections that a person receives from infancy such as that he sees people in the street, and objects, lest he bump into them, the kind of animals also have; and also that from intermediate and known objects one knows distances, besides many other things, nos. 3666 to 3672, see *Idea (Idea)*. When I was thinking in a

withdrawn manner about places and persons, spirits imagined that I was entirely there and that the same persons were present, for in a state that is not one of reflection they do not know otherwise, still more so spirits further away: as a consequence those who think in a withdrawn manner and talk to themselves, the spirits with them do not know otherwise than that it is real, so they become angry, envy, persecute, and hate them, by thought alone, no. 3857⁴³⁰. Spirits of the starry heaven who are progressing toward the ninth use were with me for almost a day, and although they were able to see through my eyes, still because they did not reflect on the things that were before my eyes, they saw nothing. From this it was clear that spirits with a person neither see nor hear, because they have no reflection on such things, no. 3902, see *Star (Stella)*. I realized that people have all [their] reflections from the Lord, as for example only as to the general reflection, when we walk, that we see objects, lest we bump into them, which comes from the Lord's care for everyone; so it is in other cases, no. 3991. About reflection with a person, its source, and about the continual presence of the Lord with the angels, no. 4226.

Reformation (*Reformatio*), [I:652]

see *Regeneration (Regeneratio)*.

Regeneration (*Regeneratio*). [I:653]

When evil was rejected by me, it was called back a number of times, III Vol. nos. 1141[a], 1146[a] [134a, 135a]. I was inspired [as to] what [is meant by] the "remnant from Jerusalem," and what by that the "root is turned, and it bears fruit upwards," thus about the regeneration of the outer person, III. Vol. nos. 5393, 5394 [309a–310a].

That the human mind is null when a person is born, but it is formed by things of this world. Therefore it must necessarily be reformed in order to become spiritual, no. 22.

[continuation p. 89 s.v.] **Regeneration** (*Regeneratio*).

Regeneration takes place in every individual case in the same way as it does collectively, [namely] in the Church, in the world of spirits, in heaven: there is a continual combat of inner elements with outer ones, thus of the Lord's angels with the spirits controlling the person's outer elements. And this happens in different ways, depending on the nature of each individual, and their [various] states, nos. 37, 38. Humankind is viler than the beast, not knowing on their own the laws of order and of society, but having to learn them, and even then, they grasp at falsities as if they were truths, unlike beasts. For this reason, they must be regenerated, n. 39, 40, and also, no. 27. A comparison of a person's regeneration and of his things spiritual and through these his heavenly ones with vegetables, trees, fruits and seeds, no. 396. That permissions are for the sake of regeneration, no. 398, see *Permission (Permissio)*. In the other life

⁴³⁰ ms. 3897.

the earthly, bodily and worldly elements are shed; they are prepared so that the earthly part harmonizes with the spiritual part; and also so that the spiritual earthly element harmonizes with the heavenly one, and finally so that that which is heavenly dominates: [the stages of divestment] are symbolically portrayed by clothing being shed; and by new garments, being put on. These are resources with which he has been gifted only by the Lord as if his, which are portrayed by new clothes, and because many elements are still clinging, which successively ferment, so to speak, they are let back into their original state, so that they may be perfected, nos. 782 to 789. [About a Jovian spirit who threatens and instructs, desiring heaven and to be reborn and regenerated, he is among those who relate to the seminal vessel and the little seeds there, no. 875, see *Seed \(Semen\)*. What a state of universal thought is in which a person and spirit thinks nothing focused; that in this state a person is not reformed but in a directed state of mental images, no. 886. Truths and goods are instilled by the Lord into the inward memory, or character, no otherwise than those things which belong to the intellectual mind and its faculties are instilled into a person from early childhood, no. 888, about character or inward memory, nos. 887 to 891, see *Character \(Indoles\)*. That the way toward the rational elements of a person are twofold, from the world and from heaven, by the way from the world a person is formed and becomes an outward and earthly \[person\], by the way from heaven a person is educated, reformed and reborn by the Lord, no. 899.](#)

That all punishments are purgings, so that they may be regenerated, namely so that they may receive powers of doing good and thinking truths from the Lord, no. 1039. Those who are brought into heaven first are among the heavenly [angels]. Certain of them are held in serious thoughts, thus in the essentials about eternity, by which alone they are delighted, into which as into generals particulars are successively instilled, nos. 1125, 1126, 1126½. How the seeds of faith are sprouted. They are comparatively like the seeds of trees; truths produce a tree, and love, the fruit Man is unaware how they are implanted and grow, but still there is reflection, nos. 1436 to 1440, see *Seed (Semen)*. When some are being regenerated anew, their mental images are held in the idea of affection, and their heavenly spiritual qualities are derived from this, nos. 1470 to 1481, see *Love (Amor)*. [The Lord enables a person not to reflect that he does good from himself, so that a person may be regenerated when he is unaware of it, no. 1561, see *Evil \(Malum\)*. That spirits are not persuaded about those things that resist the life of their loves unless by the Lord, after having been reformed, nos. 1776 to 1780, see *Faith \(Fides\)*.](#)

That “day” in the Word means time in general: that all things begin from evening and tend to morning is evident from the regeneration of a person, which begins from misery, temptation, desperation, and from these [moves] to light and joy. That evil spirits arouse a person’s evils; therefore [“evening and morning” are] regeneration, and the perception of goodness from the Lord, no. 1973, 1974.

There are states of peace, innocence and the like which are instilled by the Lord without conscious reflection. They affect the inward parts, they are gifts of the Lord, no. 2249, see *Reflect (Reflectere)*. That in the other life they are prepared only for receiving life, not for possessing it, because they are only instrumental substances, and vessels of life, nos. 2291, 2292, see *Correspondences (Correspondentia)*. This truth, that they are nothing, greatly aggravates spirits. They complained that they learned it in the state when it was aggravating them, when others learn in a pleasant state. The answer was given that

when they have been reformed, the mental image of a truth returns, which then is pleasant, together with a mental image of what was unpleasant, from which comes a pleasing tempering, just as in nature [pleasing] odors and tastes result from a similar tempering. For they pass through states of mind like the times of the day or the times of the year, when they are angels all their times are like those of spring or morning, in comparison to the earlier states when they were spirits, whose cheerful states then, are comparatively not cheerful, for all things are relative, nos. 2293, 2294, 2680. That every mental image of a person and spirit is so ugly that a more ugly devil could never be depicted, but that the Lord turns these into more beautiful ones, no. 2303 to 2305, see *Idea (Idea)*. That the bodily and earthly elements, that is to say the person's own things, when a rainbow is displayed, are arranged in compliance to spiritual and heavenly ones, which are the Lord's, no. 2349, see *Rainbow (Iris)*. That spirits and people can be brought to humbling themselves—making themselves nothing, supplicating, confessing the truths of faith—through fear, and the worse they are the more so, but this is not a state of reformation, for they at once relapse, no. 2400. That things fall into the bodily memory of a person about which he has reflected somewhat, but things remain impressed on the inward memory on which he never reflected; in the same way in comparison the faculty of thinking and speaking is so great, that anything artificial is relatively nothing, the person not knowing how he learned it, and how the matter stands. When these things are instilled in this way without the person knowing, it is clear that it is the power of the Lord and also that a person is regenerated when he or she does not know, nos. 2593 to 2596. What the states of reformation are like was shown by symbolic displays; the physical and material elements of a human being appear as if they were intestinal shapes stuck together in different ways, but without life, as it were of a wooden or bony brown color, those however who were deceitful are seen as snakes bunched together, but as wooden and bony: afterwards a small bunch of similar, small, gilded stick-like shapes around the head. When they begin to be reformed there appears a beautiful weaving of a sky-blue color with spires in various forms, colored; the forms of these then become more connected, consisting of tiny spires, as patterns of laces, densely, at last other forms more connected, nos. 2762, 2763. One who loves to be reformed, that he willingly wants to be chastened. The Lord then holds the mind on the purpose, which follows, no. 2959. Preachers who preached with zeal and prayed that the Lord will rule them through His spirit, and then say that a person is as a stump in regeneration, when [these things] are demonstrated to them in the other life, then they like others are amazed, and in heart deny, no. 3105, see *Preach (Praedicare)*. What the case is with the successive states of reformation, that the outward elements are purged in the filthy outward elements are reduced to obedience, portrayed by a garment left in the world of spirits, nos. 3222 to 3226, see *Outer (Externa)*. That by back and forth foldings, carried out by evil spirits, in a state of sleep, they are inaugurated into the first plane of Reformation, nos. 3391 to 3394, see *Regeneration (Regeneratio)*.⁴³¹

A certain one similar to the Preadamites, who had little of inward life, was attacked by evil spirits, who were permitted to treat him badly by back-and-forth foldings, and meanwhile it was inspired by them that he would agree with them in what they said. But he was protected by the Lord lest he feel tormented and also so that he would resist. Thus he was freed and introduced the first of reformation, so that he could be present in the company of good spirits: when he was treated in this way by evil

⁴³¹ This sentence in the manuscript is marked by a vertical line in the margin.

spirits he was in a state of sleep, no. 3391. There was also another in the first of reformation, or being inaugurated into the first plane [of reformation], through such foldings, which were at first were more crude than I could have believed, that he was inaugurated into gyres like angelic ones; but after several hours he was inaugurated in such a way that spirits were amazed that even as to the body he was similarly flexible. As a result he could have been in the company of angelic spirits—in such a way, that spirits were amazed—and be taken away from evil spirits, from their attacks; this happened in a state of his sleep, in such a way that he would not know that he had been so treated by evil spirits. He spoke with me saying only that he wondered that now he was different, and changed because he was in the company of angelic spirits, but still could be brought back into the earlier state; then it was granted him, inwardly moved, to praise the Lord, and to give thanks, but yet with a certain resistance, nos. 3392 to 3394, 3397. When they are thus inaugurated into the first plane of reformation through foldings, then by the Lord acting from the inward parts there is instilled in them the desire of resisting, and conquering evil, yea scorning it, no. 3397. I was shown in a living way that such inaugurations into swifter and seemingly continuous gyres are to appearance into [types of] breathing; for when inward breathing is given in this way they can be present in angelic companies; from this one is led into inward perceptions, for ideas are the intervals and variations of the types of respirations, no. 3399.

A certain preacher with his like, who believed there is only life, there is nothing [else], not admitting faith. It was said to them that Regeneration does not come forth except through the higher knowledge of faith, and because there is nothing in human beings except evil that they cannot be reformed without higher knowledge of what is true and good, besides many other things: he drew this heresy from this source, that he had thought that there was no need of the higher knowledges of faith because a person, unaware of it, is regenerated, and so forth, nos. 3437, 3438, 3442, see *Life (Vita)*. Mankind does not know how he learns to speak and think from infancy, he does not even know how the lungs are trained to apply themselves to every muscle and action and mental image. He does not know how the Tongue is trained to all the motions of eating and speaking, about which [there are countless details] and nevertheless he wants to inquire how he is reborn and becomes a new person which is still more inward and more hidden, no. 3654. At the point to which one leads oneself backwards, there one remains after death, and also one is reformed in such a way that one can make a stand in one's least evil, and thus be affected by truth and goodness by the Lord. Therefore spirits are seen as if being held away from evil and thus affected by truth and goodness, no. 3920, see *Evil (Malum)*. When people are alive their reformation by the Lord is such that [their] mental images or the vessels of the bodily memory are arranged so that they have a connection with others, so that when one is aroused, those close by and related also are aroused, and thus can be bent toward goodness: and also so that mental images may be distinguished into many which have a connection among themselves, for in every simple mental image—and more in a composite one—there are connections, just like blood relations and relations by marriage, thus with those which are of the higher knowledges of faith, to which they are bent by the Lord, for in the bodily memory also are the higher knowledges of faith. But in the other life they remain such [as they were], and they are not reformed otherwise than through purgings, so that those things which are of the bodily memory and desires are subdued, so that they may become obedient and serve uses, which can be evident from those who have had no conscience in the life of the body, and a conscience is not imparted to them except through outer bonds, such as adulterers and cruel people,

who become like bones. But those who have had conscience in the life of the body and have done what is good, in the other life receive immeasurably more, for all things good are immeasurably increased. It is also observed that evil qualities are also increased, about which, nos. 4037 to 4039, see *Evil (Malum)*. That with a person on earth there are spirits of a similar conviction and similar passion, but when a person is regenerated, other spirits are sent to the person from the Lord, about which, no. 4115 to 4120, see *Persuasion (Persuasio)*.

Kingdom (Regnum).

[I:654

That the Kingdom of the Lord or Heaven was portrayed before me, together with the union and harmony of many, and also the inflow, and happiness; a ladder of angels, like Jacob's, was seen, *WE* 541 [4a]. That there is nothing that is not an image of the kingdom of the Lord, II Vol. no. 145 [41a]. That various displays were depicted to me, in a long series, symbolizing those things which are of the Kingdom of the Lord, III Vol. [nos.] 1626, 1632, 2040, 2052 [149a, 150a, 156a, 157a]. What their gods are like who from their own righteousness strive to possess the kingdom of the heavens, a few words, III Vol. nos. 4632, 4700, [4701] [280a, 284a, 285a]. What their obstinacy is, to take hold of the Kingdom of the Lord, *ibid.*, no. 4684 [284a]. That the leaders of evil spirits try to take possession of the kingdom of the Lord III Vol. no. 5620 [319a]. That many speak together just as one person, in accord with the heavenly forms, societies thus portraying the kingdom of the Lord, III Vol. [nos.] 7186, 7187 [345a–346a]. That birds, like many other [creatures], portray the Kingdom of the Lord, and that without portraying the Kingdom of the Lord, nothing in the world can be lasting, IV Vol. p. 88 [396a].

That Wisdom is to look and strive toward purposes pertaining to the Kingdom of the Lord: so the Lord Alone is Wisdom, no. 25. Purposes tending in that direction are numerous beyond estimation, and they are arranged in order of priority, no. 25.

[continuation p. 103 s.v.] **Kingdom (Regnum).**

What the Kingdom of the Lord within a person is: the feeling and looking is focused upon the Lord, through belief. From this there is salvation, no. 52. What the Kingdom of the devil is: the looking is focused upon oneself, when outside of self, yet it is reflected back toward oneself. From this there is death, no. 53. Truth is whatever looks to the Kingdom of the Lord, so that truths are all the means that lead to it. When it comes to means, circumstances make each case different, no. 60. All people and all things in the world and in heaven, with unlimited variety, are instrumental means [leading] toward the prime and final goal, that is, the Kingdom of the Lord, thus [they are] for the sake of the Lord, no. 62. Symbolic displays by good spirits and angels, which are of a wide variety and a source of much pleasure, regard the Kingdom of the Lord, no. 79. That many [spirits] constitute one form, and many angelic forms portray those things pertaining to the Kingdom of the Lord, no. 165. That the continuous chain of permissions are intermediary functions, and that with the Lord they are on account of the best goal, the salvation of all in His Kingdom, no. 194, see also *Heaven (Coelum)*.

That there is a general awareness of the Kingdom of the Lord, like a realm or field, even in the world of spirits, in which field evil spirits are distressed and flee, so it is when the kingdom of the Lord comes, no. 210, see *Aura (Sphaera)*. That the Kingdom of the Lord is the image of a Human Being with all its members, no. 366, see *Heart (Cor)*, *Lungs (Pulmones)*, *Liver (Hepar)*, *Kidneys (Renes)*. That vegetables formed from the inflow of spiritual and heavenly things of the Lord reflect His Kingdom, no. 683. That a Human Being is a heaven and a Kingdom of the Lord, shown from correspondence with the Greatest Human Being, no. 1362⁴³², see *Human (Homo)*. That portrayals and punishments in the other life are perceived as actualities, and grasped by sensation, therefore they cannot other than actually occur in the world, like the miracles; so it is with all things that [occur] in the world, because they portray the Kingdom of the Lord, nos. 1390, 1391, 1392.

About those who desire to have control, nos. 1791 to 1794, and also 1798 to 1807, see *Arrogance (Superbia)*. Further about those who relate to subtle poisons, n. 1808 to 1824, see *Pride (Superbia)*. About those who want to reign by fear, not by love, no. 1883, see *Fear (Timor)*. About spirits, that they desire to have power over people, no. 1891, see *Pride (Superbia)*. It was observed how strictly ordered and vast the Kingdom of the Lord is, nos. 2315 to 2318, see *Heaven (Coelum)*. A conversation with spirits that they ought to know the Laws of the Kingdom of the Lord, which are the truths of faith, because they have come into a life that will last into eternity, no. 2331, see *Body (Corpus)*. That the transformations of worms and nymphs into flying creatures portray many things in a human being: and also that nothing in the animal and vegetable kingdom ever exists, that is not a reflection, in some way, of the kingdom of the Lord, and that from this it exists and continues, no. 2475. I said to spirits who came into the other life that is important to know who the Lord of the kingdom is, and what form of government there is; that the Lord is the King of the universe and that all the laws of the Kingdom are based on that Law, so that they would love the Lord above themselves and the neighbor more than themselves, no. 2664. That in the kingdom of the Lord, nothing but uses and purposes, and thus loves are living, no. 3147, see *Use (Usus)*.

Relativity (*Relatio*).

[I:655]

In the other life states of mind are passed through, like the times of the day or the times of the year, and when they are angels, all their times are like those of spring or morning, in comparison to the earlier states when they were spirits, for whom the earlier cheerful states then are comparatively not cheerful, for all things are relative, no. 2294, see *Regeneration (Regeneratio)*.

Remains (*Reliquiae*).

[I:656]

It was inspired [into me] what the remnant was [that shall go forth] out of Jerusalem, and what [it means,] that the root is turned and bears fruit upward, thus [that it is] about the outward and inward person, or regeneration, III Vol. nos. 5393, 5394 [309a–310a].

⁴³² ms. 1363.

At length without the coming of the Lord into the world no remains could have been given to people, no. 1504, see *Lord (Dominus)*. I was shown how much of what is human there was remaining, in a certain kind of the deceitful, by the divestment of their bodies, what remained was an extremely little remnant, no. 1764, see *Deceit (Dolus)*.

I saw those who were in an inward realm of evil spirits, that they could be brought into a state of sleep, and [their] outer parts put to sleep, then something sparkling from their life was perceived, no. 2575. That when a person is in a state of persuasion, as when he hears preaching, and also is engulfed by misfortunes and temptations and other problems, there are implanted those things by the Lord which are called remains, no. 3108, see *Preach (Praedicare)*.

[continuation p. 775 s.v.] **Remains (Reliquiae)**.

A murderer was examined, for he thought that he could not live because he resisted faith so obstinately, but because he was not lukewarm that there was still hope, which was portrayed by a sprinkled dust, where there was lightly something gold, and also by something luminous halfway between fiery and flamy, no. 3560. The lot of those with whom the bond of conscience has been loosed as a result of adulteries, that they become the most filthy excrements, or mucus of the nostrils, and that they also sit dissociated in torment like tree barks and olive oil lees for centuries. There is [left] only a consociation of inward remains, nos. 3811, 3812, see *Quakers (Quaqueriani)*. About the remnants of early childhood, no. 4382.

Removal (Remotio).

[I:657]

The mental imagery of one speaking flows into that of the other by removals of words, and so on, nos. 4014, 4015, see *Mental image (Idea)*.

Reward (Remuneratio),

[I:658]

see *Reward (Merces)*.

Kidneys (Renes).

[I:659]

Those who relate to the kidneys are to some extent separate from the other kingdoms, no. 500. Those who constitute the kidneys, that they are those who purify spiritual things from falsities, no. 367. Those who relate to the kidneys, ureters and bladder, nos. 825, 827, 829, see *Urine (Urina)*, and also no. 959, see *Urine (Urina)*. The kidneys remove unclean bodily elements and unclean inward elements, but not spiritual and heavenly ones. It appears as if they were working by a process of attraction, nos. 960, 961, 963, see *Callus (Callus)*.

[continuation p. 648 s.v.] **Kidneys** (*Renes*).

On the function of the renal capsules in fetuses, no. 968. Those who constitute their province are they who divert heavenly and spiritual elements into themselves from which they are heavenly and angels; thus they are communications, therefore when the communicatory function was taken away from them, they were feeling anxiety, no. 969. Chaste virgins constitute that province. They are on the part of the left side: they anxiously fear that they were being deprived of their function and as a consequence they would not come into heaven; the female spirits work in silence, they are good: they sigh when there is thought about their being deprived of their function. What their anxiety is like, [I know] from experience, no. 970. When [my] thoughts were drawn to little children, they felt special comfort, an experience, no. 971. When [something] was being thought, and it was noticed there was nothing heavenly, but earthly, the female spirits also became anxious: the capsules reflect something similar, no. 972. They are undergoing such a kind of purging process that they despair, *ibid.*, at margin.

About those who constitute the province of the kidneys, rebuking. The one who constituted the Peritoneum, he swelled up so that he became very large, with a spear and terror, so that the kidney spirits fled away; and he also sent another, who persecuted the fleeing renal spirits, nos. 991, 995½, see *Peritoneum* (*Peritonaeum*). The same spirit casting wooden shoes at the kidney spirits, symbolizing the fact that he despised the filthy elements which they wiped away, no. 992, see *Peritoneum* (*Peritonaeum*). About the secretions the Kidneys, that they are of a threefold nature. There are spirits who relate to the kidneys. Some of them apply themselves to the left side below the elbow. [Their] speech is harsh, cracked, and they want by some method to make their way within. They are those who investigate what a person is thinking, and present themselves as if they were that very person. This kind in their lifetime agree and favor for the sole purpose of knowing what they are like or what they are thinking. So they try to make their way inside to know one's deeper aspects, just like those spirits, nos. 999 to 1000.⁴³³

Those who constitute Kidneys apply themselves near the body, those who constitute the ureters, farther from it; and those who constitute the bladder still farther away, at the level of the face, extending in a certain curve, no. 1003. The functions of the Spleen, Liver and Pancreas are to cleanse desires, but the Kidneys, falsities, therefore these are not within the Peritoneum, no. 1010. I observed how the inward [workings of heaven] flowed in to the brain, and also into the breathing of the lungs, then into the motion of the heart, and finally into the kidneys, nos. 1613 to 1616.

Suprarenal Glands (*Renes succenturiati*),

[I:660

see *Kidneys* (*Renes*)

⁴³³ ms. 100.

Resistance (*Renisus*),

[I:661

See *Contrary/Opposite* (*Contrarium*).

Display (*Repraesentatio*).

[I:662

That there is nothing that is not an image of the kingdom of the Lord, II Vol. no. 145 [41a].

[continuation p. 9 s.v.] **Display** (*Repraesentatio*).

Displays [shown] to me, which symbolize the Kingdom of the Lord, various, in a long series, III Vol. nos. 1626, 1632, 2040, 2052 [149a, 150a, 156a, 157a]. That I spoke through portrayals, III Vol. no. 2479 [181a]. That the spirits in the symbolic Church of the Jews were so disposed that they only grasped outward things, and did not know inward ones, and so they served for displaying holy things, III Vol. no. 3535 [225a]. When holy things were displayed by them in outward things, then heavenly and spiritual things were displayed in heaven, III Vol. no. 3536 [226a]. That by a single object countless various things were displayed was evident to me from the Lord's prayer, as for example only what Bread [means] III Vol. nos. 3537, 3539 [227a, 229a]. How saving faith was portrayed by Abraham, III Vol. nos. 3762, 3763, 3764, 3765 [236a–239a], see *Faith* (*Fides*). What [the case is] with Abraham, Jacob and Moses, about the symbolic Church, III Vol. no. 3772 [240a, 241a]. Displays through which evil is turned into good, and what is profane is lifted up so that it may be holy, III Vol. no. 4339 [265a], add III Vol. nos. 5025, 5190, 5191, 5227 [298a, 299a–300a, 306a], see *Spirit* (*Spiritus*). That the Jews, even though they have been instructed, still admitted that they did not want to understand anything about what [their] rites and sacrifices symbolize, therefore if they had been instructed in life, they would have profaned everything, III Vol. no. 5420 [314a]. That prophetic speech contains symbolic portrayals of spirits and inwardly angelic ones, in such a way that is not understood by earthly spirits, IV Vol. p. 59 [386a]. The Jews apply all things which they favor in the Word to themselves; those which they do not favor they reject, and do not attend to them: that the Lord was prefigured in every ritual of the established Church, they did not wish to admit, IV Vol. pag. 60 [388a]. That birds, like many things, portray the Kingdom of the Lord, and that without portraying the kingdom of the Lord nothing in the world can be lasting, IV Vol. p. 88 [396a].

About the portrayal among spirits of various things on earth, which arises from things they saw while living in the body, no. 5. Horror-provoking visions and displays brought on by evil spirits, no. 70. Symbolic displays by good spirits and angels, which are of a wide variety and a source of much pleasure, regard the Kingdom of the Lord., no. 79. Symbolic displays by evil spirits concern the kingdom of the devil. nos. 79, ff. Very many symbolic displays have appeared to me, when my eyes were closed, and also inward symbolic displays, n. 103. Angelic forms, when they fall into the world of spirits, fall into pictorial symbolism like prophetic ones, no. 155:2, see *Form* (*Forma*). There are very many societies of angels and spirits with whom there are symbolic displays from which there is an inflow into the

thoughts, at the good pleasure of the Lord, no. 161. That good spirits are so to speak in pleasant places by way of symbolic displays, which places were shown, nos. 161ff., 162 pr.⁴³⁴

That the displays [presented] on earth are not permitted in the other life, because in the fantasies are profane elements which, that they profane displays, was shown, no. 233. But the displays about the Messiah in the sepulcher, and about His ascent produced by little children are delightful, and [done] so cautiously, that those things which are melancholy are perceived as if from afar, nos. 233, 236. Similarly, as if from afar, the spiritual life of the Messiah [was portrayed] in baptism, no. 234. Also love's longings [were portrayed] by thin threads, by which they raised up [the Messiah], no. 235. That from the objects of sight a series of delightful displays [comes] to the angels, no. 329. That in harmonious forms or gyres there are also beautiful and delightful displays of heavenly and spiritual things, as for example that they had formed a golden crown with diamonds around the head of the Lord, no. 489, see *Form (Forma)*. That many choirs and the visual displays and mental imagery of one choir flowed into those of another and thus they formed one, from this what heaven is like can be known, no. 491, see *Form (Forma)*. That choirs celebrate the Lord with variety, and execute [the notes] very distinctly, in general through visual portrayals, through portrayals with mental imagery, and through mental imagery like those of refined speech, nos. 492, 493, see *Form (Forma)*. That the visual portrayal of choirs and their mental imagery are circumstanced according to the provinces in the greatest human being, which correspond to the internal and external members of a person, no. 493, *Form (Forma)*. That Mohammedan [spirits] performed angelic choirs and through them beautiful visual portrayals of the Lord the Savior of the world, no. 512, see *Form (Forma)*. Many angelic choirs, as it were a certain heaven, for a long time were delighting Jovian angelic spirits, by whose visual portrayals they were being moved, no. 553. That the Jovian spirits were able to beautifully portray heavenly and spiritual things, because they withdrew the mind from material things; which also was shown before the angels by visual portrayals of the bending of evil into good by the Lord, but the learned of our earth were unable to grasp anything, no. 585. About the state of people on earth and of spirits before the Coming of the Lord, that they had been unable to understand inward matters except through earthly and bodily things thus through visual portrayals, no. 672. That spirits excel people on earth in this, that they grasp the mental imagery of thoughts more fully and at the same time the visual portrayals of the imagination, from which they understand a thing without the mental imagery of the words, no. 684. Portrayals of rooms with a variety of flowers on the walls, and in a light greater than our daylight, and at the same time with a feeling of loveliness, nos. 878, 879, 880, see *Room (Camera)*. That portrayals and punishments in the other life are perceived as actualities, and are taken with feeling; therefore they cannot other than actually exist in the world, just as did the miracles; so it is with all things which are in the world, because they portray the Kingdom of the Lord, nos. [1390,] 1391, 1392. I saw garden, and there trees with leaves, no fruit, and I asked where such portrayals came from; I was taught that the thoughts of inward spirits present such things through kinds of parables, which in this way fall into corresponding portrayals among lower spirits and are varied according to the societies, their forms, qualities and states. Likewise other portrayals, as also those of inward spirits from angels, for from the heavenly, which is the soul, is formed what is spiritual, from this

434 = beginning.

the natural element, from this the material component of the threefold kingdom, no. [1575 to] 1578⁴³⁵. There are spirits who are not satisfied to know what is close [at hand], but [wish to penetrate] the most secret mysteries, which they also present by wicked displays, nos. 1594⁴³⁶ to 1601, see *Mysterics (Mysteria)*. That in a simple mental image there were so many elements and such extraordinary symbolic displays that an angel was amazed, nos. 1638 to 1641, see *Idea (Idea)*. About those who think no otherwise than promiscuously, which when [such thinking] governs, whatever is said, even what is holy, they bend in that direction: their mental images in the other life produce obscene and scandalous displays, which the angels are averse to, about their punishment, nos. 1694 to 1698, see *Promiscuity (Lascivia)*. There are those who are seers, that depending on their nature and their fantasies spirits portray many things which are false, nos. 1752, 1753, see *Fanaticism (Enthusiasmus)*.

By portrayals spirits can be induced to think that it is real, such as that they were kept off of my head by a cap; and also that they were growing warm inside the cap, so in other cases, no. 1853. About the warmth of those who take pleasure in the inward contents of the Word, and also those who do so in the very inward contents, nos. 1857, 1858, see *Heat (Calor)*. When a spirit is looked into by angels, an image of his or her mental images is portrayed to them; but spirits do not recognize others except from [their] speaking and aura. When a criminal spirit is looked into by angels, then in the world of spirits he is portrayed as a species of beast or wild animal, having variety depending on the fantasies. A certain one was thus portrayed before my eyes as a large and horrible insect having many feet; he afterwards spoke with me and wanted to pour in wicked things, nos. 1913 to 1916. That angelic displays are inexpressible, some were commonly seen by me, for example some of a heavenly cloud, a shower, a breeze, the light of day, which cannot be expressed, in which there are feelings, which vary, as do the displays with unlimited variety, pleasantness and joy. Also, for example, for me looking into the fig and its tiny seeds, with an oily substance, that from them there were wonderful displays of spiritual and heavenly things with a feeling of the pleasant feelings from them. The things which came to view in the fig, were earthly containers, nos. 2186, 2187. Angelic displays correspond to things in the skies, air, on the earth, but are so refined that they are not recognized. They also shape displays out of every idea of a thing, even a variously composite one, which they look at as some symbolic object of contemplation, to which [displays] as to spiritual elements have been joined heavenly feelings, and these with countless variety and the most pleasant tone and arrangement, but they cannot be described or understood by a human being, nos. 2192, 2193. Angelic mental imagery and portrayals are to the mental imagery of an earthly human like [the forms]⁴³⁷ of the internal organs of the body are [to its] outer form. Also this shows how incomprehensible they are, and also how crude, nos. 2211 to 2220, see *Angel (Angelus)*. *Speech with spirits by only displays resembling visual objects: and by only thoughts and by only feelings without words*, no. 2251, see *Speak (Loqui)*. That everything was symbolic of the Lord, and He is heaven and the Church, no. 2259, see *Human (Homo)*. When I read about the crossing of the ark through the Jordan, the Jordan was portrayed to certain ones, and the crossing of the ark, and that they crossed, and this went on in actuality for an hour; they were also attacked by other spirits but in vain. This was granted so that they might learn what the Jordan, the ark and the land of Canaan symbolized, and also so that

⁴³⁵ ms. 1577.

⁴³⁶ ms. 1595.

⁴³⁷ Sic J.F.I. Tafel.

something of innocence might be implanted in them, nos. 2289, 2290. That I spoke with spirits by symbolic displays alone, which appeared to them as if they saw them live. The symbolic displays of spirits, which the Lord grants also appeared live to me, nos. 2440, 2441, 2442. People known to me in the life of the body, about whom people had judged evilly, in the other life were noticed to be good, and the reverse: for a person judges only from the outsides, the Lord Alone knows the inward qualities, no. 2459.⁴³⁸ That beauty is a form in which and from which there is delight, and that delights again and again reduced into forms present beauties, and so on, no. 2461.). That the transformations of worms and nymphs into flying creatures portray many things in a human being. And that nothing in the animal and vegetable Kingdom exists that is not in some way a reflection of the Kingdom of the Lord, and that from this it exists and continues, no. 2475. That the deceitful examined by angels seem to themselves and before spirits to be turned into snakes; for such angelic symbolic portrayals exist in the world of spirits, whom they affect; and [they are turned] into other kinds in keeping with their natures, desires and feelings, nos. 2492, 2493, see *Deceit (Dolus)*. That spirits discern not only thoughts, but at the same time many things in the ideas, which when they are displayed together with speech, they discern more things in a moment than can be described in hours, nos. 2548, 2549, see *Idea (Idea)*, no. 2557, see *Idea (Idea)*. In a dream birds were seen, because in heaven there was a conversation about thoughts, which birds portray, and that birds were seen in the world of spirits, nos. 2550 to 2556, see *Heaven (Coelum)*. It seemed that several objects were portrayed joined with the image of a city, similarly with spirits, which mental image flowed from the ideas of angels, which ideas simply presented the idea of a city. This shows how many things there are in angelic ideas, when only simply the portrayal of a city came forth, which is of spiritual things, but a portrayal of animals is of heavenly things, no. 2581. What stream in from the Lord into the world of evil spirits are turned in the contrary because they are such by nature, but still the portrayals of goodness and truth remain, as in the case of the descendants of Jacob, no. 2620. A candlestick with lamps and flowers fashioned by angels, in honor of the Lord, imagining that they had done so by themselves, but I could see that it was by the Lord Alone, which I afterwards told them, and they believed: those who delight in such portrayals occupy the heel, the left, because it is sound, and from there they are lifted up higher by steps into still more lovely regions, nos. 2646 to 2649, see *Lord (Dominus)*. I saw a long roll coming down with beautifully colored sticks, about which I spoke, that the angels receive gifts of this kind, and from the details they then understand what they symbolize, nos. 2821, 2822. A certain spirit said that he could not understand how through superficial things inward holy things could be portrayed in the Jewish Church, to whom I replied through portrayals that the case is just as a tree, who is outer things we only see, and just as an apple's outer part we only see, when nevertheless there are innumerable good and wonderful things hidden within, no. 2877. I spoke with Jews about the Messiah, about sacrifices, and about the land of Canaan, that the Messiah was going to introduce them into the land of Canaan did not mean a country, but heaven, likewise not a new Jerusalem, about which the prophets [spoke], for what happiness would there be from a country and Jerusalem for those who only live several years, and what is this [compared] to eternity, with thousands in the other life, and few in the world, to which they did not reply, no. 2878. About Jews who wondered that Christians speak about the heavenly Jerusalem, the heavenly David, the heavenly Solomon, no. 2881, see *Jews (Judaei)*. That fantasies examined by angels appear as animals and the like, as are in the

⁴³⁸ This sentence is marked in the margin with a wavy vertical line.

prophets, because such things are the lowest [forms] of portrayals, no. 3009. Choirs are such that all speak together, have the same mental image and the same displays, thus many act as one person, no. 3071. Displays exist with such variety in the world of spirits from the communicated field of the deeper knowledges of faith, from these the deceitful look like snakes, others like wild animals of various kinds, from this [they look like] clouds, darkneses and chills. But those who have the deeper knowledges of faith look variously beautiful, besides countless other things, which can be illustrated by the light of the sun, which forms objects depending on the reception of its rays in accord with the order of nature, from which come dirty and deadly colors, and on the other hand beautiful and well-arranged colors, as in lovely flowers, nos. [3079,] 3080. That Paradisal symbolic displays come forth because the Lord flows into the ideas of [their] thought. And they are therefore of countless beauty with eternal variation, and this in the clearest light, no. 3099, see *Paradise (Paradisus)*. In the other life sometimes the mental images spirits are presented visibly and indeed like faces or people; those who believe nothing, but reason from every object of sight about spiritual things, their mental images were symbolically displayed as faces or people that are uglier than can be described, no. 3154. An outer society was taken away from someone, and only an inward society was left. This was portrayed by something that was placed on my head, no. 3155, see *Live (Vivere)*. Displays among angels are not fantasies but imaginative mental images, no. 3173, see *Angel (Angelus)*. The thoughts of angels and of angelic spirits are like parables, into which [form] they also come down. They also come down into symbolic portrayals of pleasure gardens, vineyards, banquets, entirely according to the customs of the person, or the people. Therefore heaven was compared by the Lord to a feast, because they considered the greatest joy to consist in feasting, nos. 3356, 3357, 3916. That in dreams delightful things were displayed, both people and little children exquisitely adorned, besides a tiny animal unknown to my sight when awake, which dispersed like rays toward [my] left eye, no. 3381, see *Dream (Somnium)*. It was imparted that the people of the most ancient Church continually had the most delightful dreams with a perception of what they meant, hence their Paradisal displays, and very many similar things; therefore the most ancient Church was symbolic of all things which they saw, so that they at once thought regarding the objects of sight, what they symbolized. For they were seeing these things with innermost delight, no. 3382. I spoke with spirits of the ancient Church, who were from the descendants of Noah, about fallacies, that they are not vessels that can contain truths of faith; but that angelic symbolic portrayals are not fallacies, but appearances that contain higher knowledge of faith that is not appearances but eternal truths, no. 3386, see *Church (Ecclesia)*. That outward elements are not rejected, but arranged by the Lord so as to perform obedient services to inward ones, which services are of countless variety and are portrayed in the other life by colors like those of the rainbow, by odors like those of flowers, by auras which are perceived, by other kinds of perceptions, and also through images resembling things seen [by the eyes], no. 3578, see *Organs (Organa)*. The mental imagery of angelic spirits consists of most beautiful and most enjoyable displays, together with wisdom and intelligence, and in clearest light, no. 3640½. Angelic mental imagery and speech is variously portrayed in the world of spirits, and sometimes together with understanding from the Lord—what they symbolize. It was displayed by a vessel turned into a milky thing, then into a cloud, which concentrated itself, with a dark cloud in front following, which symbolized agreement, but still something dark came forth. Then [it was portrayed] by the cloud turned into a shape like the human

one, by which it was symbolized that they had spoken about faith in the Lord. Then two horses' heads were portrayed, the mouth of one of which⁴³⁹ became wider, so that it began to appear different than the mouth of a horse, which things signified matters of the understanding and knowledge, no. 4018. Certain female spirits who stole with treacherous intent into the dwellings of those women who constitute the tunics of the inner nostrils, made holes for themselves through which they said they had seen my mental imagery and that of those who were around me, but portrayed, such as that related to love by flames, and that related to matters of understanding by lights. And when I recounted to them the many things that I had seen in a dream, they fully acknowledged entirely that the very least things were portrayals of their speech, spoken of; I realized that the same conversation could have fallen into entirely different portrayals depending on the state of the vessels of the memory and their varieties brought on by the spirits around me, nos. 4028, 4029, 4033, see *Nostrils (Nares)*. [Spirits spoke with me by means of portrayals alone about those who think faith alone without good works saves. The portrayals were numerous. Evil spirits were also permitted to speak by portrayals, but they were silly, and pointless, nos. 4053, 4054, see *Faith \(Fides\)*. The angels' conversations come down in the world into symbolic portrayals such as those in the Word, an example, nos. 4146, 4147, 4148. That the speech of angels comes down into various portrayals also into dreams; and also such inflow is not one of correspondences but of symbolic portrayals, nos. 4151, 4152, 4153. That mental images are together with symbolic portrayals, thus more things are presented in a moment, no. 4166. The source of the portrayals that are in dreams, no. 4191. How spirits speak and see things by means of portrayals, nos. 4214, 4215, 4216. That thoughts become symbolic portrayals to people in the world of spirits, just like Parables, no. 4372.](#)

Creep (*Reptatus*). [I:663]

III Vol. no. 2361 [174a], see *Brain (Cerebrum)*.

Repugnance (*Repugnantia*), [I:664]

see *Opposite (Contrarium)*

Thing (*Res*). [I:665]

[*continuation p. 1 s.v.*] **Thing (*Res*).**

That the essences of things and the inward meanings are poured in by the Lord, from this come the words of speech; that thus words are not understood by angels, but things; it is different with people on earth, III Vol. no. 678, no. 681 [119a, 122a], see *Speech (Loquela)*.

⁴³⁹ Reading the singular *cujus* as the plural *quarum*.

The spirits of Mercury did not tarry around buildings, cities and the like, which they quickly passed by, only looking into those things that happened there; and they did not therefore love the inward things, but only associated matters, such as when it was a person, what he or she had done then, when it was a place, what [happened] there, nos. 1416, 1434, see *Mercury (Mercurius)*. That things are symbolized by persons, experience; as in the Word of the Lord, no. 1636. That inward reflection was granted by the Lord when I spoke with spirits and when there were symbolic displays, whether they were so and whether they were useful and good; therefore no attention was paid to those things that were of the spirits, because there was an inward conviction present which instructed [me]. It was so when I wrote, no. 1647.

Words and names in the Word symbolize things, no. 2061, see *Word (Verbum)*. Angels also shape displays out of every idea of a thing, even a variously composite one, which they look at as some symbolic object of contemplation, no. 2193, see *Portrayal (Repraesentatio)*.

Breathing (Respiratio).

[I:666

[*continuation p. 17, 1087 s.v.*] **Breathing (Respiratio).**

That a waving as it were undulatory, that is to say, a breathing of many, was noticed, III Vol. no. 2351 [173a]. What it was, *ibid.* no. 2361 to e. [174a].

A veil was cast by the Jews over certain Christians, under which they were certainly protected by the Jews, but they complained that they were not able to breathe. They were freed from it, no. 434. Those who are in front toward the region of the chest, and who control the subthoracic breathing are they who allow themselves to be controlled, no. 445. Many conspirators against me, at night were taking away my breathing, but breathing was given to me from heaven. The reason for the plotting was that they were trying to introduce all into heaven, if I were first killed; wherefore when it was in vain, certain entered my heart, then I was let into a heavenly state. The significance was that the outward things of the Word similarly endeavor to attack the inward things, which still have their life from the Lord, nos. 458, 459. That angelic choirs that form the inner and outer breathing of the lungs operated into my lungs, about which, and what the breathing was like then, no. 494. That there are distinct choirs, those who are devoted to natural breathing, those who are devoted to the voluntary action of breathing. The former [are governed] by feelings alone, the latter by understanding and reason, no. 495. Those who control the involuntary action of breathing are also devoted to the operation of the lungs in sleep, no. 496. I was drawn up as to the head into a realm of light, but not as to the body, where there was a glorification of the Lord. That the glorification was perpetual I knew from [my] breathing, which followed the sounds of the choirs in their intervals. A collective breathing was also observed there, that it related to my own breathing as three to one, likewise that there was a collective pulsation, which was the heart's. That breathing was communicated to me, from which my own was easy and spontaneous. From it comes the breathing of all and the pulse of all, nos. 600 to 608 incl., see *Heaven (Coelum)*. A chastising spirit among the Jovians, with moderating angels at the head punished by painful pressure around the

midriff as well as by taking away breathing by turns, no. 622. In the case of Jovians they are guarded by punishments, threats and warnings lest they fall into distorted opinions about the one only Lord; which if it happens they are either banished or breathing is taken away from them so that they die, no. 623.

About my breathing, when I was conducted into the state of the dying so that I might know how they are raised up from the dead, nos. 1092, 1093, *ff.* see *Die (Mori)*.

About certain robbers who terrify those whom they meet, taking away [their] breath, experience, nos. 1250, 1251, see *Robber (Latro)*. Experience of how heaven works into the brain, then into the breathing of the lungs on the left, without effort of my will, thus from within, so that I did not have need to draw breath, the intervals were as usual. Afterwards how into the motion of the heart, which was gentle and regular, ending in the pulmonic ones as three in one, the intervals of the heart slipped themselves into the pulmonic ones at the end of each breathing: thus just as the heavenly flows into the spiritual, nos. 1614, 1615.

Those who stir up hostilities and hatreds amongst their companions for the purpose of ruling, relate to the phlegm of the brain, which obstructs; from which the breathing through the nostrils is prevented, and is redirected through the mouth and palate, nos. 1791 to 1794, see *Arrogance (Superbia)*. Outer breathing was taken away from me, and only inner breathing was granted, then inward spirits were able to understand how the case was. In this way it was shown to them that just as case with partnerships of muscles, and the action of the lungs into them, so it is with relationships of societies in the world of spirits and in heaven, nos. [3034,] 3034½, 3035. A breathing of heaven was felt, from which comes the breathing of a person on earth, it passes over into effort, in the ratio to my breathing as 3 to 1, no. 3121. About foolhardy ones who care not at all, whether it be life or death, that when they are together, their life is in its greatest freedom, with the freest breathing, which was communicated to me, n. 3138, see *Recklessness (Temeritas)*. A murderer sent beneath the earth, where he crawled like a snake, and finally was wrapped up in a cloth so that he said he was suffocating, further about which, no. 3222, see *Outer (Externa)*. The inhabitants of an earth in the starry heaven who progress to the ninth use, that they speak through the lips; it was shown that the mental images of their thought come down into the lips, by the intermediary function of the breathing of the lungs, which was shown to me in actuality, how it is carried from the inward part of the thorax towards the peripheries upwards into the lips, no. 3279 *Speak (Loqui)* and *Star (Stella)*. I was instructed that the breathing of those from the most ancient Church and then of the descendants was changed in time according to the state of their faith, no. 3317. That there is outer Breathing and a different inner breathing without an outer one is clear to me, for I was instructed in this by the Lord so that in this way I could be in angelic societies. It was granted me to know that the breathing of the heavenly [angels] is one kind, and of the spiritual another, with countless variety, and that each society of the grand human being has its own special respiration, therefore it would have to be divided up into kinds and species, no. 3318.⁴⁴⁰ A breathing was shown belonging only to the loins, even to the foot-sole. It was said that the breathing of the foot-sole was not felt spread out from the loins, still it was harmonious. But when it has been separated from the loins it symbolizes that marital love and love toward offspring has been separated from inward things, of the kind that followed in the descendants of the ancient Church, among whom there were adulteries, to which cruelty was attached. They are therefore

⁴⁴⁰ Tafel and Odhner's reading of the paragraph numbering at ES 3314-3316.

under the foot-sole, no. 3319. There is a spontaneous and a voluntary breathing, and the one acts with the other, and is regulated not only [as contributes] to each sense, so that it may be wakeful, but also to each thought, as is known with regard to every voluntary action as well as to every word of speech with countless variety, besides many more things, nos. 3320, 3321. I spoke with the men of the most ancient Church about their speech, who showed by communicating their breathing to me, that it was effected by communication of breathing, which then was from the navel toward the heart, and upwards through the lips, without sound, which struck the ear from the outsides, but by breathing flowing out through the lips, and flowing in through their mouth, thus through the Eustachian tube, into the ear. Consequently mental images were much more completely perceived—confirmed. It was clear that angelic breathing is such—it is inward—and that the mental imagery of angels is nothing but respirations on that level; and that their⁴⁴¹ life is the Lord Alone, nos. 3322, 3323. I have been shown by actual experience that the breathing of the most ancient Church had been from the navel toward the back region of the chest, and then upward by way of the lips; and when the state of the Church changed, it withdrew from the navel toward the abdominal region, so that little breathing was felt above; thus [it was felt] farther downwards, until finally no [breathing was felt] of the chest: they were changes of inner breathing. When inner breathing descended in this way so that there was almost none above, outer breathing began, and with it sound, from this speech of articulate sound. I realized that types of breathing are according to how people

[continued in the unalphabetized manuscript, p. 1087 s.v] **Breathing** (*Respiratio*).

received belief, no. 3324. Varieties of inward breathing were shown such as that of the loins, the abdominal, that of the left side and the right, no. 3325. If evil spirits were in the angelic aura they would suffocate, so they would not have any mental imagery, because breathing responds to the mental process, and the inward aspect of breathing is a mental process, because it is organic, whose life is the Lord, no. 3326. When spirits of Saturn came, who relate to Reason, that is to say, to the inner person, spirits of this earth, who relate to the outer sense, that is to say, to the outer person, could not breathe, no. 3330, see *Saturn* (*Saturnus*). The approach of an angel[, thinking,] to evil [spirits] was portrayed as a puff of wind, no. 3354, see *Church* (*Ecclesia*). I fell into a sleep in which I was attacked by antediluvians, for I would not have endured it awake, in which they approached me to kill me by a blowing, by suffocating, from which there was a heavy weight, but I was protected by the Lord and awoke, no. 3364, see *Church* (*Ecclesia*). It has been shown in actuality that inaugurations into the first plane of reformation, thus into swifter and to appearance as it were continuous gyres, are [inaugurations] into breathings, for thus when inward breathing has been given they can be present in angelic company. From this the spirit is led into inward perceptions, for ideas are the intervals and variations of the types of respirations, no. 3399. About the inaugurations into the first plane of reformation, nos. 3391 to 3394, 3397, see *Regeneration* (*Regeneratio*).

A certain one who in life had practiced a shared intercourse of wives was sent into company similar to himself. Respiration separated from the chest streamed in. It was the abdomen's, which symbolized a life separated from goodness and truth, no. 3464, see *Adultery* (*Adulterium*). Kinds of Respiration were

⁴⁴¹ Ambiguously "mental imagery" and/or "respirations."

shown, normal external, which is common to the world of spirits: an inner one within an imperceptible outer me; an inner without an outer: and also an imperceptible inner, which is angelic; of which kinds there are countless species. That in various ways from infancy to this time I have been brought into a variety of respirations, which ways are mentioned, no. 3464. Certain spirits blew upon me in a softer language than ever. It was not understood. They blew on [my] left temple and left ear reaching to [my] left eye, and a little also to the right, and also to the lips, where it entered through the Eustachian into the thought. In this way there was given communication of thoughts, about which nos. 3488, 3489, see *Church (Ecclesia)*. Their breathing was inward, within the region of the navel, upward and downward through the chest, no. 3490, see *Church (Ecclesia)*. Those who were from the early church flowed through the region of the brain, from there through the left of the nose into the interiors of the thorax, which they filled, it [their stream of breath] passed to the navel; from there the breathing [passed] to the region of the back, scarcely reaching to the mouth. Its circling was quite pleasing, [no.] 3490½, see *Church (Ecclesia)*. The persuasion of those living before the flood arose from self-love. That they wanted to be as gods upon the earth was supported by the fact that they said that they had desired to choke, and thus to suffocate, those who did not want to believe what they said; for which reason some wished to maintain that the flood was symbolized, that in this way they were suffocated one after the other, because such persuasion suffocates, for when such persuasion withdrew more within, spiritual truth resisted. Thus they died, so that something of remains [of goodness and truth] would remain. That their persuasiveness was deadly was shown also from this, that asleep, I was almost suffocated by them but a person appeared with me in the bed, and at once I was freed. The spirits had fled away, thinking that they would have taken their breathing away from them, for it is their own persuasion that all others are nothing in comparison with themselves, and thus they suffocate them with their persuasion. But they were pushed down by a little angel, and then they had hardly been able to breathe. I also saw that they were vomiting out what was in them, which was the effect, that they were coming back out of that death into their own pristine life, nos. 3583, 3585, 3586, 3587, see *Church (Ecclesia)*. Their persuasive faculty was portrayed by a narrow breastplate, no. 3585, see *Church (Ecclesia)*. The pleasure was felt of one who wants to be worshiped as god. It occupied the left side of my chest, passed by way of the left nipple toward the genital member. What pontiffs are like, when they sit in consistory imagining themselves to be gods and what they utter to be divine, was explained; namely that their breathing is then free, together with a pleasant sensation, slow, regular, deep, so that it expands the chest with the greatest freedom; and when another says [anything] that ought to be approved, because it is not from themselves, a creeping and rolling sensation is felt in the abdomen, which was also communicated [to me]; he feels the Divine through a more silent and consenting breathing. It was confirmed by other pontiffs, who were in the earth of lower beings beneath the left foot, that they had been like that, nos. 3661, 3662, by whom they are therefore ruled, nos. 3663 to 3665, see *Pontiff (Pontifex)*. The most deceitful, who are higher overhead, are adulterers and cruel beyond others, that they are the ones who control pontiffs, and pour such breathing into them and persuade them that they are the holy spirit and [do this] more than others, nos. [3688,] 3689, see *Deceit (Dolus)*. I observed that the common turnings of [their] gyres coincided with the heavenly breathing, which in the ratio to my own is as 3 to 1, no. 3989.

Answer (*Responsum*).

[I:667

That good spirits consulted the Lord and brought back answers, III Vol. no. 337 [113a].

That there are Spirits who bring on speaking and answering and at the same time the life of their own desires, no. 1795, see *Desire* (*Cupiditas*).

Commonwealth (*Res publica*),

[I:668

see General (*Commune*).

Resurrection (*Resurrectio*).

[I:669

[*continuation p. 117 s.v.*] **Resurrection** (*Resurrectio*).

A certain spirit, from an idea persisting with him, suddenly denies the resurrection, no. 61.

The one and only cause of resurrection is the Lord's love, in willing to draw all from hell to itself, and thus is in a heavenly connection, arrangement and form; which is expressed by an attraction,⁴⁴² no. 322. The force of resurrection was shown by a process of attraction,⁴⁴³ no. 328. What the first resurrection signifies, that it is those who are among the good in the lower world of spirits; the second, those who are in the inward world of spirits; the third those who are in the angelic heaven, thus in order, so that bodily elements may be abolished, and also earthly ones, and heavenly spiritual ones put on, nos. 674, 675. Spirits who in the life of the body have convinced themselves that there is not a life after death are greatly amazed, and they live among the infernal ones without reflection on the life after death, no. 792.

When a person has died, and the body becomes cold, the vital substances are separated, however much they have been enclosed, by the working of the Lord's Mercy, for it is an actual, powerful Attraction, so that nothing vital can remain, no. 1104, see *Die* (*Mori*). That heavenly joy is from the mutual love of uses, i.e., of goodness and truth, thus [of these exercised] towards each other, no. 1962, see *Joy* (*Gaudium*). It is clear that pleasures and happiness from truly good things and truths must come from the one and only source, which is from the Lord; confirmed by angels, no. 1965, see *Happiness* (*Felicitas*).⁴⁴⁴ That before the coming of the Lord they did not know and they denied that there is a resurrection, no. 2387, see *Jews* (*Judaei*).

⁴⁴² meaning "a drawing toward."

⁴⁴³ i.e., a drawing toward.

⁴⁴⁴ In the manuscript this sentence was marked in the margin with a wavy vertical line.

Net (Rete).

[I:670]

[continued in the unalphabetized manuscript, p. 691 s.v.] **Net (Rete).**

Certain spirits were able by fantasies to enter into the mental images of other spirits and attract them. They were asked what they wanted with those whom they attracted. They said they would catch them in a net and would throw them forth into the sea or abyss; some spirits said a flood was portrayed in this way. By their fantasies several were enclosed in a large net, but all were let out, and finally one was in there who was that wicked spirit who brought on the fantasies. He was seen in the net below [my] feet to wander hither and thither in bending courses, nos. [3415,] 3416, see *Mental image (Idea)*.

Revelation (Revelatio).

[I:671]

That conversations of spirits and angels with people on earth were carried on formerly, and that there were many methods of revelation, but that afterwards heaven was closed to mankind, II Vol. no. 181 [42a].

Those who become wise and draw conclusions from without cannot believe that there is revelation, no. 1635.

What was thought, spoken and written in an angelic field went entirely according to the field as to the least details, an experience, no. 1845, see *Aura (Sphaera)*. Some raised up into heaven, said to me from there that they knew what things were being written, what from grace, and what from permission; and they also confessed that they understood all the details that I was reading in Deut. 3 in its spiritual meaning, and that there was not the least thing that was not inspired, thus the very least details were inspired, no. 2061, see *Word (Verbum)*, see also *Breathing (Respiratio)*. Those who had been raised up into heaven saw clearly that the Word is inspired as to every single letter, no. 2270, see *Word (Verbum)* and *Inflow (Influxus)*. That the Lord Alone is holy, and this is the source of the holiness of the spirits who are spoken of in the Word, nos. 2938, 2940, 2941, see *Holy (Sanctus)*.

King (Rex).

[I:672]

The Jovians were asked about the Lord. They also said that the name King is below His dignity, no. 531. That in the other life there is no distinction between the powerful and the lowly, between the rich and the poor; that the kings in happiness [are taken along] with beggars in misery, all things are looked at from their motive, thus from the motive of their production that they possess, experience, no. 766.

Kings and powerful figures in the other life confessed that there is no distinction of persons, for, such as they are, they are treated as persons of the lowest lot, no. 1512. That those born kings and into

dignity have an aura of authority, and appropriate subordination is shown to them, no. 3167, see *Authority (Auctoritas)*.

Rhythm (Rhythmus).

[I:673]

That the speech of spirits is rhythmic, falling into a unity, III Vol. no. 23 [102a].

Spirits speak as hastily [as possible], and sometimes more quickly than people on earth, and in fact, with the usual rhythms, no. 85, see also *Gyre (Gyrus)* and *Choir (Chorus)* and *Form (Forma)*.

About the rhythmic speech of spirits in gyres, what it is like, that it also ends in unities, many things about it, no. 3423, see *Speak (Loqui)*.

Quarrels (Rixae).

[I:674]

Those who in the life the body have been in quarrels and disputes are like Furies in the other life, no. 1374 to 1352, see *Furies (Furiae)*.

Romans (Romani).

[I:675]

That the bravery of the Romans was insane, no. 3394, e.

Wheel (Rota).

[I:676]

That the gentleness of a certain cloud in which I was, was symbolized by a wheel, no. 255, see *Inward (Interiora)*. A dwelling where a wheel descending from on high was led around in a circle of those who search for things that are different, for no purpose, only [for the purpose] of the amusement from this, no. 276. About the punishment of rotation of those who have been lewd, nos. 1695 to 1698, see *Promiscuity (Lascivia)*. About the spinning-around punishment of those who behave deceitfully and secretly so that no one may find out that this came from them and that the goals are such, nos. 1761⁴⁴⁵ to 1768, see *Deceit (Dolus)*.

About the punishment of spinning around and of dismemberment of those who artfully and deceptively strive to control others, constituting the stagnating phlegms of the brain of three kinds, nos. 1798 to 1807, [1808,] see *Arrogance (Superbia)*, see also *Tearing (Laceratio)*.

⁴⁴⁵ ms. 1762.

In a dream the dwelling of the Quakers appeared as a spacious kitchen, in which there were long beds, jars, and a miserable wheel driven by water. The wheel symbolized their spiritual qualities, and what the other things [symbolized], no. 3790, see *Quakers (Quaqueriani)*⁴⁴⁶.

Rock (*Rupes*), [I:677
see *Mountain (Mons)*.

Russia (*Russia*). [I:678
Beyond the Euphrates, I saw as in Russia, what [was planted there] nos. 2701, 2702, see *Knowledge (Scientia)*.

Priest (*Sacerdos*), [I:679
see *Preach (Praedicare)* and *Learned (Doctus)*.

Sacraments (*Sacramenta*), [I:680
see *Holiness (Sanctum)* and *Church (Ecclesia)*.

Salt (*Sal*). [I:681
In the absence of suitable opposition, there is no salt and balance, nos. 2361, 2362, see *Opposite (Contrarium)*.

Saliva (*Saliva*). [I:682
That there are innumerable methods of cutting up evilly ganged together groups, to which all kinds of salivary solvents in the body correspond, no. 2129, see *Society (Societas)*. Those who are just above the head speak with as it were a forked tongue. They pertain to the saliva of the mouth, they serve for instructing others, no. 3096.

Solomon (*Salomo*). [I:683
What Solomon is like, when he was first portrayed to me, and his wisdom, III Vol. nos. 5225, 5226 [304a–305a].

⁴⁴⁶ ms. *Quakeriani*, the alternate spelling.

About Solomon, what he was like, and about his wisdom, no. 9. About Solomon and his, and his like's, aura of authority, and more, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority (Auctoritas)*.

Dance (*Saltatio*).

[I:684

Where there are games and dances, no. 3100, see *Game (Ludus)*.

Salvation (*Salus*), **Savior** (*Salvator*).

[I:685

What the Kingdom of God is with a person; the looking and feeling is focused upon the Lord through belief. From this there is salvation, no. 52. A proposition put to spirits: whether Pure Love is able to will anything but the salvation of all. It was answered that it is Pure Love Alone Who wills, and it is the Salvation of all that He wills, no. 54.

Jovian's were asked about the Lord, whether they know that He is Human. They said that they know that He is Human and that He Himself is the Supreme One, Human and God, Keeper of all; and that the name of King is below His dignity, no. 531.

Those who are raised up from the dead think about eternal life, few about salvation and happiness, and are held in thought about eternal life a long time by the angels, nos. 1102, 1103, see *Die (Mori)*.

A conversation with spirits, that they ought to know Laws of the Kingdom of the Lord, which are the truths of faith, because they have come into a life that is going to last to eternity, no. 2331, see *Body (Corpus)*. That the goal of all thoughts ought to be for eternal life; for what is eternal, that is, what is not eternal is not even anything, corroborated, no. 2809. That the ability to contemplate purposes distinguishes the human being from brute animals; from it they are human beings; therefore unless they contemplate true purposes, thus eternal life, consequently the Lord, they are not human beings, no. 2854.

Holy (*Sanctum*).

[I:686

Portrayals, whereby evil is turned into good, and what is profane is lifted up so that it may be holy, III Vol. no. 4339 [265a], see also *Portrayal (Repraesentatio)*, and *Church (Ecclesia)*.

Spirits play the part of anyone a human holds in great respect, and say they are that person, because they want to be revered under the guise of such. They especially want to be taken for the holy spirit, no. 4. Evil spirits believe especially that they are the holy spirit and that the Lord can do nothing without them, no. 148½: but they were asked from whom they go forth, whether it was not from some god of the heathens, baal or some other, *ibid*.

That there are evil spirits who put on a perception of goodness and holiness, so that they scarcely know otherwise. Thus they convince and deceive, which is plastering with untempered mortar, no. 245.

Some spirits are like a cloud, and they worship a cloud; they are those who do not allow themselves to be instructed by the Word, as to what faith is, but believe themselves to be ruled by the holy spirit, thus they are in falsities; and couples are seen, around their head a white line, and they are called "Enthusiastic spirits," of which the spirits are such that they desire to be people on earth and to be called the holy spirit, no. 423. The saints worshiped in the world are of three kinds, with some of which I have spoken: some turn away from worship, they are among the angels and are protected by them; some repudiate it with the mouth, but still at heart cherish the desire to be worshiped; some accept worship, they are profane, miserable, silly, no. 443. There are Jovian spirits whose faces shine, sitting like idols, and they are worshiped by slaves, whose intermediaries they say they are to the one only Lord: there are those who have a fiery face, who call themselves saints, no. 519:3. Those with a fiery face do not as it were swim, but sit, no. 520, ff. Jovians scorn so called saints and intermediaries, no. 523:2. A saint of the Jovians was seen with a fiery light from the face downwards, splitting wood beneath [his] feet, saying that he was not warm, ascribing merit to himself, that is to say righteousness and holiness, no. 534. He had as a substitute for the wood, but holding it in mind in illusion, as it were the true justifier, no. 536. The saints of the Jovians, who are wood cutters, make themselves be worshiped by slaves as lords, saying they will convey their prayers to the Lord; spirits do not approach them because they are unbending and cold; from [their] cold they know that they are such. They are arrogant, therefore they appear higher up, no. 549. Their holiest ones do not say "the one only Lord," but "the Highest Lord," because they also want to be called Lords. They are worshipers of nature, and do not want to call the sun by name, thinking the abode of the highest Lords is there, nos. 555, 563. Their holiest ones persuade [their] slaves to worship the Sun, which they call the face of the Lord, but they say they themselves do not worship the sun, but that Highest Lord, whose abode it is: but others shun them, no. 563. That the cap of the Jovian saints is a towering one. It was shown to me, no. 588.

[continuation p. 518 s.v.] Holy (Sanctum).

The angels can never be perfected to a point where they can be called perfect and holy, to eternity, and the Lord Alone is Perfect and Holy, no. 630. Those who counterfeit what is holy for the sake of deceiving, when the holy things have been removed, are punished with ulcers, leprosy, lice, no. 654. There are those who teach only to worship holiness, such as masses and similar things in temples, no. 836. From this some derive only an outer, counterfeit holiness, some persuade themselves that they are holy, no. 837. A certain one, who was cast down [by others] who say they are saints: many were chanting "holy," to the point of boredom, no. 838. They were chanting "holy," when yet there was no thought of holiness, but only a bare term. There are also those like them, who place holiness and prayers, even when their mind is far away, no. 839. [Spirits] like this are spun around to the point that their nakedness appears in an indecent manner, which was seen, no. 840. A certain one of them appeared with knees bent, praying, naked, flaming, supposing himself to be justified by mere prayers, no. 841. Angels are perfected to eternity by the Lord for receiving [the beliefs of religion], yet can never be led to anything of holiness from themselves; so that heaven can never be called holy. I spoke with them about this, no. 883.

That there are spirits who entirely think they are a person [they are with]: and also who [take on] this

person or spirit, whom they imagined [themselves to be], and when the true person comes, they know that they have been sent substituted in his place: also others can present themselves through another spirit in this way, so that the other does not know other than that he is the same, no. 997. A voice was sent out from the heavens saying that no spirit is Holy from his own power, but that the Lord Alone is holy, and is their holiness; and that all from themselves are filthy, their confession, [nos.] 1198, 1199. A certain person saying he had lived in a holy manner and had led a pious life so that he would become blessed in eternal life, but had performed no works of true caring, thinking it to be enough that someone live in a holy manner for himself. He appeared shining white, naked to the loins, which were not seen, nor was [his] face: he was saying he suffered in life, and that he had been the least so that he would become the greatest; he was turned into a dark blue, presently into a blacker than another, nos. 1300 to 1302. Those who strive after righteousness more than others, they do not appear nude like those who have striven after holiness, but in a beautiful white garment, no. 1306. Those who put on a holy bearing and are inwardly wicked, and when they can act without conscience, nos. 1353, 1354, see *Adultery (Adulterium)*. A person in whom a spirit openly acts, more so if he speaks with him, thinks it is the holy spirit who is speaking, when nevertheless it is an unclean spirit, and he desires himself to be called holy. Spirits of the Lord or angels say they are not holy, and the goods and truths from which they speak with Mankind are not theirs. That they are called holy spirits is because holiness is of the Lord Alone. That I was attacked for a long time by evil spirits, who wanted to be called the holy spirit: but the angels of the Lord confessed that all holiness is of the Lord. Because they go forth from the Lord, holiness is the Lord's. Holiness which is accredited through belief is the Lord's, for belief does not belong to man, but it is of the Lord, nos. 1366 to 1370. Spirits of Mars are called holy, not that they are holy, but that the Lord is Holiness and Good, no. 1539. That spirits when speaking with a person, almost whatever they say, they make up and they are lying, and they tell so many made up tales and pure lies, and with persuasion that they are from the Lord, that unless a person had true faith he would never believe otherwise, no. 1622. The inhabitants of a satellite of Jupiter greatly prize their own palaces fashioned of tree branches, because they are sacred and heavenly, and they said that such things were awaited in heaven, that their highest joys are not palaces but the sacred and heavenly things of palaces, nos. 1681⁴⁴⁷, 1684, see *Jovians (Joviales)*. About certain who think nothing but promiscuously, which when [this thinking] governs, whatever is said, even what is holy, is turned in that direction, nos. 1694 to 1698, see *Promiscuity (Lascivia)*, there you may also see about their punishment, *ibid*.

About the wicked conjunctions of women and men under the guise of holiness, from this results the association of mental images of holiness with profane acts, and about the most grievous of their punishments, nos. 1976 to 1980, see *Marriage (Conjugium)*. Speaking with someone about the Saints on earth, that no one is Holy except the Lord Alone, Who is Holiness, from Whom they are called holy Spirits. Some Holy ones said with a mixed in stormy sound the same thing; and that they are filthy and due no honor. It was said to one asking about Peter that he symbolizes belief, to which the keys are given, nos. 2133 to 2136, see *Faith (Fides)*. That suddenly heaven was closed, from the doubt of some that because their inward parts were not defiled, but only their natural ones, that thus they were pure and

⁴⁴⁷ ms. 1683.

holy. But they were instructed that there can [never]⁴⁴⁸ be an absolute correspondence of spiritual things, less of heavenly ones, and the natural things of a person, although they are continually being perfected by the Lord, nos. 2157 to 2159, see *Correspondence (Correspondentia)*. That the defloration of virginities without the purpose of marriage and offspring is chiefly a sin against the holy spirit because the holiness of the heavens is based on marriage love and innocence, and about their most heavy punishment, nos. 2704 to 2710, see *Virginity (Virginitas)*. Those who live in externals and have themselves and the world as their purpose, in particular sirens; that they attend church and the sacred rites regularly, but how [poorly this affects their lives] and what their notion is about pious meditation and true piety, nos. 2777 to 2779, see *Piety (Pietas)*. That those who have become saints are anything but saints and cannot help themselves let alone anyone else; and that no one is saved on the part of others, less on the part of saints; [as] they themselves were declaring in a loud voice, no. 2802. That spirits are unable to assail those things about which a person is convinced was evident from my conviction when I thought the holy spirit was a third person, and from eternity. Then when I mentioned the least word against the holy spirit, I was greatly disturbed. But since I became convinced that the Lord Alone is holy and the Holiness of spirits who spoke in the Word is from Him, I am no longer attacked by anyone, no. 2938. I spoke with some about the holy spirit, that no spirit is holy, but that it is the Lord Alone, from Whom spirits who speak are called Holy; it was shown to them that Aaron, his garments, the altar, the [sacrificial] victims, were called most holy; that all spirits were people, that Quakers believe the holy spirit speaks with them; that angels confess they are anything but holy, even they who spoke through the prophets, therefore from whom do those things go forth, none [of them⁴⁴⁹] knows, who proclaim themselves to be saints; that it is from the Lord is evident also from the Word, where spirits also call themselves Jehovah even those who knew nothing except outward things; and when it was proven that there is no angel or spirit from eternity but the Lord Alone, they were not able to reply, nos. 2940, 2941. That the Lord speaks through a spirit, and he then does not know otherwise than that he is the Lord, thus so that there is nothing of himself; but still his form remains, which I perceived, no. 2990. The evil posterity of the most ancient Church portrayed the Lord to themselves as an old man with a grey beard, a holy one, from whom they would become holy, hence their such great esteem for a beard, no. 3355, see *Church (Ecclesia)*.

I spoke with those who were higher up toward the front, who were the kind who thought the shared intercourse with wives and other women to be not only lawful but holy; they become like urinary bladders; I saw as it were a naked human body, breaking forth from it, which became fiery and was let down to Gehenna, which was [their] holy thing that they had profaned, nos. 3466, 3467, see *Adultery (Adulterium)*. For them there was a more criminal fire than Gehenna, even more subtle, because they had put on⁴⁵⁰ principles of holiness, no. 3469, see *Adultery (Adulterium)*. A certain pontiff, who was more deceitful than others, said that he opened heaven to the poor gratis, but the rich were charged, because they were holy things that they gave. He said that he had been born holy, which he derived from his being called "holiness." He was let down into the earth of lower [spirits], where there are those

⁴⁴⁸ *Sic* J.F.I. Tafel; see 2158.

⁴⁴⁹ *Sic* J.F.I. Tafel.

⁴⁵⁰ *Sic* J.F.I. Tafel, as in 3469.

of a like nature, who proclaim themselves to be saints, where they sometimes appear to themselves with shining faces, as little torches, and also as shining spots, from the mental image of holiness. Such are held in the earth of lower [spirits], wishing with great desire [to come] into heaven – a heaven which they think is on high – which desire increases even to an innermost anguish, until they recognize that they are not holy. When they are then taken out from this distress they appear excremental with a stronger stench than others, nos. 3648, 3650, 3651, 3652, see *Pontiff (Pontifex)*. When the pontiff heard that David was [there], thus a saint, he denied the Lord and followed David. But he was turned into a cloud by David, nos. 3657, 3658, see *Pontiff (Pontifex)*. The deceitful overhead are those who claim themselves to be the holy spirit, who are more extremely wicked than others, more adulterers than others, and more cruel than others. They are those who rule the pontiffs, and pour in such breathing, and persuade [them] that they are the holy spirit, for they more than others claim themselves to be the holy spirit. Those who entrap by what is holy and good, prompted by no other intention than to destroy whatever is of the Lord, and of faith in the Lord by any wicked means, and many are pontiffs and those who aspire to such things, nos. 3684, 3688 to 3692, see *Deceit (Dolus)*. When I spoke with Quakers about the holy spirit and about holiness, they were unwilling to show themselves. They said that holiness is to engage in business, but I said that to engage in business devoutly and compassionately is a matter of holiness, no. 3733, see *Quakers (Quakeriani)*. That Quakers do not want to be instructed in doctrinal matters of faith because they think the holy spirit speaks through them and because they are continually thinking, no. 3751, see *Quakers (Quakeri)*. I spoke with Quaker spirits who claim to be the holy spirit. They said that they were spirits from eternity. But it was said to them that they had been people on earth, and the Lord Alone was from eternity, and He Alone was holy. Those spirits were declared to be filthy, profane spirits, more so than manure and cadaverous, abominable dung, no. 3762, see *Quakers (Quaqueriani)*. That Quakers place their holy worship in wicked adulteries, and communicate their holy [spirit] through such activities, about which, nos. 3766ff., see *Quakers (Quakeriani)*. That the holy spirit of the Quakers poured out wicked acts against the Lord, from which it was clear that it goes forth from the most filthy devil and their hell is located more deeply than the hell of others, nos. 3772, 3774, see *Quakers (Quaqueriani)*. That Quakers do not care at all about the Lord, but their own holy spirit; and that Quakers, when they depart this life, he becomes the holy spirit, but in such a way that he supposes [himself] to be [the holy spirit], no. 3775, see *Quakers (Quaqueriani)*. It is dangerous for spirits to work together openly with people on earth. They are persuaded not only that it is the holy spirit but also they are aroused toward wicked acts, no. 3781, see *Quakers (Quakeriani)*. For several days Quaker Spirits were with me who claimed to be the holy spirit. Then it was clear that they say that they are from eternity, they are the holy spirit, and yet care for nothing less than the Lord, no. 3793, see *Quakers (Quaqueriani)*. The holy spirit of the Quakers, how cruel they were against an innocent person, and in what phantasy they then were and that they were without a bond of conscience, and are wicked adulterers, nos. 3797, 3798ff., see *Quakers (Quaqueriani)*. [Someone] was seen who was clothed in a snow white garment, having a human face, with a bared head, and a cloud beneath him, in which he was sunk. He disappeared. And later, emerging a little as to his head, he had a bottle of wine, which he drank: he was called the holy spirit going forth from the Lord, and he imagined he was omnipotent: it was said that he imagined he had been born holy, without blemish, because by means of their spirit in a wicked act of adultery, but with the aid of a man from whom they had wicked adulteries, and that such alone drink wine in heaven; and that such are from eternity; but what his

serious punishment was, and finally the most serious punishment, see more, nos. 3801 to 3812, see *Quakers (Quakeriani)*. That the greater part of spirits in the world of spirits want to be called the holy spirit and to be worshiped as God, no. 3815, see *Quakers (Quaqueriani)*. The deceitful overhead found a medium who said he was the holy spirit. Those who in the life of the body imagine they act from the holy spirit, as do the Quakers, in the other life believe themselves to be the holy spirit and serve more than others as mediums for those who want to be worshiped as the holy spirit. It was found that he was devoid of conscience and considered adulteries as nothing and delighted in a variety of lewd activity, and despised and was sickened by spiritual matters. Because he corrupted the vessels of my memory he was looked into by angels, and was then seen as a long sash which was twisted in various ways according to the phantasies. By the end of the sash he cast himself through the outer parts of the left eye a little into the brain, but soon he was cast [from the eyes] amongst the hairs of the head; from there he became invisible, then he also presented something faintly luminous, by all which he tried to show that he was the holy spirit. It was said to me that they were the ones who were overhead, the deceitful ones who through him, as a medium, wanted to be worshiped as the holy spirit. From this it was clear what they are like, that they are extremely deceitful, nos. 3838 to 3841 The deceitful overhead had been streaming into my thoughts for some time imperceptibly, but when reflection was granted I became clearly aware of every single way of flowing in: from this it was clear that a person could never be conscious that spirits, let alone such [spirits] flow in: it was felt earlier as if entirely in myself, and from myself; when they knew [I realized] this, they were very displeased. They were streaming in continually against the Lord, and faith; they are in the pleasure of their life, and in their life, whenever they are able to hold a person in an evil desire. Then they appropriate the person's life to themselves. They are adulterers of the highest degree and devoid of conscience; those who are still higher, are still more so; they are the ones who especially want to be worshiped as the holy spirit. They flow into mediums, who are present with people on earth, and into them flow those who are still higher. They are ruled by the Lord not so much by an inner influence, except insofar as they can perceive, understand, reflect, but by means of outer bonds: such also had they been in their bodily life. Angels who are at a person's head are ruled by the Lord directly, or through heaven indirectly, through an inward influence. Nor do they have communication with those overhead, but only control the mediums who are below, nos. 3842⁴⁵¹ to 3846. The most deceitful ones overhead entrap by means of what is innocent, holy and heavenly. They call themselves chiefs, popes, holy spirit; they are punished severely and then they complain that this was against their dignity, about whom more [could be said], nos. 3926 to 3936, see *Deceit (Dolus)*. That no spirit is holy, but the Lord Alone is clearly evident from this that the holy Spirit proceeds from the Lord. What proceeds from someone is His, so then it is holy: from the Lord also proceed thoughts of faith, what is Good and True which are His because they are from Him and directed toward Him, no. 4048. That the Lord is Father, Son and holy Spirit no. 4338. What the Father, Son and Holy Spirit are, no. 4340. About Anthony, no. 4402. About those who imagine they are the holy Spirit, they lose all understanding, no. 4537. About the so-called saints, Anthony, Ignatius, Francis, Xavier, Agnes, nos. 4565[a] to 4572[a] to 4572[a]. A conversation about Catholic saints, no. 4603[a]. About the holy spirit, no. 4638[a].

⁴⁵¹ ms. 3843.

Blood (*Sanguis*).

[I:687]

Those who were merciless in the life of the body endeavor to torture their companions and whomever [they come across] with cruel methods of [their] fantasies, and they are those [who do this] to the point of [drawing] blood, and this is their greatest pleasure, no. 377:1.

Agitations in the other life are also portrayed by agitations of the chyle and blood in the body, no. 1033, see *Chyle (Chylus)*. That agreements, that is to say, heavenly harmonies should be likened to flows of blood, and also to blood flows and blood cells, and their changes, states and renewals, nos. 1038, 1038½, 1036, 1037. A murderous spirit who fed himself out of hatred wanted to suck blood around my neck, no. 1274. This vampire applying himself to the great veins tried to suck blood. He said that he had tried such an act with others, nos. 1289, 1290. Certain [spirits] mock the Word because they do not admit of its inward elements, running about and persuading others; they relate to a corruption of the blood, desiring only bodily and earthly things, no. 1335. Those who constitute the pia mater of the brain are heavenly, thus guardian spirits, because it is bloody; so in the fetus, those things which constitute the membranes are heavenly, because they are bloody; from these afterwards spiritual things successively follow, no. 1734, see *Skin (Cutis)*. There is nothing in the human body except what is organic, thus of what is membranous, which inwardly is heavenly, thus life, which the sanguineous fluids portray, no. 1741.

About those who with secret art and deceit seek to rule among the powerful and rich, relating to the subtle poisons that infect the animal spirit, make it gluey, bring on coldness, even sluggishness, nos. 1808 to 1824, see *Pride (Superbia)*. That truths of nature are receiving vessels of spiritual truths, illustrated by the vessels of the blood and the internal organs, nos. 1968, 1969, see *Truths (Veritates)*. A cutthroat flinging himself on my head, in such a way that [his] mouth was on [my] back, wanting in this way to suck [my] blood, like a tiger, no. 2974, see *Deceit (Dolus)*. About the tree of knowledge today, into which a horrible viper is rising up, because there is [today] nothing but malice, deception, hatred, for I saw boys, whom evil spirits were combing, but cruelly as if with saws, so that blood was flowing down from their heads, nos. 3992 to 3996, see *Knowledge (Scientia)*.

Wisdom (*Sapientia*).

[I:688]

What Solomon and his wisdom was like when he was first portrayed to me, III Vol. nos. 5225, 5226 [304a-305a]. That the Lord Alone is Wisdom, He Alone has Power in heaven and on earth, He alone [imparts] a Life of belief, IV Vol. p. 48 [382a].

What Solomon was like and his wisdom, no. 9. Spirits become insane when they think, speak and act out of their own fantasy, and they consider insanity to be intelligence and wisdom, no. 24. Wisdom is to look and strive toward purposes pertaining to the Kingdom of the Lord: so the Lord Alone is Wisdom, no. 25 see *Purpose (Finis)*. That evil spirits inspire feelings together with conviction especially [in people] who trust in themselves and ascribe everything to their own judgment; for these credit themselves for

everything and think themselves most wise, when yet their wisdom is insanity, for wisdom should be judged by the end [in view], but these are guiding themselves toward an end which is hell, no. 148½, see also *Knowledge (Scientia)*, *Philosophy (Philosophia)*, *Learned (Doctus)*, *Preach (Praedicare)*.

It was shown that they can see the character of a person, how much someone has of good and evil, truth and falsity; thus what someone is like in various states, in daylight; and also a person's thoughts, what they had been like, so that they cannot otherwise than acknowledge them, nos. [350,] 351. Inward spirits can know at one look what a spirit is like, which was portrayed by the removal of a little bubble, which they looked at, and also portrayed by the removal of as it were a cloud, no. 433. *Jovian spirits are much wiser than our spirits, [of whom] they say that because they speak much, they think little, and thus little grasp what heavenly good is, no. 551.* The angelic spirits from Jupiter see what is good, not even wanting to name evil; they say of the knowledge of our earth and the wisdom from it that they obstruct the way to wisdom, no. 556. In the other life their thoughts and natures are known by the angels from only one word, no. 590 e.

[continuation p. 514 s.v.] **Wisdom (Sapientia).**

The life and thought of the spirits of Jupiter is prudent; and when anyone acts against the laws of their order, they at once want to punish, no. 625. About the intelligence and wisdom of angels, nos. 894, 894, see *Angel (Angelus)*. Things were expressed by an angel in a moment, which cannot be expressed by means of many sheets of paper, no. 914.

The connections of the human body and its members are so exquisitely understood by the angels from a deep knowledge alone of the Grand Human Being, that nothing is hidden, no. 1145½. The angels know those things as it were from a knowledge inborn in them, thus they are as if in the beginnings and causes of everything outside or below, no. 1625, see *Person on earth (Homo)*. Wisdom and faith that are from the Lord flow in from above, thus fully ordered, and what flow in along an outer way are tight, closed, in disarray, no. 1633, see *Inward (Interiora)*. Innocence was portrayed as a little child made of wood, because is the innocence belonging to those who think innocence to be without intelligence, as little children. But genuine innocence, which has intelligence and wisdom, is portrayed by a naked body that is alive, no. 1632, see also *Knowledge (Scientia)*, *Learned (Doctus)*, *Philosophy (Philosophia)*, *Preach (Praedicare)*.

I spoke with spirits, [saying] that one who knows nothing by one's own power, is growing wise, because then [are we growing wise] from the Lord, for the less there is of one's own, the more there is from the Lord, no. 2060. *Those who are in heaven not only freely accept corroborations, but can confirm others by many things from the Lord, no. 2384, see Faith (Fides)*. How great the wisdom and intelligence of angels is, nos. 2394 to 2397, see *Angel (Angelus)*. *When truths are recognized that there should be no arguing from outer objects, no. 2717, see Providence (Providentia)*. Mohamedan spirits did not care for [scientific] subjects of inquiry [in me], saying that if they know goodness, from goodness they can learn all things, thus innumerable confirmatory useful things. Such is the heavenly idea, no. 2995, and also, no. 2996, see *Heaven (Coelum)*.

There was a flaming something before the eye, which dazzled even the inward sight. Presently I saw something dark, like a dark cloud. These things symbolized that angels' wisdom and the things which are of wisdom, like happiness together with many other things, are so far beyond lower spirits, no. 3629, the fact that the intelligence of the angels is so far beyond lower spirits was portrayed by an intense resplendence in a dark Fireplace, spoken of, no. 3646, see *Angel (Angelus)*. He who has true wisdom and intelligence at once perceives what is good and true, which is clearly seen no. 3703, see *Knowledge (Scientia)*. What those are like who have a general feeling without intelligence and wisdom, no. 4599[a].

Satellites (*Satelles*)

[I:689]

The inhabitants and spirits of one satellite of Jupiter, nos. 1668 to 1687, see *Jovians (Joviales)*.

Saturn's spirits (*Saturni spiritus*)

[I:690]

[*continuation p. 829 s.v.*] **Saturn** (*Saturnus*).

Spirits of the earth Saturn said that many come from this earth who ask them what God they worship, to whom they reply that they are insane asking such a question, and not knowing the Lord is the Only One, Who rules the universe: saying further that they know no otherwise than that the Lord is with them, no. 1514. They said also that certain spirits, in troops come to them who only want to know things, and nothing whatever other than to know. They are spirits of Mercury, no. 1515. The spirits of Saturn are upright and humble, and consider themselves as nothing. They relate to reason in mankind, no. 1516. I saw that they wanted to kill themselves with knives, about which I spoke with them. They said that it symbolized that they wanted to die rather than be drawn away from [their] faith; which happens when they are attacked by spirits from our earth, no. 1517. There are [some] on that Planet who call the nocturnal Light the Lord, on account of the great ring, but they are misled, in the other life they are instructed, no. 1518. It was said that they are small, nevertheless stout, no. 1519. That they have food easily, eating vegetables and fruits, and not seeing wild animals, no. 1521. That they are covered with a thick skin, bearing the cold, thus having no worry about clothing, nos. 1522, 1523. That they do not live in societies, but as couples with little children, thus separated from the home of the parents, no. 1520. That they know no other speech than through the face, especially the eyes, no. 1524. Around [a certain] age spirits speak with them about uprightness, humility, and about the Lord, no. 1525. Sometimes they seem to themselves to be carried up into heaven, no. 1526. They seemed so because Reason, to which they relate, seems to itself to be carried up into heaven, no. 1527. Their spirits are carried up into heaven and let back, as they desire, therefore they call themselves angels, no. 1528. They seem to themselves to be couples in each life no. 1529. When they die, their bodies are thrown away, because they say that they are filthy, and that their life is to be an angel, no. 1530. That the spirits of our earth relate to the outer sense, no. 1531, see *Earth (Tellus)*. A spirit who credited himself for deeds in the life of the body coming to spirits of Saturn said that he was nothing, wanting to be their servants. But they immediately knew,

said that he wants to be great, and they are small, thus they cannot be with great people, no. 1583. From which it is evident that to a spirit possessed of reason it is at once clear what one is like who comes up, no. 1584. In this way they are acquainted with persons at once from [their] unspeaking presence, more from [their] speech; that there is something similar in the life of the body is clear to reason, it is evident from various signs of a person coming from the face, speech, actions, no. 1585.

Spirits of this earth, who represent the outer sense, for a long time were attacking with affronts against the faith of the spirits of Saturn, who represent reason. From this it was shown how in this earth today those, or their outer sense, are against reason, that is against the inner person, no. 3328. The reason was that their auras were entirely different, for the outer senses are such, or rather, the person who believes nothing except what he perceives through the outer senses, is against Reason. That there is such enmity they do not realize in the state outside of temptations, because the life which they live is irrational or one of fantasies, no. 3329. What the clash of reason and the outer senses is like was vividly shown; spirits of our earth were not able but to attack spirits of Saturn, but the latter never feared anything, even coming among them; and when they were more actively present the spirits of our earth were unable to breathe: it was found in this way that reason can never be vanquished. After this the spirits of Saturn fled, and then it at once became calm among the spirits of this earth; by which was shown what the state of the outer senses is like when it prevails in fantasies, rationalizations, falsities and visions, for then Reason withdraws within, and it appears as if it has fled, no. 3330.

Saul (Saul) [I:691

About music, by which Saul was soothed, nos. 1997, 1998, see *Music (Musica)*.

Ladder (Scala). [I:692

The Kingdom of the Lord or heaven was portrayed before me, together with the union, harmony, inflow, and happiness of many; and also a ladder of angels was seen as with Jacob, *WE* 541 [4a], 4260 [114a].

Offense (Scandalum). [I:693

That for the most part the informed think worse than the uninformed, for in the details, about which the earthly mind is consulted, there is a denial of the truths of faith, thus there are continual offenses, no. 338.

[continuation p. 578 s.v.] **Offense (Scandalum).**

The aura of offenses against the Lord was perceived; and also its odor, like water polluted with garbage and stinking, no. 791. Those who from themselves want to open the way towards inward regions come up against stumbling blocks one after another, so that they understand nothing, no. 1624.

That mankind, because it reasons from the bodily senses, cannot grasp but mere objections, thus mere offenses, of which [its reasoning] is thus composed, no. 2320. Mankind before the flood was composed of almost continuous offenses, so that it was almost nothing but offense. With the descendants [after the flood] it was made by the Lord that mankind is not a continuous but a disconnected offense, which never could have happened unless offenses remained. Therefore the Lord also became a {Rock of} offense [Rom. 9:32-3, 1 Cor. 1:23, Gal. 5:11, 1 Pet. 2:8], wherefore He suffered and was crucified, otherwise the continuous offense never could have been rendered disconnected, and mankind saved by the implanting of the matters of knowledge and understanding of faith, so that it would not appear as an offense, nos. 3376, 3377, see *Church (Ecclesia)*.

If they were to reason, that they would rush wholly into falsities and would be composed of mere offenses against the truths of faith, no. 3592, see *Knowledge (Scientia)*.

Skeleton (*Sceleton*),

[I:694

see *Bone (Os)*.

Knowledge (*Scientia*).

[I:695

The spirits that have been placed next to someone take to themselves the person's knowledge and memory, and this causes them to think they are that person. Still, each one possesses its own desires, because its own nature, and they cannot take on the person's desires, no. 3, 6. That [spirits] flow into the mental images of people through [their] feelings, from which mental images of thought originate, no. 6. Riches should be valued according to the use to which they are put; similarly sciences, philosophy, and gifts of talent. Also, [wealth of] higher knowledge about spiritual matters, from the Word, nos. 112, 113, see also *Philosophy (Philosophia)*.

That today there are no natural verities that are planes or recipients of spiritual verities, consequently that the learned cannot otherwise than either pervert spiritual matters or worship nature: wherefore the learned also become stupid from philosophy and blind themselves, nos. 249, 250. Those who trust in their own prudence and who ascribe all things to it, and who by the sciences enter into the secrets of faith, are prone to magic arts in the other life, no. 269:2. That belief perishes, when they strive to discover causes, no. 341. The Jovian spirits said of the sciences of our earth and the wisdom from them that they block the way to wisdom, no. 556. They have wild horses, which they fear greatly, although they know that they do no harm. The reason is that the sciences are seductive agents portrayed by horses, [and that this fear] is derived from spirits into people on earth, no. 560. Certain spirits, as soon as anything occurs, at once think they know and say it is so, one after another, with conviction, when

nevertheless what they say is false, no. 599. That by horses matters of understanding are symbolized, depending on their position and many other things, but by the hind parts of the horse turned [to the face] are symbolized fantasies and insanities brought on by Philosophy; and when as result there is no faith, but they believe they are going to die just like brute animals, they seem to themselves to be cast into the hind parts of the horse, no. 688; it is otherwise when the side of the horse is attended to, and when the head faces the head. It symbolizes spiritual verities have been confirmed by knowledge, no. 689. I spoke with scholars known [to me] in life, and the faith of one of them was communicated to me, such as what he had believed about eternal life, and heaven. I gathered that he had no faith, thus that it had been suffocated by knowledge; I spoke with them about knowledge, that the higher knowledges of faith are alone necessary and that the sciences are of little value unless they confirm, nos. [690 to] 691. About a league of spirits who said they believed in a creator of the universe and did not know what belief is, and many other things, because they did not understand, nos. 857, 858, 859, *ff.*, see *Faith (Fides)*. About the tearing apart of those who defile spiritual things with fantasies, nos. 867 to 871, see *Urine (Urina)*.

[continuation p. 658 s.v.] **Knowledge (Scientia)**.

Spirits who constitute the Peritoneum, who think they know what they do not know, with conviction, just the same as in the world, nos. 990ff., See *Peritoneum (Peritonaem)*. That the sciences are nothing unless they serve, just as the body is nothing unless it serves the will, no. 1053. Those who are in the use of double meanings, and in eloquence and poetic style are sometimes merely corporeal and material people, no. 1224. What use philosophical matters have in understanding spiritual things, nos. 1602 1607, see *Philosophy (Philosophia)*. How conclusions appear which are drawn from scientific principles about spiritual and heavenly matters, nos. 1629 to 1632, see *Artificial (Artificiale)*, and also nos. 1633 to 1635, see *Inward (Interiora)*, see also *Philosophy (Philosophia)*.

Spirits were introduced into a certain angelic field who tried to become intelligent and spiritual from their own power. They appeared sharp in the face, not bad-looking, and wearing a pointy cap, but faces like lifeless sculptures, no. 1843, *Aura (Sphaera)*. Adam's fig leaf symbolizes earthly knowledge of faith, under which are filthy loves, no. 1960. There were those who doubted about the truth that in the other life they retain such a place. I said to them they should believe experience, otherwise it would be like those who want to call in doubt those things which they perceive by sense in the threefold kingdom and in the atmospheres. If they want to reason from causes, whether they are so, [then nothing is believed,] examples, nos. 2359, 2360, see *Place (Locus)*, see also *Philosophy (Philosophia)*, *Learned (Doctus)*, *Wisdom (Sapientia)* *Preach (Praedicare)*. When truth has been known by experience, it must not be reasoned about. One who reasons about truths is just as one who denies what has been seen because one does not see the causes, no. 2432, see *Faith (Fides)*. The case with reasoning and the truth from it, is like those who want to produce actions from a knowledge of the muscles, no. 2463, see *Inward (Interiora)*, see also *Understanding (Intellectus)*. Those who from spiritual things see earthly things, that is to say, from inner things see outer ones are never confused by a multitude of things. It is different with those who from earthly things [see] spiritual ones, or from outer things inward ones, no. 2476. That

the sciences are not to be rejected, but through them truths are to be confirmed: just as desires and pleasures are not, provided they flow from uses, not however the reverse, no. 2523. I said that it is an appearance and a fallacy that spirits are so close to me, they touch me both outwardly and inwardly, but yet it must be believed that it is so and not be doubted because they do not know the reason. That [to do so] would be as if they were to doubt that the people on the other side of the globe could stand on their feet because they did not know the cause. So it must not be doubted about those things pertaining to faith, such as that the Lord Alone lives and that other lives are nothing, although the appearance and a fallacy induces [us] to believe otherwise, and that therefore it is not to be denied because it is not understood, no. 2544 to 2546. Those who reason about the Providence of the Lord from the objects of the senses fall into thickest darkness and confirm themselves [in the belief] that Providence is only universal, which would be no Providence, nos. 2604 to 2606, see *Providence (Providentia)*. That bodily things, names, words, the material mental images of the Word cannot enter into heaven. It is as impossible as for a camel, yea the whole terraqueous globe [to enter] through the tiny hole of a needle, no. 2609. If it were to be denied because the explanation is not known, there would be doubt about everything visible, no. 2651. In a dream I saw a field full of grass used for animals, and there ripe grain of wheat and barley, beyond the Euphrates, and it was seen as if in Russia; when I woke up, it was explained from heaven that the grass symbolizes natural philosophical [truths], or knowledges, by which spiritual and heavenly ones are confirmed, which are the barley and wheat; and that the so prolific grass is for those across the Euphrates, but [for] who are on this side, that is to say, in [our] land, that [grass] is not useful, only for the cattle, nos. 2701, 2702. When they are truths, that they should not be argued about from external or physical objects, nos. 2713 to 2717, see *Providence (Providentia)*. I spoke with spirits who want to believe no truths of faith unless they understand, and [said] that this is the wrong way around. It was shown through the portrayal of a seed from which [is produced] not only a tree but huge forests, in which little seed they nonetheless see or apprehend nothing, but nonetheless it must be believed because it is the truth. Just as also that from eggs animals are born; from which it is clear what the faith of people is like if they do not want to believe what they do not see or understand, nos. 2725 to 2727. That the sciences contribute nothing to salvation, but it is only necessary to have the higher knowledges of faith from the Word, is confirmed by the fact that anatomical knowledge contributes nothing to health; and those who know nothing about the intellect and its faculties are still healthier in their intellect than others, no. 2736. Those who reason from the sciences concerning spiritual and heavenly things, likened to those who want to know what the will is from the muscles, no. 2781. I said, when we do not even understand how the muscles produce actions, and that there are the deepest secrets of the sciences, through which the viscera of the body operate, when we do not even perceive these things which pertain to the body and which are nearest the eyes, how [could we perceive] spiritual and heavenly things, when they are very remote, and there are countless numbers of things there, about which we know nothing, if we did not believe, unless we knew the causes, what then [would there be], except the denial of all things, no. 2932, see *Spiritual things (Spiritualia)*. I saw, when matters of knowledge join in that one cannot be in heavenly harmony and happiness. Harmony is at once disturbed when one reflects on knowing, thus on oneself. This was confirmed by this, everyone can think from oneself according to the deepest secrets of analytic knowledge, but if he thinks from knowledge, he is stupid, and insofar as he thinks from knowledge, so far he is present and rules, and so far he becomes insane. This was corroborated from the muscles, insofar as one acts from the will, so far

actions come forth well, but in so far as one wills from a knowledge of the muscles, so far one [acts] foolishly, or does nothing, nos. 2948, 2949. [Experiences] were shown [about spirits who] belonged to the realm of knowledge, no. 2984, see *Aura (Sphaera)*. I was shown those who strive for elegance of style, that they continually reflect on their own praise and that such style is entirely despised among the more inward, and does not accomplish anything whatever. It is otherwise when subjects shape the style, no. 2993. Mohamedan spirits did not care for [scientific] subjects of inquiry [in me], saying that if they know goodness, from goodness they can learn all things, thus innumerable confirmatory useful things. Such is the heavenly idea, no. 2995, and also, no. 2996, see *Heaven (Coelum)*. I was spoken to out of heaven by means of a waving motion, thus by many, to the effect that those who have the truths of faith do not need confirmations, because they are in all of them, no. 2999, see *Faith (Fides)*. They said they had not perceived how so many myriads flow into one mental image. I said if they do not grasp that innumerable motor fibers and a whole system of finer parts of the body concur in producing one simple action how can they grasp this, no. 3034. The knowledge of spirits and of people on earth is not only of those things that they know but also of those that they can understand and perceive that they are so, no. 3050. That a person is in a different state when not reflecting on arguments than when in a state to reason. For example, about the life after death, very many when they hear the preacher, seem to themselves to believe, even to the point of sighs and tears, but soon they do not believe, no. 3107, see *Preach (Praedicare)*.

[continuation p. 1057 s.v.] **Knowledge (Scientia)**.

Those who reason about spiritual matters from every object of sight, their mental images were portrayed as faces or people more ugly than can be described, no. 3154. When the principles of the nature worshipers were told, this murderer seized on them so eagerly that he said that he never had such a life, and then he scattered poisons to such an extent that spirits were so to speak bound by him so that they could scarcely think otherwise, no. 3217. There were those who performed a piercing undulation, a kind of boring motion, piercing the head toward the sole of the left foot. It was said that they are such as assiduously search the thoughts of others, professing otherwise with the mouth, for the purpose of extinguishing the souls of others, no. 3218. Spirits of Mercury, because they are such that they think they know everything, inward spirits spoke with them still more quickly, and at once disclosed what they did know and what they did not know, and also what they longed to know, and they admitted that in comparison they did not know much, unless they also knew these; it was further shown to them that there are countless things that they do not know, and that there are countless things in every idea, which they can never know to eternity, besides many other things, nos. 3236, 3238, 3239, see *Mercury (Mercurius)*; further see also elsewhere *Mercury (Mercurius)*, *Sense (Sensus)*, *Memory (Memoria)*. Spirits of Mercury are delighted in knowledge, to such an extent that they were stirred to anger against me that they were not allowed to know what they wanted. They were allowed to raise up something from my memory without my knowing, with which they were content. And when they know something, they quickly share it with others, nos. 3256, 3257, see *Mercury (Mercurius)*. Spirits of Mercury, as soon as something happens, remember it, and because they are delighted by higher knowledge, have more reflection than others, therefore they take hold of [things] better than other spirits, nos. 3258, 3250,

3260. They do not tell others what they know, but change them, sometimes into the opposite. The reason is lest they sow higher knowledge, but it is the Lord [who sows the knowledge] which serves for their reformation. Therefore they shun those who search out [the memory of details obtained by the senses], no. 3261. The spirits of Mercury showed me a sheet of paper printed with type, glued together unevenly, saying that the higher knowledge of this earth is like this, about whom, nos. 3262, 3263. The spirits of Mercury acquire higher knowledge for themselves when they wander around, grasping at once what others know, such as with me, for they cling to their own mental imagery, and thus they arouse [the imagery of others]. Nevertheless they admitted that there are countless things that they do not know. In this manner they continually aroused those things that I knew; it was said to them that they cannot know more things than what is granted by the Lord; it was closed with me so that they could not explore more, by which they were angered, nos. 3288, 3289. The spirits of this earth reflect the outer sense, or the outer person, and it does not believe except that which it grasps with the senses, therefore its life consists in fantasies, rationalizations, falsities and visions, that it is averse to Reason or the inner person, vividly demonstrated, nos. 3328 to 3330, see *Saturn (Saturnus)*. Spirits of the ancient Church, who were from the descendants of Noah spoke among themselves and reasoned, but I did not hear, I only noticed confusion in [my] brain. I told them, if they wished to speak from such things that they could fill up a library with volumes, and yet the higher knowledge of faith remains. I spoke about persuasions, saying that when a person has become convinced that something true is false, and something good is evil, then he or she can confirm it by reasonings, elegant speaking and tone of voice, and yet when it has been heard there is nothing but tone. Hence those who hear sermons learn nothing but only praise him for preaching well, nos. 3385 to 3388, see *Church (Ecclesia)*. That the educated know more things which confirm their falsities, and which they twist toward false principles, therefore they are more insane than the uneducated: thus those who were learned in the Word can confirm fantasies with many more things from the literal sense than the uneducated, no. 3421. The drunkenness of spirits was shown, which is one punishment of hell, for they became as it were drunken who reasoned keenly after they had heard many truths, which is spiritual drunkenness, no. 3427.

A certain preacher with his like, thinking faith and the higher knowledge of faith to be the tree of knowledge [that deceived Eve and Adam], said there is only life, that [without it] there is nothing; it was evident from this that from one assumed principle countless heresies can spring up and can be confirmed from the literal sense of the Word, for example, that marriages ought to be shared, only for the reason that all good should be shared property, and that there is no need of the higher knowledges of faith because a person is regenerated without knowing, and so on, nos. 3428, 3442,⁴⁵² see *Life (Vita)* and *Adultery (Adulterium)*. How their filthy reasonings confirm wicked adulteries was shown by means of sensations induced on me one after another, nos. 3453, 3454, see *Adultery (Adulterium)*. That spiritual matters can be corroborated by knowledge; but the learned reason from knowledge about spiritual and heavenly things, whether they exist. Thus everyone reasons from their own science – philosophers from theirs, logicians, metaphysicists, mechanics, geometrists, anatomists, historians, politicians from theirs, Jews from their own trivia, thus everyone heaps up fantasies in various ways, no. 3460. That a person reasons from the standpoint of bodily pleasures concerning heavenly joy, from the

⁴⁵² *Sic* J.F.I. Tafel; ms. 3448.

[bodily] senses concerning every spiritual matter, from time about eternity, and from space about the Infinite, when nevertheless in the other life there is no time nor space; and from such things they fall into dreadful fantasies about spiritual and heavenly matters, yea, about Divine things, to such an extent that unless they suffer themselves to be led by the Lord, they are not freed. Certain who reasoned about eternity from time and about the Infinite Divine from space were led off beyond the ends of the universe where they were seen speaking like statues, who said they were the boundaries, and if they approached, that they would swallow them up, about them and many things, nos. 3476 to 3484, see *Eternity (Aeternum)*. I spoke with those who knew the higher knowledges of faith only from memory, that if they reason, they would begin to doubt, and also to deny; it is otherwise with those who have faith, no. 3493, see *Faith (Fides)*.

The Dutch [as] spirits said that they could not do business and be saved, unless they gave all to the poor and carried the cross. But it was shown that those reasonings are afterthoughts, because they were such that they wanted to seize from all their own goods; it was shown that they not only wanted seize all belonging to their republic but from all belonging to it, although they said they should have engaged in business for the sake of the republic, besides many more things, no. 3503, 3506,⁴⁵³ 3523, see *Dutch, The (Hollandi)*. A striking example that although they see miracles, that still by reasonings they twist these things to natural causes, and still do not believe, no. 3521, see *Dutch, The (Hollandi)*. They are not instructed the way others are in the other life, but when they have wandered about for a long time as beggars, they begin to think what must be done. At this point they are instilled with higher knowledge of faith by the Lord, but in such a way that they may be left to think. This they bring from their life in the body, that they seize upon safe plans. And when they have in this way as it were confirmed themselves and perceive that the Lord rules the universe, they are more constant than others, nor do they allow themselves to be darkened and led away by reasonings, especially those whose life had been business, not so wealth, nor a lavish life-style, nos. 3513, [3514,] see *Dutch, The (Hollandi)*. Many simple upright spirits, scarcely knowing whatever about faith, were introduced and received, from a certain law of conscience they had abstained from adulteries. Such and little children are those who do not allow themselves to be treacherously drawn away from faith by reasonings, nos. 3531 to 3533, see *Ignorance (Ignorantia)*. The life of desires is like the fire of a fireplace or a candle, and the life of reasoning is like the light from there, about which, no. 3539, *Fire (Ignis)*. Those who simply believe and do not give access to reasonings against the higher knowledges of faith, that evil spirits recede from them, experience, no. 3549. I said to antediluvians, if they wished to reason about the truths of faith, that they would not only doubt but even deny everything. Portraying a sparrow, [I said,] if they were to reason whether it is alive, from [considering] its internal organs, its brain—that it would appear like porridge—and from other things, they would fall into such darkness that they would deny, because they would not see how it could be living; then also a flower, if they were to reason whether it exists colored in this way, from the seed, root, fibers and other things, they would conclude that it does not exist, because nothing is known of how it exists. So thousands and thousands of arguments, and just as many contradictions, can be taken against every truth of faith, when yet truth is truth, nos. 3581, 3582, see *Church (Ecclesia)*. Spirits said that they cannot possibly reason about spiritual matters except from the senses, but I replied that they ought to think from heaven, that is, from the higher knowledge of faith, and then confirm these things by means of the senses. This is how the angels [do it], therefore countless truths, even natural ones, when needed, are

⁴⁵³ *Sic* J.F.I. Tafel; ms. 3515.

revealed to them, no. 3590. Certain spirits desiring to investigate in what order ideas flow, which is impossible to know, to whom it was therefore said that there are countless numbers of countless numbers of things, which they do not know, and which all meet them as opposites, and if some were revealed, that they would again have innumerable oppositions; and so on; as do those who [inquire] about the Providence of the Lord in the very least details, which therefore confuse a person, so that he desists, and remains in the higher knowledges of faith. Besides which there are innumerable appearances and fallacies which bring on falsities, wherefore if they would reason, they would rush wholly into falsities and would be composed totally of offenses against the truths of faith, nos. 3591, 3592. There were those who were stirred to unmerciful mercy, but it observed that they were such as reasoned much about the truths of faith and thus cast themselves into darkneses, no. 3596, see *Mercy (Misericordia)*. To form reasons and objections against higher religious knowledge indicates that they doubt them, and they deny them: a thousand books can be filled with such, and the truth will never open up, because there are countless [confirmatory truths] which can never be known, yea, in the lowest regions of nature, no. 3602. There were certain spirits wanting to investigate the gyres that ideas and efforts set in motion, but it was shown by tissues in the brains, the medullas, the body and internal organs, that not even the most general can be known, and that they cast themselves into labyrinths who reason about such things, just as they who reason about spiritual and heavenly things, about whom, no. 3607, see *Tissue (Fibra)*. In a vision inconstant women were portrayed, who although they were not adulteresses, yet were easily enticed, by whom were symbolized those who argue, that they easily let themselves be led away. Oyster shells symbolize those like this, but a soft and fat oyster symbolizes truths of nature, by which they confirm spiritual and heavenly ones. Such arguments inflict pain on the left side of [my] head, like knots there: and when I did not pay attention to the arguments I felt pain in the left side of [my] neck, nos. 3611, 3612. When I did not entertain arguments, evil spirits fled away, saying that they could not lead, which for them was to mislead. Those who argue willingly, with them one objection is stronger than one thousand confirmations, when nevertheless it must be so that one truth ought to prevail over thousands and thousands of objections, no. 3614. Mankind does not know how he learned to speak and think from childhood. We also do not know how the lungs were trained so that they joined themselves to every muscle and action and mental image. We do not know how the Tongue is trained to all the motions of eating and speaking, about which, and yet we want to investigate how we are regenerated and become a new person, which is still more inward and more hidden no. 3654. That the variations of mental imagery from which objects [come to mind] are happenings, thus of the Lord's Providence, which happenings can never be explored, and that the doubts, also from them, are so countless that they can never be removed to eternity; besides that the least scruple would blind, which was shown by the least particle of dust before the pupil of the eye which took away all sight. It was said that those who desire to fashion reasons and objections that they have in mind that they want to destroy everything, as to truths as well as the human race, nos. 3667, 3669. Those who constitute the outer skin are those who willingly argue; it was clearly understood that those who argue perceive nothing of what is true and good, placing wisdom only in arguing, when nevertheless true wisdom and intelligence is to perceive at once what is true and good, which is perceived more clearly than ever before. Those who constitute the scaly skin are those who became so by drawing truth and goodness into confusion by means of philosophic and scientific trivia, who consequently have no common sense. Those who argue are of two kinds, first, those who do not know what is good and true, but the more

[continuation p. 578 s.v] **Offense** (Scandalum).

they argue, the less they know; second, those who argue against good and truth: but those who stand up for good and truth, they do not argue but confirm by reasons, nos. 3703, 3705, 3706, see *Skin (Cutis)*. It was said that if they did not know there are antipodes, and that we are in an antipodal relation once every day, they would never believe those could exist. But having heard the explanation, that it was from gravity acting on every smaller least point of an animal, they quieted down: and also that within the body there is not a similar endeavor toward different quarters as outside of the body, spoken of, no. 3727. A Quaker spirit who proclaimed himself holy born from a wicked adultery, wound up and rolled out. Then a snake appeared in an unrolled plate, whose tail was upwards, and [its] head in my hairs. Something was then imparted about the tree of knowledge, nos. [3803, 3807,] 3808, see *Quakers (Quaqueriani)*: the breath from the holy Quaker spirit affected the region of my left ear, and the left side of the head, which symbolized their insane knowledge, no. 3809. That beasts are also skilled in the sciences and arts, and indeed better than people, about which many things, therefore these only constitute natural life, but genuinely human life is to think about and gain insight into truth and goodness, that is to say spiritual and heavenly qualities, and thus be in societies of the other life, and so to look to purposes there, besides much more, nos. 3818 to 3820, see *Life (Vita)*. There were certain spirits who do not want to hear earthly things, but only spiritual ones. I said to them that earthly things are confirmatory of spiritual and heavenly ones and without them a person could not grasp, less understand those things which pertain to faith, because they are earthly and bodily; and that they are planes in which they are terminated, on which spirits seem to themselves to stand, which when they are removed, they seem to themselves to have their feet taken away; besides in the other life there are Gates and pleasure gardens, through which they are introduced, which they acknowledged; then they portrayed many things, like coals, a fire, a flame, a woman clothed, and one naked, by which were symbolized bodily, earthly, and spiritual things, about which, nos. 3852 to 3856, see *Nature (Natura)*. Dippel wanted to reason concerning the inflow of the grand human being and about effort but because he did not understand how it is with effort, he was asked when he does not know the rules, how is it that he wishes to reason. For then the reasonings are like scattered dust that does not stick together, no. 3891. I spoke with Aristotle about the antipodes. He too marveled that they could exist and that they stand on their feet. But the cause was explained: the minutest parts and their force gravitate toward the center, thus on the minutest parts of a person, and on his force, which is thus the down, where he gravitates, which he apprehended. This showed that those who reason on the basis of the grosser atmosphere, on the basis of stones, of outer bodily things, can in no way conceive this, but as soon as these gross things are removed, one comes into light, no. 3959, see *Aristotle (Aristoteles)*. The higher knowledges of faith can be confirmed by the senses and earthly truths for man is such, but when they have been confirmed he is gifted with conscience by the Lord, so that he rejects all arguments; he is confirmed from heresies, and also from principles, which when they have been confirmed they afterwards reject everything which are against those things anyone speaks, no. 3977. I saw boys, whom evil spirits were combing, but cruelly, as if with saws so that blood was flowing down from their heads. I saw a tree. I perceived that it was the tree of knowledge. Along its trunk a large and horrible viper crept. Presently they vanished, and a yellow dog appeared. Then a room opened up, shining from a fire in a fireplace, where there were two women, as

in a kitchen: small pieces of meat hung [there]. I understood they were as it were human flesh, black. It was inferred as if they were cannibals. I realized that they symbolized the state of people at this day in Christendom; [and] the tree of knowledge, such as it is today, into which a horrible viper was rising up, [symbolized] that malice, deception and hatred prevail, and if it approached a little to expression they would devour human flesh. And there is no faith today, for faith belongs to love; where hatreds reign there is not any love, consequently not any faith. Before those things were seen black clouds appeared, in the form of a very black devil, nos. 3992 to 3996. I have been amazed that the deceitful, sirens, are much more deceitful in the other life and corrupt every single moment of feeling and thought in a moment; and that sirens know magic which they did not know when the life the body, because it is most unknown in the world; but the reason is because they are engrossed in a passion and thus in the instinct, and passion has with it and produces knowledge; and so far as anyone has passion, so far one has knowledge of such things; and because there are very many like this, and they communicate among themselves, they inspire others who are like this, so that they do not know otherwise than that they had had such [knowledge]. This can be illustrated by wild animals and beasts, which act from passions, others from feelings, because they have passions and feelings. They know all things, and whatever things are necessary for them, about which, which a person is entirely ignorant, but needs to learn through knowledge handed down by mouth or by books; the reason is because those things which pertain to faith, are separated from love. As a result one knows nothing, but learns, which nevertheless one would know everything, if one had love, nos. 4057, 4059. That there are societies of spirits speaking and arguing much among themselves whose reasonings were many when they streamed in. To me it was like a general confused obscurity, which affected the brain with a certain dull pain, therefore unless the Lord took precaution a person would be in such obscure confusion, that one would perceive nothing at all, nos. 4088, 4090, see *Speak (Loqui)*. That there are spirits who study eloquence of words, that is to say, the material qualities [of speech], with whom those cannot be who think, no. 4143. That the angels do not allow doctrinal matters except for some use, and that they are that the person become [such as they teach] no. 4294. That knowledge is the food of spirits, so also it corresponds, nos. 4295, 4296. That reasoners more than others are drawn to their side by the evil, no. 4364. That from a general, particulars can be known and seen, not so the reverse, nos. 4392, 4533ff. That the worst [spirits] can reason about the truths of faith, nos. 4539, 4540. How futile the sciences are, by virtue of which they pass for wise, no. 4578[a].

Write (Scribere).

[I:696

Spirits wrote through my hand, and things which I had not thought, I Vol. no. 1150 [12a]. And what Jacob wrote through my hand, I Vol. no. 1511 [22a], see Jacob (*Jacobus*). And what Abraham and Isaac wrote through my hand, I Vol. nos. 1527, 1528, 1529, 1530 [24a–27a]. A number of times it was physically noticeable that it was written by spirits through my hand, III Vol. no. 3895 [247a], see also, no. 5393, 5394 [309a–310a].

Spirits have read through my eyes the things I wrote. Also they have written by my hand, as well as dictated words aloud, no. 116. I saw and read writings and the words of the writings, as clearly as if in daylight, with my eyes closed, no. 134.

Certain [spirits] were raised up into the outer court of heaven, and from there spoke with me and from there wrote with my hand, no. 288. An angel was guiding the thoughts I was writing, an experience, no. 446. A spirit wrote with my hand in his own style, no. 557.

Some raised up into heaven said to me from there that they knew what I was writing, what from grace and what from permission, no. 2058, see *Word (Verbum)*. The angels could recite every single word and the ideas in them that I had written many years earlier, no. 2155, see *Memory (Memoria)*. Certain [spirits] raised up into heaven saw clearly how they flowed into those things which I then wrote, both into the meaning and into the individual words, least parts of the words. It appeared to them as if someone held my hand, no. 2270, see *Word (Verbum)* and *Inflow (Influxus)*. How great the intelligence of angels is; this also explains why, if people on earth scan at a single glance, or only look obscurely into, what they have written, angels at once know whatever has been written, and what the person's ideas had been in detail, but this is from the Lord, no. 2397, see *Angel (Angelus)*. What has been written everywhere about these things has been written from experience, communicated by open or tacit speech, with them present and here and there guiding, no. 2894. Deceitful [spirits], through those known to me, inspired a contempt and thus a darkness for those things which I was writing, so that they were seen as very trivial when nevertheless they are of great value, no. 2936. Before I spoke with spirits I saw an extraordinary light when I was writing, no. 2951, see *Person (Homo)*.

[continuation p. 653 s.v.] **Write (Scribere)**.

How these things are received by people. I spoke with spirits, that those who do not have faith are going to reject them: certain are going to take pleasure in them as knowledge and curiosities: certain are going to receive them enthusiastically, but still remain in [their] prior life; there are certain for whom they will lead to an improvement of their life, they are going to recall them in certain states: certain are going to receive with joy and confirm themselves. They have faith, no. 2955. Those who are lifted on high by the Lord, that they grasp [my] writings, thoughts and speech without words, it is different with those who lift themselves up through fantasies, n. 2961. The style of my writing varied depending on the societies of spirits who had been present, no. 2962. I was shown those who strive for elegance of style, that they constantly reflect on their own praise and that such style is entirely despised among inward people, and does not effect anything at all, the case is different when the subject shapes the style, no. 2993. There were some raised up into the court of heaven, from there guiding my hand, what I was writing, no. 2996, see *Heaven (Coelum)*. The distance of a place is a fantasy, shown, that those who were with me withdrew into the distance, and they read from there what was written with me, with their own mouth better than I, no. 3204. Spirits of Mercury showed me a piece of paper printed by types glued together unevenly, saying that this earth's knowledge is like this, about them, nos. 3262, 3263.

That it had to be written according to the understanding of people on earth, the reason, no. 3473, see *Idea (Idea)*. The people of today are such that unless the revelations are present, which are in place of miracles, even if the very most heavenly truths were written [in it], still they would not buy the book, nor read, nor understand, nor be affected by, nor believe it, no. 4123. The things that are being written will appear hypothetical and blemished, nos. 4133, 4134, 4135.

Sacred Scripture (*Scriptura sacra*),

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see *Word (Verbum)*.

Sculpture (*Sculptile*).

[I:698]

[continuation p. 927 s.v.] *Sculpture, Statue (Sculptile, Statua)*.

Those were introduced into a certain angelic field who put on innocence. They were seen as little children who were throwing up milk out of the mouth, and in the face were sculptures, nos. 1842, 1848, see *Aura (Sphaera)*. Spirits were introduced into that same angelic field who tried to become intelligent and spiritual from their own power. They appeared sharp in the face, not bad-looking, and wearing a pointy cap, but faces like lifeless sculptures, no. 1843, see *Aura (Sphaera)*. In a dream, almost awake, I saw at Uppsala statues, like skeletons which moved and began to act, and when I was commanded to go out, I woke up. I spoke with spirits who recognized the persons and said that those look like this who only desire to engage in theater and outer things, nos. 1879 to 1882. About a certain [spirit] who in the life of the body worshiped a carved image, from innocence, that he was received into heaven, no. 2411 to 2413, see *Gentiles (Gentes)*, see also *Idolater (Idololatra)*.

Certain [spirits] who reasoned from time about eternity and from space about the Infinite thus about the Infinite Divine were brought in fantasy beyond the ends of the universe. Going on further they saw some, who spoke, saying that they were borders, but if they approached, they would swallow them up, also striking fear [into them]. They were seen as statues, but not of stone or of wood, but were animate, but still not animate, neither cold nor hot, but both, about which and more, nos. 3476 to 3484, see *Adultery (Adulterium)*. The Dutch do not tolerate statues and images in places of worship, so that from there they may not acquire grosser mental imagery; when an image was displayed to them, they wanted to flee away; no. 3511, see *Dutch, The (Hollandi)*.

Axe (*Securis*),

[I:699]

A habitation where an axe smashing a wall is heard again and again, no. 262, see *Habitation (Mansio)*.

Seed (*Semen*),

[I:700]

A comparison of a person's spiritual and heavenly elements with trees, their fruit and seeds, nos. 251, 396. A certain one of the Jovians who threatens and instructs, was coming to me at the left side. He also had the ability to arouse pity. He desired heaven intensely. He was sent among Jovian spirits who said he could not be received. Returning again he desired heaven, therefore he was sent among good spirits of this earth, but he could not be received. He was called a Stove cleaner by [spirits] of his own [earth], because he was black, but he was of a Brown color—those are they who constitute the province of the seminal vesicles. They store up good inwardly therefore they also want to be reborn or regenerated. His spiritual function is like this when he threatens and instructs: for when the external is put aside, then the internal is fit for receiving those things which are of heaven, [it becomes] like a soft brain, the callus withdrawing, and like the transformation of [flying] insects, when bodily things have been separated, nos. [872,] 873, 874, 875, 876, 877. The same Jovian spirit returning desiring heaven, now in more common clothing than earlier, was at the back, and pulsating besides, [He was speaking] with forked speech, and when it was said to him how it was as a consequence, he was quickly casting off his own clothing. He was relating to the little seeds of the seminal vessels, which are so clothed and shake, when they rouse passion, so that that he was now nearer than before, in order that he might be received into heaven, no. 884.

[continuation p. 792 s.v.] **Seed** (*Semen*).

How the seeds of faith are sprouted. They are comparatively like the seeds of trees; truths produce a tree, and love, the fruit, and having been implanted they scatter themselves widely, and as it were obstruct the "tares." They cannot take root unless they are seeds of faith. Man is unaware how they are implanted and grow, but still there is reflection—they grow from love instilled by the Lord. The deeper knowledge of religious faith is seed, such as that the Lord rules the universe, that the Lord is the all in everything, that man, spirit, and angel regarded in themselves are nothing, nos. 1436 to 1440. How the heavenly [angels] understand the whole person to be formed by affection, and how they portray him as a tree from a seed, or a seed from sap and also [as] a pleasure garden, thus from a heavenly seed, nos. 1470 to 1481, see *Love (Amor)*. **The odor of semen was smelled from those who relate to the spermatic vessels, no. 3122.** The sons of the most ancient Church said they had awaited the Lord, Who was to come, Who would save the universal human race, and that it was known to them what it means that the woman's seed would trample the head of the serpent, because they spoke in this way, nos. [3314½,]⁴⁵⁴ 3315, 3316, see *Church (Ecclesia)*.

Old man, Old (*Senex, Senilis*).

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[continuation p. 708. s.v.] **Old man, Old, Old man, Old woman** (*Senex, Senilis, Vetus, Vetula*).

⁴⁵⁴ Tafel and Odhner's reading of the paragraph numbering at ES 3314-3316.

Those who do not open their minds to the inward things of the Word were portrayed by an ugly old woman who had a snow-white face, no. 1142, see *Inward Elements (Interioria)*.

Sense (Sensus),

[I:702

I was allowed, with all the senses, to be present with spirits, no. 130, and to perceive their characters by an inward sense, so that they could not fool me, no. 131. The objects of the senses, do not move the angels, and there are such interactions that, when the Lord guides, the confused objects of a person, and very many, when displayed, are presented among the angels clear, pleasing, connected about each thing, to whom it pleases the Lord, no. 186. A kind of vision with every sense, so that there was no difference, no. 192:4. The angels were amazed, when human beings, especially the learned, when they do not perceive the most nearby causes of earthly and sensual events [and yet believe they are there], that they do not believe, unless they perceive [with the eyes] spiritual and heavenly realities, which are more remote, no. 205, see also *Touch (Tactus)*. The angels of the inward heaven perceived nothing from my bodily senses, but they were nevertheless continually generally reacting against the individual attempts of evil spirits, no. 206, see *Angel (Angelus)*. I was let back to almost my original state, then spirits were able to speak with me and perceive [my] thoughts but to feel nothing through my bodily senses, no. 207:2. The cruel in the other life burn to pour in a tactile sense into those whom they torment, but that the Lord takes away their endeavor and effect, nos. 374, 375, 376, see *Cruelty (Crudelitas)*. To be sure, it is from fantasy, but still they really feel pain, no. 467. How dark, feeble and virtually null the intelligence and wisdom of people is from [their] senses and the personal details of [their] memory, nos. 680, 681, 682, 683, 684, 685, see *Idea (Idea)*. About the inward sight or sensation of those who have faith, no. 891 [a], see *Perception (Perceptio)*, and also [nos.] 897, 898, 899, 900 901, see *Perception (Perceptio)*. A person after death retains the appetite for eating, hearing, sight, smell, touch, just as the bodily [senses], so that they think they are living in the world, no. 1243. Spirits have feelings just like those of the body; without feeling and a finer order of touch, there would be no life, for it is clear that is the soul that sensates, not the body, no. 1343.

[continuation p. 780 s.v.] **Sense (Sensus).**

Portrayals and punishments in the other life are actualities that are portrayed and are grasped by the senses, therefore they cannot other than actually exist in the world, such as the miracles; thus all things, which [occur] in the world [are actual], because they symbolically portray the Kingdom of the Lord, 1390, 1391, 1392. The spirits of Mercury constitute inner sensation, nos. 1415, 1418, 1427, see *Mercury (Mercurius)*. They do not love inward qualities, which are a part of outer ones, but what is joined [to the outer quality], no. 1434, see *Mercury (Mercurius)*. About inner sensation, nos. 1445, 1446, 1448, 1454, 1455⁴⁵⁵, see *Mercury (Mercurius)*, and *Inward (Interioria)*. The spirits of our earth relate to the outer sense, about which, nos. 1531 1532, see *Planet (Tellus)*. **That spirits do not feel the touch that I feel**

⁴⁵⁵ ms. 1456.

in me, no. 1565. Those who constitute the outer skin of the head are those who think about spiritual and heavenly matters from the outer senses and the more they reason the more outward they are, no. 1693, see *Skin (Cutis)*. They can be amazed that spirits, although they are spirits, seem to themselves to be bodies, dressed in clothes, that they feel pain, and each detail having to do with the body: hence the torments of those in hell, [their] pains, terrors, desires. [they think they have earthly] bodies, [this is] from fantasies they bring with themselves. The life of spirits and angels is one of sensation and that there is a countless variety of sensation, and in fact in accord with the level, and that it is a sensation of touch, can be established as a fact, for without sensation there is no life: but [the belief] that [they have] bodily senses, this is derived from the fantasies which are merely bodily-minded, and they have believed. Let them beware that they believe that a spirit is devoid of sensation, when this is evident to me from a thousand experiences; and may they not allow themselves to be fooled by the fantasies of others about spirits, that nothing can be predicated about them that is perceptible, by so doing they deny everything to comprehension: also the learned can know that the spirit sees, hears, feels, not however the body and the sensory faculties, which are only organs, and they derive the life of sensation from the spirit – but those who are only bodily-minded understand nothing. Experience has borne witness that spirits' pains, terrors, horrors, shames, desires are much more exquisite than when they were in the life of the body; which unless the Lord should take these away and calm them down, more dreadful torments would be inflicted on them by the devil's gang than anyone can ever believe, for the devil's gang pours in such things in through fantasies, nos. 1715 to 1720. The soul of a person perceives and feels from organic tissues whatever happens to the body, even within, and by them suitably arranges [the least details], by which is illustrated that the grand human being is ruled and disposed by the Lord, nos. 1758 to 1760, see *Lord (Dominus)*.

The fantasies of spirits are so bodily that they think they are entirely dressed in clothes, and they confirm themselves [in their belief] by the sense of sight and touch, no. 1797. About the perception or rather sensation, as it is called, of certain, like that of the early Church, nos. 1987, 1988. Why fantasies in the other life have a real effect, that they feel them just as in the life of the body, no. 2306, see *Faith (Fides)*. Humankind, because it reasons from things of the senses and the body, can grasp nothing but mere objections, thus mere offenses, of which it is so composed, no. 2320. Almost all the senses of the body remain, so that [spirits] think they are living in the body, because they had thought life belonged to the body when nevertheless it is the spirit's to which the body is joined, which they could have known at least from sleep, no. 2355. Some spirits were surprised that they had a keen sense of touch, to whom it was said that it is the spirit that feels, not the body and that the body has this from the spirit just as the eye has sight from the sight of the spirit; thus whatever is vital is not of the body, but the spirit, and that all the senses relate to touching, no. 2386. Spirits are organic substances, not thoughts apart [from underlying substances], it is evident from many things, as for example that they spread and sense odors, treated my body painfully, brought on feelings of cold and heat in an obvious manner, and then wind, therefore they are organic substances joined to material bodies, no. 2392. About the fact that they do not want to believe anything except what they see and perceive, see *Knowledge (Scientia)*, and *Philosophy (Philosophia)*. Certain seem to themselves to be carried in a carriage and also endowed with a body, and to have hands, denying that it was a fallacy, because they saw and touched. But [to show that it was] the fallacy, a hand was taken away from him and more than two were given to him, no.

2985, see *Life (Vita)*. There are spirits who relate to general sensation, not to the bodily memory but to the inward memory, who have a mental image of generalities, about whom, nos. 3160 to 3165, see *General (Commune)*. The spirits of Mercury relate to the inner sense, which is that they are eager to know much, and that they delight in a knowledge of things, not so in uses and purposes, except in the knowledge of them, nos. 3233 to 3240, see *Mercury (Mercurius)*, about which sense you may also see *Knowledge (Scientia)* and *Memory (Memoria)*. The spirits of our earth relate to the outer sense, and the spirits of Saturn to Reason. How the case is with the outer sense that is to say the outer person, when reason, that is to say the inner person comes, shown, nos. 3328 to 3330, see *Saturn (Saturnus)*. How the outer sense shuns, inflicts affronts and shuns thought or understanding, to which the spirits of Mars relate, nos. [3328,] 3331, see *Mars (Mars)*. About the general voluntary sense, nos. 3160 to 3165, see *General (Commune)*. About the general sense of the involuntary, which belong to the cerebellum, nos. 3860 to 3868, see *Cerebrum (Cerebrum)*, and also n. 3871, see *Cerebrum (Cerebrum)*. Adulterers who entrap in secret, are also among the thieves under the occiput who today represent the general involuntary sense, no. 4085, see *Adultery (Adulterium)*.

Toilets (*Sentinae*), [I:703]
see *Latrines (Latrinae)*.

Separation (*Separatio*), [I:704]
see also *Society (Societas) Union (Unio)*.

Snake (*Serpens*). [I:705]

A witch examined by angels was turned into a ball of snakes; no. 232, what she was like, that she was among such sirens who carry out their wrong doing beneath innocence, no. 240. Jacob and his descendants are the serpent, who deceived and bruised the heel, I Vol. no. 1712 [34a].

The dragon was sent into a place where there were dragons and snakes, but resorting to supplication, he was released, no. 502. Snakes and dragons at the bottom of a certain pulpit at the left of [my] face, no. 943, see *Revenge (Vindicta)*. On one shore of the swamp were monstrous snakes breathing an obnoxious odor, no. 1380, see *Swamp (Stagnum)*.

[continuation p. 825 s.v.] **Snake (*Serpens*).**

Those who take pleasure in revenge and hatreds to the extent that they try to destroy all of a person's life are sent into a place to the left down under Gehenna where there are dreadful, huge snakes, with wide

bellies. They live there befitting [their] fantasies, among dreadful snakes, nos. 1495, 1497,⁴⁵⁶ see *Revenge (Vindicta)*. Spirits of a satellite of Jupiter, who scorn [their] bodies and bodily things. When they appear, they seem to themselves to be bound with snakes, even as to the arms and loins; for they call bodies worm food, hence the portrayals, nos. 1668, 1669, 1672¼, see *Jovians (Joviales)*.

The deceitful appear to angels as snakes, therefore when inspected they seem to themselves and before spirits to be turned into snakes, in which is venom. Those who are deceitful, who appear upright outwardly, and thus slip into any group, so that they may enjoy its bounty: when inspected by angelic spirits it appeared as a snake, which crept, up to the right shin, and beyond this was a kind of human, because outwardly they pretended uprightness, and did not have the audacity to destroy mankind; but they would have been snakes in their whole length if they had been examined by angels, nos. 2492, [2496,] 2497, see *Deceit (Dolus)*. What the heel of Esau means that Jacob held, and the heel that the serpent bruised, no. 2617, see *Marriage (Conjugium)*. Those who deflower virginities without the purpose of marriage and offspring, that they are sent into the belly of a horse, which is changed into the belly of a prostitute, and then into the belly of a dragon, or great snake, in which he remains for hundreds or thousands of years, no. 2704 to 2710, see *Virginity (Virginitas)*. In the first state of reformation the physical and material elements of a deceitful [earthly human or a spirit] appear indeed as snakes, but wooden and bony, nos. 2762, 2763, see *Regeneration (Regeneratio)*. Those who are deceitful by premeditation, about whom, are viperous snakes, no. 2849, see *Deceit (Dolus)*. Those who are deceitful by premeditation, their hell is located toward the front at the boundaries. It is more severe than that of those who murder from hatred. There they pass time among the more poisonous snakes, and many who torment [them], no. 2857, see *Deceit (Dolus)*. About those who practice witchcraft, who were felt in the skin of the head and in the cavity of the occiput, that they dwell among snakes not poisonous in a courtyard paved with stones, which was seen, nos. 2864 to 2866, see *Magic (Magia)*. Those who engage in a sharing of wives are deceitful, but they speak like the good. Such are bound together in a bundle and the bundle is bound around by a serpent stretched out, and thus they are cast away, no. 2867. It was portrayed before inward spirits, who were deceitful, that one of their mental images was larger than the whole planet if it were seen as it were in a microscope, but that it would make only the crust, in which were little worms and snakes that would tickle and gave them pleasure. When these things had been portrayed they said they felt more pleasure than ever, but soon something hurtful, nos. 2896 to 2898, see *Thought (Cogitatio)*. Someone was portrayed, what he was like, by a dog turned into a cat, next by a fox in whose mouth there was white froth, afterwards by a snake, then by a panther, no. 3191, see *Adultery (Adulterium)*. In Gehenna there are dreadful snakes that bite their breasts and genital members, no. 3206, see *Gehenna (Gehenna)*. The murderer near Gehenna sent under the earth, where his crawlings were seen in diverse serpent-like bendings. He bore [his] head in front like a snake under the earth, and went on toward the right. When twisting in this way had been finished, afterwards he was wrapped in a cloth, nos. 3220 to 3222, see *Deceit (Dolus)*. A woman who practiced adulteries promiscuously was chastised by a long snake that entered, and because she still persisted, by a snake that took away her tongue, and she was sent into Gehenna, no. 3307. The sons of the most ancient Church, when the church was declining, said they had awaited the Lord, Who was to come, and that at that time it was known to them what it means that the woman's seed would trample the

⁴⁵⁶ ms. 1496 which however is missing.

head of the serpent, because they spoke in this way, nos. [3314½,]⁴⁵⁷ 3315, 3316, 3319, see *Church (Ecclesia)*.

Those who are high overhead, their aura was seen by me as one of monstrous snakes, spoken of, nos. [3688,] 3690, see *Deceit (Dolus)*. Spirits who attribute all things to their own wisdom and due to success think they are capable of everything, and they regard the Lord, and the Word, as worthless, only that it may be a restraint of conscience for the common people. They dwell at the side of Gehenna with dragons, which are flying snakes, but not such as are the snakes of the deceitful, nos. 3747, ff., see *Gehenna (Gehenna)*. A Quaker spirit who said he had been born holy from the womb, in a wicked adultery, wound around a staff into a long plate, when it unrolled a snake appeared along the length of the plate, its tail upwards, head in my hair. Something was then inspired about the serpent of the tree of knowledge. When I awoke I felt many small snakes in my hair, I realized that they had summoned many and plotted against me when I slept, nos. 3807, 3808, 3810, see *Quakers (Quaqueriani)*. About the tree of knowledge today, into which a horrible viper is rising up because nothing but malice, deception and hatred prevails, spoken of, nos. 3992 to 3996, see *Knowledge (Scientia)*. Hypocrites relate to serpents when they cast off their skin or coverings, no. 4351. Evil spirits examined by angels were seen as snakes, no. 4379.

Sawyer (Serrarius).

[I:706

Besides those who cut wood there are also those who saw grass. They are cold and seek to acquire warmth by sawing grass into tiny pieces; they are those who in life led an upright civil life, without faith in the Lord, and by this life believed they merited heaven, no. 575. They asked where else they could become warm, but when they scorn outer warmth from others as also from me, finally they become sick. They want to have inner warmth, therefore they go back again to their sawing; the cold was felt, no. 576. They also endeavor to lift themselves up into heaven and force their way in, but in vain, no. 576½. There are besides the same spirits excelling in the faculty of thinking subtly, no. 577

Those who constitute the Pancreas work through a kind of sawing and chafing motion back and forth around the region of the temples, no. 1009.

Keeper (Servator),

[I:707

See *Savior (Salvator)*.

Slave (Servus).

[I:708

⁴⁵⁷ Tafel and Odhner's reading of the paragraph numbering at ES 3314-3316.

That every evil spirit wants to subject a person on earth to himself, as a most lowly slave, no. 133, see *Gods (Dii)*.

One who thinks and does nothing from his or her own power, thinks and does a great deal of good, but one who does everything from self, does nothing good, but much evil. The former is free, the latter is a slave, corroborated, no. 1948. Those who are steeped in the deceptions of flatteries, for the sake of their own profit or pleasures, regard the upright and hard-working as slaves. They revile [them], and if those do not favor them, they reject them. They think they were born to servitude, they themselves born to rule, nos. 2501, 2504, 2505, see *Deceit (Dolus)*.

One who is ruled by evil spirits not only is considered as a servant, because they pour in their own desires as well as convictions, but as nothing, nos. 3786 to 3789, see *Freedom (Libertas)*.

Sibylla (*Sibylla*).

[I:709]

A certain Roman of renown, when told that they had prophesied concerning the Lord that He would come into the world, was moved by a holy tremor, which I felt. He said that he had known from the Sibylline books also that someone would come, but he would rule over the whole world, no. 4094.

Silence (*Silentium*).

[I:710]

After a general glorification of the Lord in heaven, the next morning there was calm silences, no. 3029, see *Glorification (Glorificatio)*.

The sound of carriages and the like in the streets was heard, and sometimes it suddenly ceased, and it became calm. And the reason was that the heat of anger with the spirits had ceased, experience, no. 3604.

Monkey (*Simia*).

[I:711]

Those who can counterfeit everything, that they sometimes have the face of a monkey, no. 4126.

Simple (*Simplex*).

[I:712]

There are simple spirits who speak and think hardly anything of themselves, but from others, such being their nature, no. 77.

That countless things flow into an idea, which appears a simple entity to a person, no. 237.

Those who are of a childlike nature and tender simplicity, and sense immediately what is good and true, relate to the thymus, nos. 1048, 1049 see *Thymus (Thymus)*.

About those who like those of the earliest Church, have insight or feeling, that they think in simple terms

whose thoughts are more full and inward than those of other spirits, no. 1987, see *Perception (Perceptio)*. About a similar one, he was immediately received among angels, no. 2039, *Angel (Angelus)*. A certain [spirit] who was being annoyed by [other] spirits because he was simple. He, having been raised up [to their level] by them, said with a simple heart, that he wanted to speak with the Lord, which was also granted to him, angering those who were learned and clever, that the simple were admitted, not they, but the reason is that there is much doubt and negativity in opposition to faith in their ideas, no. 2663. Breaking waves of spirits rising up who were upright simple ones, so that they never knew other than that the Lord rules, some [knew] nothing about faith. How they were introduced into spiral motions; and then they are instructed by angels; and that such and little children are those who do not let themselves be drawn away from faith by treacherous arguments, about which, nos. 3531 to 3533, see *Ignorance (Ignorantia)*. Spirits from among the lowest common people, who had lived almost like beasts, in whom there was scarcely anything living, were enlivened by the Lord through angels, nos. 3550 to 3556, see *Ignorance (Ignorantia)*.

Pretense (Simulatio),

[I:713

see also *Deceit (Dolus)*. The Jovians cannot put on pretenses, nos. 529, 530, see *Jovians (Joviales)*. The speech of the Jovians brings this with it, that they are unable to dissemble, nn. 574:1, see *Jovians (Joviales)*, no. 594, see *Jovians (Joviales)*. In the life of the body they can pretend to do good from a variety of motives, not so in the other [life], there such things are manifested, no. 619. The nature of the dragon, that he speaks in one way and thinks in another, and this at the same time, which is not thus permitted to other spirits: that he has ears attentive to the closest happenings; experience, no. 634. About a certain [spirit] who was deprived of the faculty of reason. When it was restored he strove to hide the instinct or evil of [his] nature out of habitual pretense, from which it was evident that rationality in the life of the body is scarcely other than a means for hiding evils, no. 719, see *Rational (Rationale)*. How pretense and deceit are plainly seen in the other life, no. 953, see *Deceit (Dolus)*.

[continuation p. 692 s.v.] **Pretense (Simulatio)**.

Pretenders, like certain poets and speakers, are also recognized from an odor like vomit, sickening, with diversity, no. 1045, see *Odor (Odor)*. Those who think what is evil and speak what is good, that they are ejected like foam, for it is preferable that an evil person speaks evil when he thinks evil than that there be self-contradiction, no. 1124½⁴⁵⁸, see *Speech (Loquela)*. There are spirits who speak quietly into the left ear, from their lifetime in the body, in that they had watched for the faults of others, and did not speak about them except in secret. Such people are heard better at a distance, than those who talk outrightly, no. 1149. There are evil spirits who speak as fluidly and volubly as the heavenly, but they are recognized when the conversation is about faith, then their speech cannot follow but draws back, about which nos. 1168 to 1174, see *Pretense (Simulatio)*.⁴⁵⁹ There are those who were able to slip into anyone's feelings, even when they spoke about faith, but in the other life this is clearly seen. Such spirits are urinous, they are very much delighted by it, their eyes even bring forth urine, experience. Those who do this for the purpose of pleasure are not so evil as those [who do it] for the purpose of pride and

⁴⁵⁸ ms. 1125½.

⁴⁵⁹ This sentence is repeated in the ms.

profit; those who acted for the purpose of pleasure seem to themselves to dwell in a long room of a whitish green color, and can sometimes be in the company of good spirits; because they are well disposed. Besides this, such and others, depending on their purpose, are thrilled by urines, and by various kinds of dung and also by swamps of such substances, nos. 1168 to 1174. About those who outwardly pretend honesty, [but] inwardly desire to strip everyone [of their property], nos. 1207 to 1213, see *Cruelty (Crudelitas)*. Those who in the life of the body had slipped into life in the guise of honesty, and were not such, in the other life also do the same. Such are sent into the company of not upright spirits, because they think differently. But in certain portrayals, they are cast out by spirits of the society, and exposed, nos. 1356, 1357.

Those were introduced into a certain angelic field who put on innocence. They were seen as little children who were throwing up milk out of the mouth, and in the face were sculptures, nos. 1842, 1848, see *Aura (Sphaera)*. Those who think contrary thoughts in the life the body and still slip themselves into societies. They are inserted into societies where they also think contrary thoughts and there they are exposed when the occasion is given, nos. 2166 to 2168, see *Society (Societas)*. A person is not known, as to what he or she is like inwardly because they pretend in outward respects, even with their closest friends, for many reasons, about which. But in the other life is not allowed pretend, but the inward qualities, both the desires and the thoughts, show [themselves], which are nothing but insanities and hatreds, and consequently pleasures, nos. 2254, 2255, see *Thought (Cogitatio)*. Certain wanting to be taken away into heaven, and having been carried up, complained that they were choking for breath and had distress rather than joy. Therefore they cast themselves down of themselves, no. 2258. To the dragon because he is such that in fear he is sorry, grieves, acts sad, it is allowed to speak one thing and think another, not however to others, nos. 2363, 2364, see *Dragon (Draco)*. About the kind of that deceit as is such that they appear upright outwardly, and so slip themselves into any society so that they may enjoy its good, and they attract the kindness of the Lord and many in the court with various flatteries, concerned only for themselves; and about their punishment and final lot, nos. 2492 to 2507, see *Deceit (Dolus)*. A certain one known [to me] in the life of the body, about whom no one could know anything evil, in the other life wanted to kill little children, whomever he saw, and he was exposed, [and it was found] that he had had harbored hatred against any friends whatever, but that he had simulated friendship, no. 2906, see *Hatred (Odium)*. In the life the body they think in one way, speak in another, both orally, in letters, writings, even in giving testimony. In the other life however thought speaks, and the inward person. Disagreement is at once perceived from the speech; from this it is clear what they are like in the other life who have been such, much experience, no. 2937. There were some in the court of heaven who had seen many things. When asked, they were not saying as they were thinking, from a habit [acquired] in bodily life, which was at once observed, therefore they were cast down into their own places, nos. 2997[, 2998]. At a distance behind are those who live in delights. They perform mutual services to themselves, in pretended friendships on account of pleasant associations. They are inward magicians, for looked on by the angels they were seen as bloody, thin intestines, no. 3137. There are spirits who only watched out for chances to harm, when I spoke about other things with them; they are the kind in the world who only think how they may harm when they speak about other things. They are separated from others, no. 3920. There were spirits who by means of fantasies were entering into the mental images of other spirits and attracting them; they also spoke in such a way that they were not

thinking at all about those things that they were speaking, but about others, whom they were cheating or destroying. It was said that some are beginning to be such on this earth, that they can speak, and can think in this way about other things. For today the inhabitants of this earth are such that they speak nicely but are thinking cruel thoughts, nos. 3408, 3409, 3412, see *Mental image (Idea)*, and *Dragon (Draco)*.

Many spirits were ascending in rolling waves who knew almost nothing about faith. Simple upright [spirits], at first were kept in such a way that many spoke simultaneously, nor did they speak otherwise than they thought, and they were also introduced into gyres nos. 3531 to 3533, see *Ignorance (Ignorantia)*. Sirens come into being as result of their being accustomed to slip themselves into societies for various purposes, through good manners and also through pretending honesty, many things about them, nos. 3699, 3700ff. see *Siren (Siren)*, see *Magic (Magia)*. I was shown how the general involuntary sense operates into the face, and that today the inflows are feigned and pretended, as if they were involuntary – they almost put on a nature – and that the tissues of the cerebrum have worked themselves into the face, where only those of the cerebellum were, many things about them, nos. 3860 to 3868, see *Cerebrum (Cerebrum)*. I said to the inhabitants of Mars, who had devised for themselves a material language that other spirits did not understand, that sincerity has this with it, that whatever they think and speak they want all, indeed the whole heaven, to know and understand, many things about them, no. 3887, see *Speak (Loqui)*. In the other life it is not permitted anyone to speak otherwise than he is thinking. Even if he is an evil spirit, he is permitted to speak evil, for thus he is also speaking the truth, because an evil one, if he does otherwise, is not tolerated, but is cast out of upright societies, no. 3976. There are two lives, the life of convictions, and the life of passions, they who imagine that man can be saved by faith alone separate the lives, thus thought from will, which is a pretense that can be drawn from this, for they imagine [themselves] to be saved by only a life of thought, nos. 4050 to 4054, see *Faith (Fides)*. Those who can portray everything, that they sometimes have the face of a monkey, no. 4126. About a kind of simulation, no. 4320.

Details (Singularia).

[I:714

Acknowledgment in heaven that there cannot be a universal except from the very least details, no. 349.

Left (Sinistra).

[I:715

Who and what is meant by sitting at the right and at the left of the Lord, II Vol. nos. 53, 54 [35a–36a].

Those who are at the left of the face are in general evil, those who are at the right are upright, nos. 439, mid., 445. There are also evil Jovian spirits. One was seen by me, as a dark cloud, in front of him were stars. [His] arrival was realized by a trembling and fear. He was coming up to my left side. He was drawing out the acts and thoughts of their life and chastising [them] with various pains in the joints, no. 541. There are also spirits who are dark, and dressed in sackcloth, at the left side more toward the front, who indeed frighten, but teach, no. 545. Toward the left a little in front are those who treat themselves

cruelly on account of an indulgent [their] life resulting from idleness, pride and bodily enjoyments, nos. 592, 593, see *Indulgent (Delicatum)*. In general, those who are at the level of the face toward the right are good, those who were toward the left, evil, no. 636, see *Human (Homo)*. At the left is an infernal tub, no. 774, see *Tub (Tonna)*. Also at the left there is a dark room where those are who are malicious, no. 775, see *Malice (Malitia)*. Those who are at the level of the face to the left, no. 812, see *Revenge (Vindicta)*. Those who are at the left, no. 827, see *Urine (Urina)*, and also nos. 825, [826,] 827, 829, see *Urine (Urina)*. About a spirit at the left side, no. 872, after this at the back, no. 884. Those who are toward the left in a pulpit, n. 941, see *Revenge (Vindicta)*.

[continuation p. 650 s.v.] **Left (Sinistra)**.

Those who are at the left side, are anxious and sigh, they are undergoing a kind of purging process, they are good, nos. 968 to 972, see *Kidneys (Renes)*.

There are those who constitute the Kidneys. Some of them apply themselves to the left side below the elbow. [Their] speech is harsh, cracked. Those who constitute the ureters apply themselves still farther away, those who constitute the bladder farther still, nos. 999½, 1003. Those who constitute the hepatic bile, those who are at the left, and those who are at the right, nos. 1017, 1018, see *Bile (Bilis)*. The left of the brain has regard to desires, the right to falsities, no. 1023. In turn the right eye portrays the understanding of good, the left the understanding of truth, no. 1027. Those who constitute the province of the inner ear press the left side of the head, licking, it seems, with their lips, no. 1089, see *Ear (Auris)*. It was observed that the flow of endeavors and forces in the world of spirits is from left to right towards the center, no. 2318, see *Heaven (Coelum)*. It was said that the antediluvians operated into the right side of the head and into the left of the chest, never into the left of the head, that is, [never] through persuasions, the reason, nos. 3362, 3363, 3375, see *Church (Ecclesia)*.

The Quakers today only feel a shaking sensation at the left side of the stomach, the left arm above the palms, at the left of the face, which is held in a cheerful expression, no. 3767, see *Quakers (Quaqueriani)*. The breath from the Quaker holy spirit was affecting the left region of [my] ear and the left of [my] head with pain, which symbolized their insane knowledge, no. 3809, see *Quakers (Quaqueriani)*. The general involuntary sense in time conveyed itself to the left side of the face, where the knowledge of faith is, and that the Lord guards lest the knowledge of faith enter into the heavenly things of faith, that is, into the right of the face, no. 3863⁴⁶⁰, see *Cerebellum (Cerebellum)*.

Siren (Siren).

[I:716

The kind of sirens who carry out their wrong doing beneath innocence, no. 240, see also no. 230. About a subtle spirit who entered into good affections and thus deceived, nos. 2075 to 2082, see *Deceit (Dolus)* and *Envy (Invidia)*. About the deceit of those who outwardly appear upright, and thus slip into any group whatever so that they may enjoy its bounty, no. 2496, see *Deceit (Dolus)*; about their fate and punishment, *ibid*. Such deceitful ones, like sirens, in the other life are prone to all [kinds of] arts unknown in the world, thus to sorcery and magic, which they practiced, were harshly punished; and also that they seem to have an effective aura in the other life, for they want to rule, nos. 2740 to 2750, see *Magic (Magia)*.

What kind of effective power of persuasion they have, nos. 2764, 2765, see *Persuasion (Persuasio)*. They

⁴⁶⁰ ms. 3683.

are brought beneath the right foot-sole through the excremental way of the body, and there dwell in dirtiness, which they carry out, nos. 2772, 2773, see *Excrement (Excrementum)*. They are brought down through an inward way of the body. While they are supposing it is through the region of the heart, they are being brought through the stomach and intestine; when they suppose it is through the thighs, they are being brought through the excremental ways there, *ibid.*, see *Excrement (Excrementum)*. Sirens in the life of the body, that they attend church regularly, go to the holy supper and many rites, but what the nature of their opinion is about pious meditation and true piety, nos. 2777 2779, see *Piety (Pietas)*.

[continuation p. 499 s.v.] **Siren (Siren)**.

There are those who in bodily life have acquired a nature so that they can captivate minds, some for sake of their own peace of mind, friendship and pleasure, which [motives are] not hurtful; some on account of various evil motives, shown. Those who strive to captivate others' minds for the purpose of getting hold of the goods of others and ruling were carried around from the front of the head by way of a kind of arc toward the back into a cavity under the cerebellum. Spirits then said that they saw repulsive things; black and repulsive human forms were also seen by me, they lived in dirty and dark places. They are very prone to getting hold of magic tricks, so long as they can captivate and enchant their minds. Such know nothing about what is spiritual, only what is bodily and worldly. They are more effective than others in conviction, for they at once reject whatever matter of doubt and negativity comes, so that only conviction remains. They dwell beneath the sole of the right foot in excrements with anxiety. Those who are below the sole of the foot have spirits corresponding to themselves above the head on the same line who are of a similar nature in the world of spirits. Those who are overhead want more to rule, therefore they send off certain ones from themselves so that they may serve as emissaries, to subjugate others, and thus to rule, nos. 2811 to 2820. About those who practice witchcraft and are in the skin of the head, and also in the also in the occipital cavity, nos. 2864 to 2866, see *Magicians (Magi)*. Sirens are those females who slip into the passions and feelings of others, at the time without the purpose of doing harm, but nevertheless given the occasion, do harm: but those who then meditate on deceptions when they slip in are not Sirens, no. 2963. High overhead are those who flatteringly slip into desires by favoring and thus enticing, but they do not dare [do so], except in so far as they deem themselves safe. It is not permitted to such to act into a person, for they carry out their deceptions so occultly that a person would never know but that it was right, therefore they are detained near Gehenna, nos. [3090,] 3091. To deceitful sirens in a higher [region] overhead the question was given to solve, Whether there is life which comes from oneself? It was granted them to realize that that is no life which comes from oneself, because it comes from evil, and [aims] toward evil, but that the life [coming] from good and [aiming] toward good is life. But the deceitful looked for another middle ground to escape it, but it was not successful, no. 3092. Those up high overhead are hypocrites, outwardly angels, inwardly wolves. They lie in wait with flattery, and as often as they see a person slipping, they work hard [for his downfall], about whom many things, nos. 3109 to 3112, see *Deceit (Dolos)*. The sirens overhead, thinking themselves the most subtle of all, were wrapped in a fine veil, all as one, from the head downward, no. 3123. Certain deceitful ones slipped into the company of good spirits. But this was noticed by an inanimate snowy something around [them], and they were cast down through an inward way of the body to the urinous parts. They were among those who did not care about inward matters, no. 3186. Sirens are those who are of the conviction that it is honorable to commit whoredom and adultery, with which conviction they also infest good spirits, and many from Christianity, rarely where there are gentiles. Their most grievous punishments are those of dismemberment, about which, nos. 3194, 3195, see *Adultery (Adulterium)*. Sirens were seen whose head was toward me, and back parts

were toward Gehenna, no. 3205. In Gehenna there are sirens and very deceitful women, who seduce through a kind of piety and are of the conviction that adulteries are honorable, about whom, no. 3206, see *Gehenna (Gehenna)*. A deceitful murderer was cast toward Gehenna, and there appeared to fly as a black body from which so much poison breathed out that it excited deceitful sirens who sprinkled deceitful poisons, no. 3214, see *Deceit (Dolus)*. Some female [spirits] slipped into angelic companies, being recognized and separated, displayed themselves naked testifying innocence. But it was their state when they were pious in bad fortune and suffering, but in [their] normal state, and when brought back to it, they were among the deceptive women, no. 3294.

Sirens, that is, cunning [male spirits] overhead, [while I was writing] about the people before the flood, when they were thrust down, induced a mental image of the Lord weeping, and thus aroused mercy, even in the upright, in order to deceive, about whom, and about unmerciful, or inappropriate, mercy, nos. 3593 to 3601, see *Mercy (Misericordia)*. The cunning overhead are ruled by the very cunning, who are still higher, who do not want to be detected and who slip into the minds of others through feelings, spoken of, nos. 3663 to 3665, see *Pontiff (Pontifex)*. About the deceitful and the most deceitful overhead, who are also Sirens, nos. 3682 to 3684, 3688 to 3692, see *Deceit (Dolus)*. Sirens come into existence as result of their being accustomed to slip themselves into societies, for diverse purposes, through good manners, through which they pretend honesty; those do likewise who attend the rites of the Church so that then they may appear on the outside honest and religious; but as much as they can do so in secret, so much they rush into indiscrete behaviors and adulteries, and when into adulteries, into all things which are contrary to love. In the other life such do not know what conscience is. They seize upon all the devices known there, most unknown in the world, and under the pretext of honesty, piety, mercy, and innocence entered into many upright societies, constituting the outer skin of the chest, of the loins all the way to the feet, experience, nos. 3699, 3700ff., *Magic (Magia)*. Magicians like this finally become like skeletons, nothing except skin and bones, from head to heel, scarcely anything whatever living remaining, no. 3705. About the magical deceptions of sirens, no. 3710, see *Magic (Magia)*. Sirens especially put on the personalities of others and of those whom others love; then from hell they call forth evil demons by means of others, thus most cunningly. They are ignorant as to spiritual and heavenly qualities, thinking them to be merely facades by means of which they can steal in. Women constitute the greatest portion of Sirens who were esteemed in the world, delighted in graceful style, in which they had lived. When left to themselves they perpetrated the most wicked acts among themselves, without any shame and horror, which showed that there is entirely no conscience, or no inner bond, only an outer one that holds them more than others. Such also are their thoughts. For when there is no bond of conscience, all things have been let loose, and at nothing do they become ashamed or shudder when they are thinking such things. Whatever truth and goodness they hear, they seize as a means of leading astray, corrupting, sneaking in, turning into magic, therefore neither can they be instructed. Adulterers and the cruel desire to obsess a person in their outer regions, as happened at the time when the Lord was in the world; but sirens desire to obsess a person in their inward regions and thoughts; one who is without any bond of conscience is such, thinking disgracefully without shame and horror. He has been obsessed by such sirens. That they desire to obsess the inward regions was evident also from the fact that they were trying to enter into the taste too, which symbolizes inward qualities, nos. 3712 to 3716. How dreadful and wicked their fantasies are showed from the bendings of their body, stretching out naked on their backs, turning around to all quarters, curling head between feet, turning upside down, with the head down, no. 3717. For the whole night they labored to enter into the mental imagery of my memory, most obstinately, thinking thus they were going to obsess the inward regions and thoughts, intending this

especially so as to loose the restraints of conscience, no. 3718. When chased away it was portrayed they were chased away by red horses on which sat small naked red riders, and they were carried toward the back parts. It was shown where they went when they wanted [to go] into the inner regions of the brain, they were carried along an excremental passage, by way of the pores of the skull, into the outermost elements of the scalp, into little pits where lice usually are born, especially on those who are infested by scabies, and on corpses. In those ditches they seem to dissolve among garbage. Those who [wanted to go] toward the thorax were carried as it were through the outer skin into ditches where there are lice, which are also little pools of filthy sweat; likewise those who [wanted to go] toward the genital members: they make their exit to live in the vilest [excrement], nos. 3718½, 3719, 3720. Some are obsessed [by] such, and in the other life are associated with them, dwelling in the filthiest dung, no. 3721. They, more than others, are able to arouse out of the memory things of a sexual and filthy nature, which have been perpetrated and entertained since early childhood, and it cannot be resisted; and they were penetrating even to the bodily memory of spirits, about which they began to complain, no. 3722. They have brought this with them from the life in the body, for they subjugate the inward regions of others by means of various methods of stealing in, then dominate them, therefore they continually want to obsess the thoughts of a person, from experience, no. 3723. When sirens were arousing things from my memory, past events, I observed that they held my mental imagery in such things, and thus were arousing what was in conformity with their mental imagery, just as happens with a person, that his mental image kept on one object arouses similar others in a series, also his speaking is therefrom, no. 3739. Sirens desiring for some time to enter into my taste, bringing about that [they raised⁴⁶¹] my hands [to²] my lips—thus wanted to eat, and at the same time they then portrayed to angelic spirits those things that they symbolized, thus wanting to deceive them also, for they desired to possess my thoughts in this way, no. 3858. The sirens, when they were permitted, so obsess the inward parts of a person that scarcely anything whatever can inflow from angelic spirits for they at once take it away. They have as it were the eyes of serpents, thus everywhere close at hand, and swift, experience, no. 4019. The most deceitful overhead were flowing in through them, no. 4020.

[continuation p. 871 s.v.] *Siren (Siren)*.

About a deceitful woman who under various pretexts took off from [her] husband and committed adultery, turning herself into a solid coil and the deceitful ones overhead into monsters and monkeys, about her, no. 4098, see *Deceit (Dolos)*; they dwell between the sutures and try to immerse themselves in the cerebrum, *ibid*. The portrayal of a dragon that was swallowing Sirens, no. 4265. The dispersion of Sirens, no. 4278. About Sirens—what they are like—and about their advance, no. 4304. Sirens seize upon many [magical arts] and penetrate to the first threshold [of the abode] of little children, no. 4306, 4307. Sirens bring pity on themselves, but it was said that the good must be pitied, no. 4344. About the tricks of Sirens of entering into feelings, no. 4373. Sirens lay snares at night and desire to obsess man, and about their punishments, no. 4420. About Sirens, many things, nos. 4448 to 4460, and about their hells, *ibid*. About Sirens nos. 4462 to 4465, nos. 4473 to 4479, 4496⁴⁶²ff.

Situation (Situs),

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⁴⁶¹ as found at *Obsessed (Obsessi)*.

⁴⁶² ms. 1496.

see *Place (Locus)*.

Society (*Societas*).

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That very many speak together as one person; and that there are societies, depending on the nature of [their] heavenly form, portraying the Kingdom of the Lord, III Vol., nos. 7186, 7187 [345a–346a], see also *Form (Forma)* and *Order (Order)*.

Humankind is viler than the beast, not knowing on their own the laws of order and of society, but having to learn them, and even then, they grasp at falsities as if they were truths, unlike the beast. For this reason, they must be regenerated, nos. 39, 40, and also no. 27. Spirits are brought into company with each other, according to their own nature and character, so that they are societies, no. 104. Another bond is that many spirits are not able to think and act differently from each other. Sometimes this happens when they are under some leader. In this way, one is controlled by another, and many by one no. 144. The Jews were asked whether in the other life they wanted to live in society together with their own as they are inwardly, no. 147, see *Jews (Judaei)*.

[continuation p. 227 s.v.] **Society** (*Societas*).

That there are societies of spirits who speak as a one, and also who speak as many; and there are those who are the mediums of others through whom they speak. They are distinguished by the varieties of [their] speech, no. 187. They converse among themselves, nos. 187, e.

There are those who seem to themselves to be transported in carriages and driven around and so find those with whom they may associate, no. 297. The ones who are raised into heaven, they similarly seek societies, and after some time, with the Lord's guidance, they find those people with whom they may be associated, nos. 297, 298. I was raised up into heaven and saw that they are greatly delighted by newcomers and that they are sad if they do not agree. Therefore they are separated from them and are invited by other societies, and so again, until they find common qualities of mind, no. 299. The souls of [departed] people shortly after death, before they have been associated with spirits, are dull; soon they put on a more perfect state depending upon their associations, no. 400. Spirits join together on the basis of apparent similarity and they are joined together on the basis of nature or character, no. 483. Those who are brought together wrongly, are dissociated and transferred by the Lord into societies agreeable to them; and such as the societies are, such are they, which [I know] from experience; because I have been associated with many companies, no. 484. But I was let into the company of evil spirits and at the same time into the company of angelic spirits, and through the latter was given awareness, perception and reflection, no. 484. I was drawn up into a realm of light like that of diamonds, where the Lord's heaven is, and when I was there and sent back into imagery of a grosser feeling, they said that it looked to them as if I was falling down, and when into certain earthly [imagery] having to do with the body, that this looked to them like clouds, no. 607, see *Heaven (Coelum)*. Disagreement among Jovians is signaled by a thin ray of gentle lightning, and also by the appearance of a cluster of bright little stars, no. 614, see also

Agreement (Consensus), Harmony (Harmonia). Union (Unio), Love (Amor). I spoke with two known [to me who] had died a few months ago about the state of souls immediately after death, how first they are associated with good spirits, are disassociated from them, as their nature begins to be known, and are [further] disassociated in this way, and then that some wander about and seek food and warmth. They are punished again and again until they cease their arrogance and desire to take away the goods of others: and this goes on for a long time, nos. [690,] 692. All purgings and punishments tend toward the goal that [all] may harmonize as if they were one person, from which results the happiness of all from the individuals and of the individuals from all, which comes solely from the Lord: but every desire to be preeminent disunites, no. 693. Each one has his own nature, which is noticeable in the company of his like; but is scarcely recognized in other companies; his cleverness even varies depending on the societies [he is in] and the number [of his companions]. Each one in a society does not know without reflection otherwise than that he lives from himself; in changes of state they also vary and differ; but [the societies] of angels are so established that in every state they are angelic, no. 696. Those who are let into heaven. They are welcomed by societies with all love and joy, and are transferred from one society to another, thus successively, and the transfer from society to society takes place of their own will, never as a result of rejection, nos. [703,] 704, see *Heaven (Coelum)*. Those who come into the other life, if they are such [as can be welcomed], are first received by societies of the good and shown kindnesses by them, even heavenly pleasures and glories are shown to them, but they are sent back, no. 815. And then they pass through various groups until when they are associated with their likes, for they are examined both openly and secretly by spirits as to what they are like, no. 816. After the life of the body that there first come to them those things which were in their mind around [the time of] death, next they are associated with good spirits; then with other groups both by open examinations and by secret ones, and by consent, which spirits think is from themselves, but all is arranged by the Lord: for spirits are quite curious to know what they are like who come from the world, for such [knowledge] is for them spiritual food as it were, no. 885.

That a person consists by means of tiny fields joined according to order and harmonizing: just as societies in the other life, in a harmony flowing forth solely from the Lord's love, nos. 979, 980, see *Aura (Sphaera)*.

There are introductions through gyres, so that they can be present, and also so that they can speak together, then that they can think together, finally [think] what is true and good or rather what is of faith together, which first happens under compulsion, but they become accustomed; which is portrayed in the organs of the body; and thus finally through kinds of agitation. At length they are variously united, nos. 1015, 1016. Societies and heavenly harmonies are to be compared with blood flows, and also with blood globules, and their changes, states and restorations, nos. 1036, 1037, 1038, 1038½. A soul first mixes with good spirits, then as his character is found out, he is handed over to other societies, no. 1107. About those who examine, and thus bind a person with the purpose of enjoying his company, no. 1137, see *Pulling (Attractio)*. In the other life suitable societies are associated with a spirit; in the life of the body he associates societies with himself depending on their purposes; in the true Church societies are joined not for the sake of self-love but for faith, friendship and use, no. 1167. There are evil spirits who speak as fluidly and fluently as the heavenly, but they are recognized when they speak about faith, then their speech cannot follow, but draws itself back, nos. 1168 to 1174, see *Pretense (Simulatio)*. Such as

are people's fantasies and passions, such are the societies joined to them, no. 1204. A person can judge about the civil life of others and its honesty, for the sake of associations [with them], but where this honesty comes from, what faith is in the honesty, are equally inward qualities the Lord alone knows, no. 1220. Someone prayed imploringly to come into different societies, in which he thought he could join because in the world he was able to do so. He was even sent [into them] two or three times, but because he was deceitful he underwent punishments, spoken of, nos. 1257 to 1266, see *Kill (Interficere)*. Angels spoke through spirits with those in the lowest hell. By the intermediate abyss is actually meant that infernals cannot come into heavenly societies, no. 1315. There was disarray in the world of spirits, a kind of mental image of the last judgment, caused by the reasoning of many, with societies having been as if dispersed, nos. 1316 to 1320. Those who in the life of the body have slipped into societies in the guise of honesty and are not such do the same also in the other life; such are sent into the company of spirits not upright, because they think differently, so that their thoughts may be restrained, but in certain portrayals they are rejected by the spirits of a society and are exposed, nos. [1356,] 1357. How the seeds of faith are sprouted. They are comparatively like the seeds of trees; truths produce a tree, and love, the fruit, no. 1436, see *Seed (Semen)*. Spirits are indignant when told that they are not the only ones who speak. That they are not the only ones was shown to them by experience, no. 1484. Spirits know from the Lord what they are like whom they meet, not however if they think they know from themselves, no. 1487. The spirits of Saturn are not in societies as others, but are couples with children separated from the home of [their] parents, no. 1520, 1529. On the planet Mars there are societies but not kingdoms. From people's face they draw acquaintance with those with whom they can be associated, which rarely goes wrong. They do not turn away from the rest, but are not joined together with them. They draw acquaintance from the facial expression, especially from the eyes, and also by their speech. [Their] life together is delightful, centering on everything that is in their society, and in heaven, nos. 1540, 1541, 1542. On the planet Mars, any who think wrongly, from them they disassociate themselves. He goes all alone through rocky places and elsewhere. Some compel them, but others do not, for they do not have any hope of their repentance, no. 1548, see *Mars (Mars)*. The inhabitants of the planet Mars all make up kinds of angelic societies, only that they do not, like the angels, know the character of their companions from an aura but by outer characteristics, no. 1544. It was shown by the withdrawal of [his] companions that the spirit lay just as if he were dead, n. 1769, see *Life (Vita)*.

That spirits recognize their own in a society was told to me, no. 2052. Those who have spiritual mental images mixed with filthy bodily elements, could never be in a society of angels because to them mental images become plain, if not in one state, still they will be in another, no. 2059, see *Thought (Cogitatio)*. Angelic spirits and angels change societies, depending on their desires, and societies are their delights and joys. Their states of happiness are according to their states of unanimity and also according to how [their] feelings are touched by other societies [with which they are] in connection. Changes of societies are the changes of their state of mind, and occur according to the state of feelings, the kinds of the love of one another, which are without number. These changes were portrayed by the changes in the face of those who were seen. One expression was quickly changed in succession into others, while their own affection remained, from which the others are still recognized. Also observed were changes in the face from infancy even to old age, and how the feelings of infancy remain, and how they are transformed into different ones. So an angel is able to associate with almost all in the whole of heaven, having countless joys and variations of joys, which are not ever diminished to all eternity, nos. 2091 to 2096. Those are

brought together in the other life who are similar as to affections and convictions, differently than in the life of the body, where there is a deficiency and necessity of associations. Varied faces displayed similarly, what they involve. Societies change along with changes of state, nos. 2103 to 2105. Groups of evil spirits for a time when left to themselves, are so joined together that they bring violence on others in an insolent manner, [my] experience. Then from a quarter forward a little to the right was heard a tumult, in alternate waves, with a loud sound, of very many, as the sound of horses, and I felt the breaking up and confusion of societies appearing just as if the last judgment was to come. There is a troop of spirits who break up one from another in the group, and strike them with fear so that they think of nothing other than escape and destruction. It was said and perceived, that they are broken up so that they may be brought back into order by the Lord. This is called in the Word the East wind, which brought forth locusts and dried up the Red Sea, otherwise the sons of Israel would have been attacked and their communications impeded. On a smaller scale the same thing happens by dismemberment, when outer qualities disagree with inward ones. After the turmoil ceased it became calm and silent. There are countless methods of breaking up wrongly ganged up groups, to which all kinds of salivary solvents in the body correspond. One method was also mentioned, that they are as if glued together, and then the desire comes on of mutually breaking themselves apart. Otherwise they would be easily broken up by hatred among themselves because each one hates the other, but because in this way [their passions] would be broken it is not permitted to so happen. Besides this associations happen in heaven, when evil spirits are permitted to slip in, as a result there is a kind of fermentation, nos. 2121 to [2127, 2129 to] 2132. A spirit if not in a society does not have a mental image, and he has sharpness of understanding depending upon the society, and without companions he is stupid, as if worthless. There is the simultaneous speech of many and each one thinks that he alone is speaking, an experience [of this]; that I have spoken in this way, nos. 2145, 2146. Into societies of spirits such are also inserted who think differently than they, so that in this way they may be restrained. They are such as in life who thought differently than they show by that [their] facial expression, and thus slip into societies. But when the occasion is given, they suffer many things; and they endeavor to cast them out and expose them. How they expose them when they portray a foul [thought], an example. Such [spirits] are those who in the life the body think in opposites, so that when they speak and do what is good, they think what is evil; and when they [think] what is evil, they [speak and do] what is good, nos. 2166 to 2168. There is not even the least thing in the mental life or the least thing of the feeling in a person with which societies do not interact, which they understand and desire more than the person, nos. 2169, 2170. Societies far off were dispersed, I saw, so they might be brought back into order, nos. 2177, 2179. Societies of spirits interact with all of a person's ideas and with the individual elements which are part of the ideas: therefore the more there are in heaven, the better the interaction. In order that they may interact exquisitely, groups are held in order and brought back into order by the Lord, nos. 2197, 2198. Varied facial expressions were shown, from which variation a dominant affection always was radiating so that it was as it were the face of the whole affection. It was clear that it was a society of similar [spirits], who were being portrayed in this way in order. My face in a mirror also was observed to be similarly changed by a society of spirits, recognizing themselves one after another with annoyance, nos. 2203 to 2205. Some carried up into heaven were able to clearly see which societies felt in this way and which disagreed, and also from which societies mental images inflowed, and that there was not even the least mental image, little flash of understanding, or tiniest feeling that did not flow in, and that

otherwise a person could not have the least idea, nos. 2265 to 2270, see *Inflow (Influxus)*. Societies of spirits were arranged in most strictly ordered chains, nos. 2315 to 2318, see *Heaven (Coelum)*. Each society is a human entity according to the presence of the Lord, and thus that they constitute a grand human being, no. 2324. One who is outside of the group does not hear the things being said, those who are within the group do; one who is within perceives whether one is nearer or farther, no. 2341. In some societies there are those who disagree, and indeed do not do so from truth, by whom they are greatly disturbed and whom given the occasion they attack. The reason is that they may be restrained. Contradictions have been constantly observed in my case, for in the absence of suitable opposition there is no salt and balance, nos. [2361,] 2362. There can never be unity without a group of many, in fact, without groups of groups, also of inward elements that flow in, and that happiness results from this, which cannot exist unless everyone loves the neighbor more than oneself and that such love cannot exist except from the Lord, Who alone is love, no. 2405. Nothing comes forth except from many things and through many things, and that all and the least things are balanced by opposites, thus thoughts and actions [are balanced], no. 2443, see *Balance (Aequilibrium)*. The raising up of the outer part of the head, that this is a portrayal that societies of outer spirits are being taken away from him, no. 2468, see *Callus (Callus)*. About the deceit of those who outwardly appear upright and thus slip into societies so that they may enjoy their bounty, concerned for themselves alone; that in the other life they are finally cast out of societies, and they sit lonely with a very wide face; for when such [spirits] have been in societies, and are exposed many times, there is always some mark sticking to them, just as with Cain, and finally they are thrust down into solitude, nos. 2496, [2498,] 2499, see *Deceit (Dolus)*. Such wherever they notice any delight and happiness, strive with the greatest eagerness to claim it for themselves, and to snatch it away from others. It was said to them, if they were admitted into any heavenly society that they would also try to take away all joy from them, no. 2509⁴⁶³. What the happiness of the heavenly beings [consists in] can be clear from the individual things in nature and the body, where there is nothing that does not have something beneficial from the whole because it contributes to the whole, thus the happiness of all flows together into the individuals, who are not devoted to self but to the whole, while the opposite comes to those who are devoted to themselves, no. 2520, see *Joy (Gaudium)*. Nothing whatever can continue to exist, still less any heavenly society, unless each looks to the common [action], and not at all to itself, consequently unless one loves the neighbor more than oneself, as confirmed by the muscular and motor fibers, nos. 2668 to 2670, see *Love (Amor)*. The dispersion of evil spirits by belled spirits, nos. [2862,] 2863, see *Bell (Campana)*. A galloping horse was seen, which as it galloped, the space was being filled by the horse; then there was an image shining with flame, around the shoulders, by which was being symbolized, as happened, that evil spirits and demons were being dispelled by the good, who were beginning to lose [their] ability to see and feel differently, for such is the nature of their poisonous breath, no. 2895. Spirits who go like cows making a sound with little bells, that they dissociate those wrongly associated, nos. 2972, 2973, see *Bell (Campana)*. Those who in the life of the body thought heaven to be simple and nothing except joy without variety, when informed that there are countless varieties of joy and that heaven is made up of innumerable societies began to marvel that in the life of the body they had thought in this way, no. 2975. When there is one who wishes to remove himself from societies, it appears that he rolls and

⁴⁶³ ms. 2510.

throws himself around; when he wants [out], it appears [he twists] from left to right, when they hold him back, from right to left, otherwise, when there are incompatibilities. Shown, no. 2991. About a certain one who wanted to extricate himself from society through various thrusts of [his] body, about whom, no. 3012, see *Lord (Dominus)*. Recognitions, communications and groupings in the heavens are according to love's relations by blood and by marriage, by which they are regarded as parents, as children, as relatives closer and more remote, and there are countless distinctions, and more exquisite than can be described, nos. 3031, 3032, see *Love (Amor)*. Each and every spirit and angel is a center of inflowings, nos. 3033, 3034, see *Idea (Idea)*. It was shown that just as it is with the partnerships of the muscles and the action of the lungs into them, so it is with the relationships of societies in the world of spirits and in heaven, nos. 3034, 3035, see *Breathing (Respiratio)*. I also spoke about the four provinces in the human body, and about the inflow of the one into the other, namely the provinces of the genital members, of the abdomen of the thorax and of the head, no. 3036. The fact that many together have one thought was illustrated by the things that happen in the world, where there are many, even a large gathering, where the speech of one holds many and sometimes all in the idea of his speech, and this more in the other life where ideas are richer and more communicable, no. 3082, see *Communication (Communicatio)*. A group of those who are deceitful overhead act as one person, but disassociated as many individuals. When there is an annoying uproar among them, they then complained and acknowledged that they were powerless, when at other times they imagined themselves able to do everything. There were at the buttocks those who were blowing separation on them, and thus were punishing those who are invisible, no. 3110, see *Deceit (Dolus)*. The thinking was not the spirit's was shown. A more outward society was taken away from him, and only an inward society remained with him, the former [society] was portrayed by a certain thing that was placed upon my head, no. 3155, see *Life (Vita)*. When the grosser aura, like a shadow or rather thick cloud, was taken away as it were, the spirits at a distance lamented that they could not be present, so they were also fleeing away, for in this way their mediums or communication were taken away, no. 3180. Outward societies are portrayed by a garment, and inward societies by a young boy who flew out of the garment, about which, nos. 3222 to 3226, see *Outward (Externa)*. Each society of the grand human being has its own special respiration, no. 3318, see *Breathing (Respiratio)*. Antediluvian [spirits] were seen rising through the hollows of the rock toward me, by which was portrayed that in this way societies were being arranged by the Lord lest they harm me, no. 3360⁴⁶⁴, see *Church (Ecclesia)*.

I sensed there was a multitude of spirits present. It was portrayed by countless wandering stars. It was as if they were nothing, and as if they had vanished into a common aura, and not in companionship but wandering. I was instructed that such were spirits, as are very many who thought that they would be like atmospheres, in disarray, without any determination toward societies, wandering in the universe. One did not recognize the other, therefore that aura was very sad. Still, they were in society, for they spoke with me, but as if there was no life in them, no. 3540. People are held in a society of spirits by the Lord, by means of mediums, otherwise they cannot live, and indeed they are held in a society of those who are of the same mind and nature, and in agreement with their varieties of their life, no. 3641. Evil and deceitful spirits are kept in company [of each other], without their knowing who those with them in

⁴⁶⁴ ms. 3361.

society are. They are joined together by purposes common to them, for if they knew [the others], one would rush on the other and they would destroy themselves: consequently they speak and think similarly, nos. 3642, 3643, see *Idea (Idea)*.

[continuation p. 1143 s.v.] **Society (Societas)**.

Deceitful [spirits] above [my] head, when they were scheming against me when I was sleeping, that a strong wind dispelled them, and set them apart, I realized, when they were so strongly dispelled, that they were miserably tormented, for when they are set apart, they scarcely keep possession of their senses, no. 3680, see *Sleep (Somnus)*. There were spirits as it were flowing in the universe. They seemed to themselves as if they were in no society, invisible, the result of the fantasy that spirits were like that, for their persuasion was communicated to me. I told them that good spirits see each other, converse together very wisely, dwell together, in the clearest light, thus that they are in societies, communicate states of happiness. But not so evil spirits, who only see each other on certain occasions and converse; from experience. I realized that love alone arranges spirits into societies, thus the Lord Alone, Who is Mercy Itself, Who Alone, according to the differences of love, arranges societies. To one, however, who has not love, they appear to themselves erratic, vague, confused and hardly visible, nos. 3685⁴⁶⁵ to 3687 I spoke about those who regard the Word of the Lord as only a restraint of conscience for the common people, who vanished away as if they were nothing, saying that they do not know whether they are spirits or some atmosphere-like, and confused, emptiness, which they derived from this, that they had such an idea about spirits. They seemed to flow without order and in no society. I said to them that this is the appearance, that there is still order and society, because without their being in society they could not speak, but the case with the apparent confusion is just as with the starry heaven, that it also appears in this way to our eyes, as lacking order, nos. 3748, 3754. The primary bond of conscience is that of marriage, because it is the source of the propagation of the human race, which is a nursery of earthly and heavenly societies; that consequently on earth all relationships by blood and marriage, thus it is the beginning of all loves and relationships, similarly in the heavens, where the mercy of the Lord toward the Church in the heavens and on earth is compared to a marriage. Consequently marriage love is the beginning of all loves, consequently of relationships in accord with the blood and the marital relationships of spiritual and heavenly things. Therefore the bond of conscience is based primarily on marriage love, nos. 3794, 3795. Spirits came forward, then an aura of profane [spirits] was perceived which was of the enemies of those spirits. When they came, I spoke with them. They said they were all dissimilar, and yet in a society to which I replied that this seemed impossible unless they were joined together by the Lord for a single purpose; that they said that they were like this so that everyone might speak differently and nevertheless think alike; for example that [one says that] evil spirits are evil, another that they are good, because they are useful another that they are in between, namely, that they are less evil, with great variety; and also that he who is nothing is the greatest in heaven, another that he is the least, because he is nothing, the third that he is not nothing. Evil spirits cannot put up with them, therefore they continually infest them. Because they are infested by them they say that they [are

⁴⁶⁵ ms. 3686.

good], but they think differently, for when they say that they are good, they understand that they are useful, so that they may perform some use, averting evils, chastising, insulting other evil [spirits] when they do evil to good [spirits], tempting; and because they perceive their thoughts, they are most hostile, which I perceived from their aura: they spoke in my ear that they were good spirits. Their society was portrayed by a man and woman in a Room, whose clothing was changed into a gown of a purple color. From this one can conclude with respect to societies and the whole world how from one idea countless expressions come forth, so that the variety from one idea is countless. I saw that they related to the isthmus, which is between the cerebrum and the cerebellum; and also that they relate to the ganglia, from which tissues going out spread apart into various viscera, where they function dissimilarly, when nevertheless in that isthmus and ganglia similarly, and look to one end, nos. 3832 to 3837. It is love that distinguishes societies, and that the life of love is the life of heaven. The mercy of the Lord toward the whole human race is what gives direction to all things, and most directly to the heavens, [acting] into [their] societies, nos. 3906, 3907, see *Love (Amor)*. Spirits who were around me were directing their thoughts into a certain medium, by which the power of her thinking was increased; but when they were not directing [them], then the power was diminished; no. 3909, add, nos. 3701, 3702, see *Magic (Magia)*. Changes of place are changes of societies, thus each appearing progression from a place to a place; from this it follows that every mental image and fantasy is a change of societies so that it inflows through the changed societies; therefore the changes of the society are countless, for they flow into mental imagery according to an order established by the Lord, no. 3941 to 3943. I was instructed that spirits and angels are not so much in company together in one place as it appeared, but in functions, and they still appear in company together. And wherever they are, when they are engaged in their own uses, [their] energies from these end up in joint efforts, but still they can be associated with others then according to uses, nos. 4061, 4062. I realized that societies interact with every mental image and fantasy, so that changes of mental images and fantasies are also changes as to societies. Unless such interaction had been most accurately arranged by the Lord, and as a consequence the inflow [from them], they could not have been able to move themselves but would have remained entirely immobile, which was portrayed to me. It follows that those who do not have the love of faith cannot be in the grand human being, nos. 4087, 4089, see *Idea (Idea)*. About the state of those who are in polite society. They live agreeably and pleasantly in the other life, nos. 4107, 4108, see *Association (Conversatio)*. There are with man spirits of the same conviction, and of the same passion, for every mental image is an image of the person, consequently of the spirit. Therefore such [spirits] are present and associated [with the person] who agree with [these] mental images. Such is the order in the other life, and they are of the same kind, from which is the prevailing conviction of a person and is the passion; but when a person is regenerated, then other spirits are sent to the person by the Lord, about whom, nos. 4115 to 4120, see *Conviction (Persuasio)*. There are societies that interact with all the thoughts and feelings in a person, no. 4154. Societies are distinguished according to [their] lives, no. 4188. The distance of societies noticed by their more or less perceptible absence, no. 4190. Spirits and angels change societies in accordance with [their] state, no. 4232. About polite societies in the other life, nos. 4233, 4234. There are societies of friendship alone who take away the pleasures and attention of others for themselves. They are not angels, who love the neighbor more than themselves, nos. [4248,] 4249. Certain spirits take away the delight of others, no. 4270. In the other life inward not outward things, namely life, join [spirits and angels] together, no. 4349. About societies of friendship, no. 4439. The forming of groups according to

feelings and thoughts, and according to passions and fantasies, nos. 4484 to 4487.

Sodom (*Sodoma*).

[I:719

Sodomites do not believe that there is a hell and a heaven, thus that just as wild animals they are going to die, although they can reason. They are tormented miserably in the other life, under the region of the tail, where the feces are, and they dwell in outhouses, no. 2675.

It was cunningly pointed out that in any case there was propagation of offspring from adulteries, but it was said that there was also procreation of offspring at Sodom, no. 3796, see *Quakers (Quaqueriani)*.

Sun (*Sol*).

[I:720

The leaders of the ungodly on earth, whom they worshiped as idols, appeared like stars and suns on high and were cast down with a great crowd, no. 417.

[*continuation p. 468 s.v.*] **Sun** (*Sol*).

Among the inhabitants of Jupiter are holy ones who are nature worshipers and do not like to call the sun "sun," thinking that there is the dwelling place of the Lord Most High, nos. 555, 563. Those saints persuade [their] slaves to worship the sun, which they call the face of the Lord, but they say they themselves do not worship the sun, but the most high Lord, whose dwelling place it is: others shun them, no. 563.

The spirits of Mercury were asked whether they knew that a spiritual knowledge was promised to them. They said they knew that it was promised, and soon they were shown something like a Sun. They said that this was not the Lord because they do not see a face, no. 1446, see *Mercury (Mercurius)*. The Lord's life flowing into the evil is as with the light of the sun flowing into objects, which are colored and grow warm according to the forms, no. 1709, see *Lord (Dominus)*.

What rainbows are like was seen, that in the middle was a green lawn, and roundabout a shining, with which the light of the sun cannot be compared. At the side an illumination spread from a sun not visible, with subsequent most beautiful colored variegations, no. 3229. The Lord showed himself to the spirits of Mercury

Alone (*Solitarii*),

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see *Death (Mors)* and *Purging (Vastatio)*.

That dreams are brought on by spirits. They are especially of a twofold kind, II Vol. nos. 182, 183, 184 [43a– 45a]. I spoke with Jews in [my] sleep, and they thought I was awake, which, when I awoke, they noticed, as result, that they in [their] sleep spoke with me in [my] sleep, II Vol. no. 2632 [186a]. In a dream I spoke and understood what, having awakened, I could not understand, III Vol. no. 4785 [288a].

Spirits bring on dreams, and when the person is sleeping, they dream the same, no. 7. Things seen and portrayed in a dream were grasped in the dream, but were inexpressible after I awoke, both as to what kind of things they were and where they came from, no. 7½. Dreams coming from angels are entirely different – beautiful, enjoyable, informative, predictive, no. 8. While I was in a most sweet sleep, some spirits were very severely assailed, thinking it was done by me, when yet I knew nothing about it, nos. 75, 90. Dreams were introduced by evil spirits and were obstructed by good spirits, which I heard the spirits admitting after I awoke, no. 88. A dream appeared to spirits not to be a dream, but something carried out in wakefulness, and they would hardly believe [it was a dream] unless it was proven. This proves what the life of spirits in connection with people on earth is like, no. 89.

[*continuation p. 211 s.v.*] **Dream, Sleep** (*Somnium, Somnus*).

That three states of spirits' life were noticed in general, namely, as they are in the case of a person awake, and as they are the case of a person dreaming, and also as they are in the case of a person asleep, nos. 164, 165. Dreams are presented by spirits, and that they act the parts of the persons, no. 180. The states of life of spirits go from the highest wakefulness, greater than with people on earth, through all the intermediate ones, to the deepest sleep and that the states of their wakefulness to the state of sleep are countless; most of which are entirely unknown to a person on earth, nos. 319:2, 320. They easily slip from one state of wakefulness and sleep into another, no. 321. Certain [souls] are deprived of understanding so that they act from [their] nature without reflection as concerns worldly matters. Then they act against spiritual and heavenly things, but as if in sleep, although they seem to themselves awake. From this it is evident what people are like who from [their] natural root enter into spiritual matters, nos. [372,] 373. The gentle purging of some by means of sleep, in which they only say, I am silent and I am speaking. Thus, in short awakenings, they are roused from sleep, no. 427. Speech in periods of sleep. When awake, it was inexpressible, namely that whatever happens is taken and a mental image is attached to it, nos. 449, 450. **The lower mental powers are as it were in a sleep when the inward ones are in complete wakefulness and light, which is the state of angels, from experience, no. 456.** There are angelic choirs who are devoted to the involuntary action of breathing, and also to the operation of the lungs in sleep, nos. [495,] 496. When a person sleeps, and one's will is taken away, that one is accountable for nothing; from this [it can be seen] what is involved in accountability, no. 498. Mohammed wished to be tempted. The dragon pretended to be me speaking, when I was asleep, in fact speaking falsities. He was surprised, and he told me, when I was awake, but he stood steadfast in his belief, no. 509. That spirits also sleep, an experience of a spirit sleeping, [seen] by me awake, no. 664. Spirits sleep and undergo many states of sleep and wakefulness, no. 778. How a dream is produced from

heaven through spirits, an experience seen in another, no. 779.

In sleep and when one is waking up such mental images are then perceptible as cannot be expressed in words and so fly away, no. 1086. In sleep and on awakening, [I saw] what was portrayed in the inward contents of the Word, nos. 1460 to 1464, see *Word (Verbum)*. They [who foretell future events] were seen in a dream, and the same later after I awoke, continuing the dream, nos. 1579, 1580, see *Future (Futurum)*.

What spirits were wishing in a sleeping state, when led back into a wakeful state they did not wish for because then their sensual and bodily elements reacted, nos. [2044,] 2045, see *Selfhood (Proprium)*. It is possible to hear and perceive from their speaking in what state of sleep or wakefulness they are, and also whether there is deceit or malice, as well as what kind it is, no. 2046, see *Perception (Perceptio)*. Mental images are portrayals to which matters are linked, not expressible in wakefulness, but they are clearly understood in states of sleep and states in-between wakefulness, familiar to spirits. Such portrayals are in a connected series, no. 2083. In [my] sleep I saw a ship submerged by the shipmaster, and when I awoke, I spoke with him. He thought he had been submerged, nos. 2242 to 2246, see *Idea (Idea)*. Spirits sleep just like people on earth and that they also have dreams, about which, both separately and in conjunction with a person. And although spirits appear together in one place, still they usually have different dreams, nos. 2436, 2437. In a dream birds were seen because angels spoke among themselves about thoughts, which were portrayed by birds, and that I awoke when I spoke with them, nos. 2550 to 2556, see *Heaven (Coelum)*. I saw those who were in the inward realm, that they could be brought into a state of sleep and their outer parts put to sleep. Then something sparkling from their life was seen, no. 2575. In a most quiet sleep four trees were seen, about which I spoke after I woke up and was informed, nos. 2611 to 2620, see *Marriage (Conjugium)*. When I was asleep, certain spirits spoke from me as if I spoke, thus leading others almost to believe that I spoke lies and profane things, but they were instructed, and those who had spoken in this way were harshly punished, nos. 2740 to 2750, see *Magic (Magia)*. This showed that spirits can speak with others from both memories of a person, as if [the spirit speaking] were the person, without the person knowing it, no. 2752. They spoke from me again when I was sleeping, nos. 2764, 2765, see *Persuasion (Persuasio)*, and also no. 2797. Before I spoke with spirits, for several years I spoke with them in dreams, and yet I did not understand that the Lord rules a person through spirits, no. 2951, see *Person (Homo)*. How cutthroats treacherously attacked me in [my] sleep, and I was protected by the Lord, no. 2974, see *Deceit (Dolus)*. It is entirely forbidden to attack anyone when they are sleeping, no. 3006, see *Look (Intuitio)*. Spirits spoke from me when I was sleeping, which was realized, but in [their speech it was a state sleep, not wakefulness, therefore it was ineffective, no. 3018. Certain [spirits] at nighttime deceitfully tried to kill me, about whom, nos. 3086, 3087. I saw that love cannot sleep, but that in itself it is awake, illustrated by the love of parents toward [their] children, no. 3166. Dreams are introduced by spirits, [my] actual experience for I was also allowed to bring dreams onto sleeping spirits, who having awakened acknowledged [this]; they are those who watch over mankind; and there is rivalry as to who can be here. They are the kind who in the life of the body most eagerly enjoyed making the life of others lovely. I noticed this enjoyment: they are above the occiput, they have the province of the cerebellum, not the cerebrum, for the cerebellum is awake at nighttime. There also spirits who occupy the left of the

thorax, they envy them, and therefore attack them, and in so far as it is permitted them to attack, so far the dreams are troubled, and of no value. There are other spirits who also attack them, but the good [spirits] do not fear them. From this it is evident how the Lord is protecting a human being every moment when he or she is sleeping. They also introduce sleep when it is allowed them, from experience, nos. 3181 to 3185½. There were spirits who wanted to entrap me when I was sleeping. When each came, he fell asleep. When he woke up, they told this, and they fled away. From this it is clear that the Lord Alone watches over those who are sleeping, and thus does well even to [His] enemies. A reason that spirits sleep is also lest they know that they are spirits separate from the person, and thus they would rush to his or her destruction, nos. 3231, 3232. A certain one who was a god of the inhabitants of an earth in the starry heaven had lain in wait for me the whole night and afterwards was punished harshly, nos. 3297, *ff.*, see *Star (Stella)*. I fell into a sleep in which I was attacked by antediluvians, for awake I would not have borne it, in which they approached to kill me by a blowing, suffocating [me], from which there was a dreadful weight, but I was protected by the Lord, and I awoke, no. 3364, see *Church (Ecclesia)*. In a dream I saw a ship laden with delicacies of every kind to eat and drink, which were hidden in the ship, and there were three armed men there. The ship rowed into the room and I awoke; I then spoke with those who introduce similar dreams which are round about the region where pleasure gardens appear, I saw that they were introduced by angels through the angelic spirits: they showed also how they introduced dreams which they did with spirits, with whom I then spoke, who acknowledged [it]. They were delightful, both people and little children most exquisitely adorned: in addition to these there was an unknown little animal before me while I was awake which wonderfully broke up like rays toward my left eye. The sound of those angelic spirits was loud, like that of songs from a distance, ending in this kind of sound. It was imparted [to me], that the men of the most ancient Church had such most delightful dreams, with a perception of what they meant; from this came their Paradisal dreams, and very many similar things: therefore the most ancient Church was symbolic of all things which they saw so that they thought immediately from the objects of sight what they meant, because they saw these with inmost delight, nos. 3380 to 3382. There were certain spirits who were such by fantasy that they were able to enter into the mental images of other spirits and attract them.⁴⁶⁶ It was shown that [one of them] was not at all able to attack sleepers; otherwise they were able to change the location of the spirits in the realm in my case, no. 3406, see *Mental image (Idea)*. I have observed that the worst spirits cannot be attacked⁴⁶⁷ sleeping, experience, no. 3418.

That the persuasiveness of those living before the flood was deadly was shown from this, that asleep, I was almost suffocated by them again. But a person appeared with me in the bed, and at once I was freed. Through their persuasive faculty they also so strongly brought on as it were a little person next to me that I heard him speaking when nevertheless it was a fallacy, no. 3585, see *Church (Ecclesia)*. A certain [spirit], from the fact that he thought that the life after death was a sweet sleep lasting until the judgment, due to that persuasion brought sleep on to the other spirits, also a certain inclination to sleep on to me; for a persuasion carries with it the means of accomplishing in the other life according to the persuasion. He said that he brings no evil on them, but because in this way he wanted to domineer over other spirits, he was likened to stagnant and filthy water which was seen to flow out of a canal, nos. 3618, 3619. *Of those,*

⁴⁶⁶ 2nd Latin Ed. *eas* but *eos* at *Draco, Loqui, Lux, Magia, Nox, Rete, Simulatio, Tenebrae, Timor, Ventus*.

⁴⁶⁷ *Sic* in ms. but in 3418 *excitare*.

who are overhead, when I slept, they schemed against me, wanting to rush in, for the reason that they supposed they had uncovered evil in me for they then think they can destroy a person, but I awoke. I saw something feathery above [my] forehead in a sort of light; then when they were engaged in their effort a strong wind dispelled and dissociated them. I saw when they were so strongly dispelled that they were miserably tormented for when they are dissociated in this way they scarcely keep possession of their senses. It is clear what the ending is like awaiting those who seek to snare people when they are sleeping; and that the Lord sees the schemes of all of them; and that he guards people especially when they are sleeping, nos. 3680, 3681. Those who were overhead were the most deceitful, who had stationed mediums with me when I was sleeping, attempting to ensnare [me], and were dispersed by the wind, no. 3691, see *Deceit (Dolus)*. The dwelling of the Quakers appeared in a dream, where there were long beds, and certain ones sleeping in the higher bed. Awakening, I spoke with a spirit who slept in the upper bed, no. 3790, see *Quakers (Quaqueriani)*. In a dream I saw a castle, which evil spirits were besieging, after the capture of which they attacked me. Having woken up I learned that they were still in the siege of the castle. I told them they were dreaming, but they insisted that they were not. This showed that such spirits, when they are enveloped in dreams then suppose they are awake, which they then acknowledged, no. 3792. There was a Quaker holy spirit. Many had lain in wait for me when I was sleeping, no. 3810, see *Quakers (Quaqueriani)*.

A certain spirit was with me who, I realized, was as if asleep, who was not concerned about the attacks of evil spirits. They also did attack, but could do nothing, no. 3855. A certain one was lying in wait for me while I was sleeping. Upon awakening, a large man appeared at [my] back, therefore he was thrust down to the buttocks, to the excremental hell, no. 3859. Dreams are introduced variously, namely by those who portray the things which are in the dreams, with whom I have spoken, who acknowledged [they were the ones]; by those who are toward the front below the paradisaal [societies] which dreams are beautiful portrayals; in addition [dreams] directly from the Lord, or indirectly through heaven, experience of which, no. 3877. A certain one with me was in a state of sleep, through whom angels spoke as through a medium. Although he was in a state of sleep he understood the details and spoke as one awake. He said that although he was in a state of sleep, which he called peaceful, because he had no cares, still he perceived everything which flowed in, and if there was anything other than what is good and true, he did not receive or speak it. They relate to the sinus of the brain, especially the longitudinal one, which thus lies between the two hemispheres of the brain, and is not concerned how the brain may be in turmoil on both sides, no. 3879. General mediums are those who were almost in a state of sleep, through whom evil spirits can also speak, but the things they speak are dispersed by angelic spirits, about whom, no. 3965, see *Medium (Subjectum)*. When I recounted the different things that I had seen in a dream, then those women who stole with treacherous intent into the dwellings above, fully acknowledged that the very least things were portrayals of their speech, spoken of. I realized that the same conversation could have fallen into entirely different portrayals depending on the state of the receiving vessels of the memory, and its varieties brought on by spirits, no. 4033, see *Nostrils (Nares)*. The speech of inward spirits falls into various portrayals in dreams, no. 4153. Acquaintances appeared in a dream impersonating others, no. 4179. How those things which I saw in a dream were portrayed, no. 4191. The introduction of dreams by spirits, no. 4200. Spirits are sleeping around a person. The good who are then awake are silent fearing to wake [them], no. 4284. About a wakeful sleep, no. 4398. About dreams and inflow, no.

4404. About the state of souls after death, from a dream, no. 4437. Those who have conscience are awake, those who do not have it are as it were asleep, no. 4543, 4544.

Lot (*Sors*). [I:723]

To be distributed according to their hereditary lot, for those who are being let into heaven, no. 703, see *Heaven* (*Coelum*).

Space (*Spatium*). [I:724]

[continuation p. 753 s.v.] **Space** (*Spatium*).

A person reasons from pleasures concerning heavenly joy, from sensual things concerning every spiritual matter, from time concerning eternity, and from spaces concerning the Infinite, when nevertheless there is no such notion in the other life, just as there are none of time, for those who lived thousands of years do not know whether they have lived a minute, and those who are thousands of miles away, even on other planets, are present in a moment so they do not know what time and what space are: this [was written] by angels; when [they were] in [their] fantasies, I asked them whether they could conceive of space beyond the universe, and because they could not conceive otherwise, than that there would be space, but infinite, or without termination, for otherwise it cannot be conceived by the finite, they were led outside the ends of the universe, and there those were seen who were called boundaries, about whom, and more, nos. 3476 to 3484, see *Eternity* (*Aeternum*), see also *Place* (*Locus*).

Mirror (*Speculum*). [I:725]

That spirits recognized themselves from my face in the mirror, experience, no. 2106, and also 2205, see *Face* (*Facies*).

Hope (*Spes*). [I:726]

The restful life of the evil consists in the hope of doing evil, no. 2880, see *Evil* (*Malum*). Life consists in hope, n. 4299.

Aura (*Sphaera*). [I:727]

That there is a general perception of the Kingdom of the Lord, like a field, in the world of spirits; in which field evil spirits feel oppressed and flee away: so it will be when the Kingdom of the Lord comes:

[it was] in that field when I was held in praying the Lord's prayer, that that inward elements were then perceived, no. 210. There are hellish fields, and they grow, so far as belief is extinguished, a sign of the last day, no. 211. There is a realm for each spirit and each angel, which form general realms according to the arrangement of societies by the Lord, no. 212.

[continuation p. 273 s.v.] **Field (Sphaera)**.

A raising up into a realm of belief, nos. 256, 258, see *Belief (Faith) (Fides)*, and *Prayer (Oratio)*. Spirits are carried to opposites, as from gladness to sadness, and so on. A few things about the reasons, so that there is a field from them, no. 468.

About the poisonous aura of those of those who were led out of the very deep hell under the earth, nos. 1278, 1282. A poisonous atmosphere is breathed out from those who have hatred, by which anyone who was a murderer was delighted, because in this way he became great which he longed for in life, nos. 1296, 1297, 1298. *About certain fields and their effect carried over [to another]*, nos. 927 to 933, and also nos. 973 to 981, see *Habitation (Mansio)*. I perceived it to be as it were flooded about by an aura of faith and once even as it were by the Lord. However when such presence was not perceived, then by general principles I was confirmed about truths of faith, such as that the Lord governs the universe, [confirmed] by means of the soul, that it governs all and the least functions of the body, and that the will directs all the muscles. Angelic spirits seem to themselves to be held in an aura of faith; angels are in a sense of perception as that the Lord governs the universe; angels still more inward are in a thinking of perception or in inward sensation. From there also comes an aura of belief, which is the Lord's, to the world of spirits; but with the evil it is not felt, because their outer qualities are not in agreement, therefore they must first be convinced, and brought back through outer things suitable to them, nos. 1534 to 1538. The inhabitants of Mars all make up kinds of angelic societies, only that they do not, like the angels, know the character of their companions from an aura but by outer characteristics, no. 1544. *A certain spirit who claimed credit for [his] deeds in the life of the body, immediately without speaking was recognized by spirits of Saturn, who relate to reason, what he was like*, nos. 1583, 1584, 1585, see *Saturn (Saturnus)*. Anxiety arose on both sides and was felt from the running together of two auras, namely of the spirits of a satellite of Jupiter who say they are not clothed with a body but completely scorn [their] bodies and bodily things⁴⁶⁸, and of the spirits of our earth, who imagine themselves to be bodies, nos. 1672, 1672¼, see *Jovians (Joviales)*.

Every spirit has his own field of energy. Raised up I perceived an angelic field, without knowing what they were thinking, only that it was good. Spirits who were with me were likewise being moved by the angelic field, in which they spoke more fluidly and intelligently; an experience. It can be somewhat evident what it is and what the field is by which they are affected, from the conversations of people on earth, from [their] understanding of matters, then from their minds. Those were let into that angelic field who put on innocence, but they were seen as little children who were throwing up milk out of the mouth. Spirits were introduced into the field who tried to become intelligent and spiritual from their own power. They appeared sharp in the face, good-looking, and wearing a pointy cap, but faces like lifeless

⁴⁶⁸ Sic J.F.I. Tafel; ms. corpore.

sculptures. From this it is evident that the field of the Lord protects against all evils and restrains them against entering into angelic congregations. It was shown through spirits who were introduced into the angelic field, that they did not want to stay, but that it was disgusting and enclosing to them. What is spoken, thought and written in a field, goes entirely according to the field as to the least details: an experience. In the threefold kingdom [of nature] all and the very least things have fields surrounding themselves, to which they harmonize themselves, most distinctly in spiritual and heavenly realms. The field of the Lord, Who is Goodness and Truth Itself, stretches out into the universe embracing, encouraging, enlivening, arranging all and the very least things. A little child, who threw up milk, had a sculpture-like face. Finally what kind of field it was was symbolized by an angel appearing as a little child who had a little crown of resplendent sky blue flowers and wreathes of other colored flowers around the chest, nos. 1839 to 1849. *The fields of spirits are numerous, they agree and disagree; the fields of evil spirits so quickly twist a person's thoughts, his good ones into evil ones, and true ones into false ones that a person can never know unless reflection is granted him. People's acquired field is not improved unless they have faith and believe that the Lord governs the universe and that there is no life but His,* nos. 1900, 1901. *The aura of love toward little children is from the Lord, no. 1906, see *Child (Infans)*.* Evil spirits are distressed and tormented when they dwell where there is faith, just as when they are looked on by angels, no. 1966, see also 1959, 1961. There is a general force in which and from which the particulars are governed, depicted as a wavy field, which contained and governed thoughts. Nothing whatever could be thought and said, if it were not for a certain general field governing, setting bounds on each and every particular: confirmed and illustrated by the general fields in nature, little-known because people have not reflected on the subject. The fields of false persuasions and evil feelings are from evil spirits. The fields of true persuasions and good feelings are solely from the Lord. There are innumerable varieties of fields. Those belonging to spirits and angels are not mingled with the Lord's field but are tempered [by it]. The fields⁴⁶⁹ of the thoughts of a person, in the amount of goodness and truth they contain are of the Lord; the rest are the angels' and spirits' own. An experience that the general force set the limits how far a spirit can stray; and when I was thinking about this subject, that from the field of that reflecting-on-it they were feeling anguish, nos. 2001 to 2008, see also *General (Commune)*. *A certain spirit had a burning desire to possess something, was seen to float so to speak in the field of desire as a small person, and he was tormented in it. But when the aura of uses entered his mind, the torment was alleviated, thus just as the aura of uses came in he received consolation. Desires without use, which they afterwards fabricate, were communicated to me,* nos. 2024, 2025. I saw that the aura of spirits exists around me. It is like the atmosphere around the earth. But when the bodily elements have been laid aside, he or she becomes as one among those spirits [in the field]. This was seen and acknowledged by spirits. Some out of spite resisted. Wicked and repugnant spirits in that field are as storms in the atmosphere, which was seen by the throwing out of those who from spite were contradicting [the truth], as result the aura, as is usual with the atmosphere, was cleared, nos. 2087 to 2089. *Much experience that spirits can think, speak, do, nothing of themselves. It was also perceived, that a field limited them, beyond the boundaries of which they could not possibly overstep, but if they did not seem [to act] from themselves they would scarcely enjoy any life,* nos. 2150 to 2153: see *Permit (Permittere)*. The general state touches every individual, an experience, no. 2415, see *General (Commune)*. Evil spirits by nature resist everything good and true. Although they do not know what is good and true, still as soon as it comes along, they sense and resist,

⁴⁶⁹ ms. field (*sphaera*) but the verb requires a plural subject.

not however untruths and hypotheses because these favor their nature. It is their aura, which is comparable to the sense of smell, and sometimes it is sensed by odors, so

[continuation p. 1013 s.v.] **Field** (*Sphaera*).

that they similarly perceive what is contrary to them unaware, nos. 2480 to 2482. Those who have been steeped in the deceptions of flattery for their own profit or their own pleasure, from their aura I have felt troubled and sluggishness in thinking and doing anything useful, from which it was clear what they are like in societies of the good, nos. 2502, [2503,] see *Deceit* (*Dolus*). About the inward realm, that is to say, of inward spirits, and also of angelic spirits, nos. 2524 to 2538, see *Thought* (*Cogitatio*), and also nos. 2565 to 2574, see *Thought* (*Cogitatio*), and also nos. 2575, 2577 to 2580, see *Thought* (*Cogitatio*). Those who regarded themselves as wiser and greater than others in the life the body, and had acquired this nature from this, their aura was portrayed as a white veil in the atmosphere and also as a mist that enveloped others. Those who were enveloped [in it] said they were in such trouble that they could not live: those who have such a dominating aura cause spirits who desire to live in freedom to be distressed, they keep themselves at a distance, they flee away: although they may be upright inwardly. They dwell beneath the left foot sole and continually strive to surface, but because they have such an aura there is resistance on the part of spirits; for all kinds and types of spirits have their own auras but the Lord provides that they are distinguished and properly kept apart, nos. 2678, 2679, 2681, 2683 to 2685, 2699, [2700,] see *Authority* (*Auctoritas*). Little pieces of torn clothing were seen, which constituted as it were a sphere, what it meant, no. 2692, see *Word* (*Verbum*). About the aura of conviction of a certain one who in life had committed a great crime, which was so great that before it was discovered, it spread itself into the spirits round about so that they had wondered whether they were ones who had been such in the life of the body, nos. [2787,] 2791, see *Conviction* (*Persuasio*). Those who observe only excremental matters, are like the kind of those hornets that are brought to dung by the aura of odor and have their life's delight in it, no. 2901. There are perceptible realms of faith in the other life, in general there are four, just as there are four kinds of faith, about which. That there are realms [of faith] cannot be grasped by those to whom inner sight has not been granted; to spirits and also to me they are quite plain. The inward realm of the conviction of faith is perceived in every idea of thought, and how others resist although they do not deny. I realized that the realm of a general contains other generals, which as particulars they suit the general. It was shown how particulars are compatible with objects in a general. It was shown also that one realm follows another, and also that particulars cannot arise unless there is a general. People together in one place, each one may be in another realm. The realms of bodily and sensual things are instabilities, experience, but those from the Lord are governed through inward the inward [realms]. This was shown, and also the realms of knowledge, nos. 2976 to 2984. The energy field of little children with a concentration was observed that could not be resisted, nor could anyone enter into it, n. 2992. I observed the field of energy pertaining to little children with its attendant concentration, which could not be resisted nor could anyone enter into it, no. 2992. I saw that the realm of faith is the realm of Divine goodness and truth, consequently it is universal, of the Lord, no. 3054. How insane it is to want to come into heaven when one does not have the love of faith, is clear from a

certain one.⁴⁷⁰ Portrayals in the world of spirits arise from the communicated aura of the deeper knowledges of faith, nos. [3079,] 3080, see *Portrayal (Repraesentatio)*. There are auras which are perceived when spirits arrive which sometimes are turned into odors which are also clearly perceived by spirits. There are auras of fright, fear, sadness, anxiety, grandeur. Evil spirits cannot stand the aura of faith, then they flee away, therefore the auras from the Lord are taken away diminished, or increased, nos. 3132, 3133. Those born kings and in dignity have an aura of authority, and that an appropriate subordination is shown to them, no. 3167, see *Authority (Auctoritas)*. About those who are in a pearly, crystal, and diamond-like aura or realm, no. 3213, see *Rainbow (Iris)*. The spirits of this earth, who relate to the outer sense, cannot bear the aura of reason which they relate to the spirits of Saturn, nos. 3328 to 3330, see *Saturn (Saturnus)*, and they cannot bear the thinking or understanding, or its aura, which the spirits of Mars have with them, nos. 3331, see *Mars (Mars)*. That there are auras in the other life cannot be believed by people on earth because one knows almost no other aura than that of odor, and also of a sort of appetite. There are auras so perceptible that it is at once discerned what a spirit or society is like on arriving, whether they are thinking, or not thinking [of what they are like], therefore they are innumerable. I sensed an aura of disbelief or of those who are called "skeptics," who believe nothing, scarcely when they grasp by the senses. There is a perceptible aura of every fantasy, which without one's knowing, is clearly felt, especially by angels. An aura of faith has been felt here and there. When I wrote about auras earlier, I then scarcely knew what an aura is, and so whether they exist. From this I was able to know that people on earth cannot know what auras are and that they exist. But still brutes have awareness from auras, that people do not have, such as not only of many perceptions of odor, but also many of finding [their way] home, spoken of; also food, besides other things, spoken of. The aura of faith, however, with its varieties, is human, which, when they become spirits, in the other life, if they are good, they receive; that there are [these auras] and that they are innumerable has been most thoroughly witnessed by me. From the auras of faith arise all the rest [of the auras], which are of the Lord, because [it is] faith in the Lord. So, through these, and from these, all [the rest] are distinguished, recognized, and flow forth. There are other auras, like atmospheric ones, which are visual such as an aura of grace which is golden yellow, reddening when it is one of mercy. An aura not seen before, composed of human forms was seen, as a thorough [humanity], although divided into distinct parts, which was an aura of human feelings. From this I realized what the inhabitants of a certain earth were like, nos. 3333, to 3345. Angels cannot perceive the aura of faith in which they are unless reflection is granted to them—[it is perceived] by those who are not in the aura of faith—for they are in it; just as on earth those who were in the aura of an odor do not perceive it, like those who come into it, about which. The auras of certain fantasies are turned into the odors of excrements, an example, nos. 3349, 3350. The aura was poisoned for some time by the persuasions of the antediluvians, which, as to how much it was, was examined symbolically by a sky blue band⁴⁷¹. [It was shown] how it disappeared, nos. 3379, 3395.

Two auras of conviction were seen, that they came together. One who did not admit the higher knowledges of faith, not even the word faith that it would save, the other who convinced himself that faith alone without the works would save, about which, no. 3439, see *Conviction (Persuasio)*, and *Life (Vita)*. The aura of convictions of certain spirits, almost like that of the antediluvians, who also were able

⁴⁷⁰ This sentence in the ms. is marked in the margin with a vertical wavy line.

⁴⁷¹ In ms. *filum* (thread) changed to *fasciam* (band).

to corrupt the aura of him with whom they were, no. 3541, see *Conviction (Persuasio)*. Evil spirits cannot bear the aura of mutual love but take flight, even if there were myriads of evil spirits and the aura of a single angel, an example, 3546, see *Little child (Infans)*. Outward elements are not rejected but arranged by the Lord so that they perform obedient services to inward ones, which obedient services are of unlimited variety, and are portrayed by colors like those of the rainbow, by odors like those of flowers, by auras which are perceived, by other kinds of perceptions, and by images resembling things seen [by the eyes], no. 3578, see *Organs (Organa)*. If we reflect we may know that there is an inner person and what one is like when a spirit; when one is speaking, one does not think about the words, but only has the sense of the words, according to which speech comes down into words. That sense, without the speech of words, because it consists of mental imagery, is the speaking of spirits, and thus is the speech of one's spirit, no. 3637, see *Inward (Interior)*. David rushed to the right, where the angelic spirits begin. Then he began to choke, to smell his cadaverous stench, so that it was as if he would perish. So he was thrown down, calling the heaven of the Lord "hell," because there he came into torments, when into an aura contrary to adulteries and cruelty, no. 3660, see *David (David)*. To the very cunning on high, who imagine themselves so refined, it was said, and to David, that they are duller than the rest, for in the angelic auras they become more excremental, even more cadaverous, than others, no. 3665, see *Pontiff (Pontifex)*. The aura of the most deceitful overhead appeared to me as an [aura] of monstrous snakes, no. 3690, see *Deceit (Dolus)*. Quaker spirits divulge nothing, consequently they have an aura [such] that others cannot be with them, and that they are separated, no. 3764, see *Quakers (Quaqueriani)*. The wicked aura of adultery breathed out from the Quaker holy spirit, when they were in the deep, about which, nos. 3798, 3799, 3805, 3809, see *Quakers (Quaqueriani)*. When I passed by a horse stable, having seen the horses' dung, the spirits complained that they could not bear it because it presented an aura of argumentation based on earthly things. From this it was evident how the matter can stand with regards to objects of odors, of other senses, of thoughts and of fantasies, no. 3817. Spirits could not bear many things that I was eating, such as butter, milk and other things, for the reason that they corresponded to heavenly and spiritual things. From which it is evident how spirits are affected by correspondences, no. 3894. About the aura of the conviction of those who imagine that faith alone without good works is saving, that it is mixed, and undefined, only a gazing, hardly knowing what is the truth, and what they are saying and whether they are living, nos. 3980, 3981, 3982, 3988, see *Faith (Fides)*. There are atmospheres or auras, which appear in the other life with innumerable variety. I saw also a golden one, no. 4081. About auras in the other life and where they come from, nos. 4220, 4221, 4226.

Sphincter (Sphincter).

[I:728]

About those who relate to the sphincter of the bladder, nos. 867 to 871, see *Urine (Urina)*.

Spiral (Spiralis).

[I:729]

That there is a helical form of endeavors and forces in heaven, nos. 2315 to 2318, see *Heaven (Coelum)*. A certain deceitful one turning herself into a long solid spiral, no. 4098, see *Deceit (Dolus)*.

Human philosophy cannot enter into the spiritual and heavenly regions, but when it enters and tries to enter, slips backwards, *WE* 2971, 2973 [61a, 62a]. Natural data in a person, with good spirits and angels, are spiritual, because such is the interaction, III Vol. no. 87 [105a]. Earthly facts thought in a series were understood spiritually in heaven, III Vol. no. 1632 [150a], as when the liver in its structure was thought about, *ibid.* no. 2221 [167a]. Outward spirits grasp only outer things and are affected by them; and so there are things spiritual and heavenly in heaven which they do not know of, III Vol. no. 5190, 5191 [300a–301a]. Outward spirits are ignorant of the interaction of spiritual elements with those of nature, entirely supposing themselves to be people on earth, III Vol. no. 5227 [306a]. Spiritual and heavenly things are incomprehensible: earthly and bodily things are as it were weights, III Vol. no. 6960, [to] 6963 [336a–339a].

The human mind is null, when a person is born, but it is formed by things of this world. Therefore it must necessarily be reformed in order to become spiritual, no. 22.

What a spiritual property on the plane of nature is, that it is the faculty of reasoning well also about spiritual things; when it is with the evil what is heavenly is not in it, but it is encompassed by the heavenly, no. 209. I spoke with an intelligent spirit about the atmospheres of the world, which govern hearing, sight, the outward and inward [reasonings] of the earthly mind; also about the spiritual and heavenly realms, in which there is nothing natural, which are of the Lord Alone, no. 222. About more inward forms, their applicability, stability, perfection, thus about spiritual and heavenly forms, no. 241 see *Form (Forma)*. Earthly falsities hinder the inflow of spiritual and heavenly truths, no. 241:3. An earthy element in which there is not spiritual truth, and a spiritual element in which there is not heavenly [truth], are portrayed as breakable; and that such a spiritual element in the world is still thought to be heavenly, no. 241:4.

[continuation p. 265 s.v.] **Spiritual things** (*Spiritualia*).

That today there are no natural truths given that are planes and recipients of spiritual truths, so that the learned cannot otherwise than either corrupt spiritual things or worship nature, because there is nothing that receives and connects [with them], no. 249, see *Philosophy (Philosophia)*. A comparison of a person's spiritual and heavenly elements with trees and their fruit, in which similar processes are depicted, no. 251. The Heart is formed by heavenly things, the lungs by spiritual things from these, shown by plain experience, together with the inflow of the one into the other, no. 366. Who they are who constitute the Kidneys: they are those who purify spiritual things from falsities, no. 367. What they are like from whom reflection on outer things has been taken away and thus who from [their] root in nature enter into spiritual things, nos. 372, 373, see *Nature (Natura)*. There are angelic choirs who were devoted to the involuntary action of breathing and to the voluntary action of breathing, the former through heavenly things, the latter through spiritual ones, no. 495. In the greatest human being there are in general two kingdoms the heavenly relate to the heart, and the spiritual to the lungs, which are united in a wonderful manner, no. 499. The spirits of Jupiter were surprised that the spirits of this earth are so bodily and material that they hear nothing about their heavenly life and the like, paying attention

only to the nature of their walking and that they are naked, no. 573. The spirits of Jupiter do not admit the word spiritual, but only heavenly, so that their spiritual is from what is heavenly, no. 624. How preparations follow so that the earthly parts harmonize with the spiritual parts and the spiritual earthly elements with the heavenly ones, nos. 782 to 789, see *Regeneration (Regeneratio)*. About the tearing apart of those who with fantasies defile spiritual things, nos. 867 to 870[,] see *Urine (Urina)*. Heavenly and spiritual elements are distinct in the Greatest Human Being, thus in a person on earth, in whom they are portrayed; what spiritual types of happiness are, and what heavenly; and also how many, nos. 903 to 906, see *Happiness (Felicitas)*⁴⁷². There are those who as it were draw spiritual truths down toward earthly things and defile [them], [they are] among the waste [lymph] of the brain of the lowest sort, no. 919½ see *Infundibulum (Infundibulum)*.

Those who constitute the gallbladder are those who scorn and cast aspersions on what is pious, heavenly and spiritual. They are punished miserably, nos. 1012 to 1014½, see *Bile (Bilis)*. Spiritual things in the world of spirits are portrayed through rather sharp, but glittering shapes, by linear motions, by stripes, by white things; when a heavenly quality is present within by a brilliant shining, no. 1057. Spiritual qualities in the brain are portrayed by tissues, in the internal organs by their striated (bodies) and ducts, nos. 1058, 1075. The similar cortical substances of the brains and of the internal organs portray heavenly qualities, nos. 1059, 1075. The membranes of the body and muscles relate to spiritual qualities, no. 1060. Men relate to matters of understanding, the feminine sex to heavenly qualities, no. 1061. Heavenly portrayals of the rainbow and its colors, distinct from spiritual portrayals, which are [portrayals] of the earthly minds of the upright, shown, no. 1087. Those who do not acknowledge and admit inward qualities, thus who love earthly things, so that they close the way for themselves to spiritual and heavenly qualities, no. 1188, see *Inward Elements (Interiora)*. How the heavenly [angels] form [mental images], so that spiritual elements are understood, for example, about the understanding, the will and action, that is, about the fruits of faith, and indeed through the life of love; and that spiritual elements are harsh to them unless they are heavenly, nos. 1470 to 1480, see *Love (Amor)*. The motion of the heart flows into that of the lungs just as the heavenly flows into the spiritual, nos. 1614, 1615, see *Breathing (Respiratio)*. Spirits of Jupiter acted into the left knee a little above and below it. This showed that with them heavenly qualities have been joined with those of nature, as with others spiritual and earthly qualities have, no. 1686, see *Jovians (Joviales)*. Those who relate to the dura mater are those who think about spiritual and heavenly matters in an earthly way, and they think these to be earthly, because they are insensitive, no. 1692, see *Mater (Mater)*. Those who relate to the outer skin of the head are those who think about spiritual and heavenly matters from the viewpoint of the outer senses, and the more they reason, the further outward they go, no. 1693, see *Skin (Cutis)*. Those who constitute the pia meninx of the brain, are heavenly [angels] or guardian spirits, from these it is saturated with blood, and also who those who constitute the tiny meningeal membranes covering the little bundles of fibers in the brain: but those who cover the small nerves of the body are spiritual. Thus in the fetus, those who constitute the membranes are heavenly, from these afterwards spiritual matters are received successively, nos. 1733, 1734, see *Pia Mater (Mater Pia)*.

Bodily and material elements are receiving vessels of earthly ones, earthly elements of spiritual ones,

⁴⁷² 2nd Latin Edition omitted italics indicated in ms.

and spiritual elements of heavenly ones. Thus they ascend by steps and interact, nos. 1897, 1898, see *Mental image (Idea)*. Angelic mental images do not contain those things that the mental images of the bodily memory do, such as motion toward a place, space, time, but the inward subjects of the mental images, nos. [1917 to] 1919, see *Mental image (Idea)*. The truths of nature are receiving vessels of spiritual truths, illustrated by the blood vessels, and also by the internal organs, nos. 1968, 1969, see *Truths (Veritates)*. How much harm would be brought in if spiritual mental images were brought into filthy bodily elements, and unless they were separated, no. 2059, see *Mental image (Idea)*. Never to eternity can there be an absolute correspondence of spiritual less of heavenly and natural things of man, although they are continually being perfected by the Lord, nos. 2157 to 2159, see *Correspondence (Correspondentia)*. Those are miserably tormented and torn apart who abuse the gift of cleverness, mixing bodily fantasies with upright and spiritual qualities for the purpose of hurting and destroying, nos. 2240 to 2246, see *Idea (Idea)*. When they try to enter into spiritual and heavenly matters through philosophical trivia, that then they place light and wisdom in mere darkness, an example, nos. 2263, 2264, see *Philosophy (Philosophia)*. What those are like who want to enter into spiritual things by philosophical and earthly matters: and it is not denied to support spiritual matters by philosophical ones, natural ones, as well as through words, nos. 2299 to 2301, see *Philosophy (Philosophia)*.

Bodily and earthly matters, or a person's own qualities are arranged to obey the spiritual and heavenly things which are the Lord's, to present a visual image of a rainbow, no. 2349, see *Rainbow (Iris)*. Those who from spiritual [truths] see earthly matters, or from inner things outer ones, are never confused by a multitude of things; it is otherwise with those who from earthly matters see spiritual things, or from outer things inward ones, no. 2476. Natural truths cannot be translucent except from spiritual [truths], spiritual [truths] from heavenly ones, and heavenly [truths] from the Lord, nos. 2634 to 2636, see *Truth (Veritas)*. There is an order of heavenly and of spiritual things, which is everything that pertains to faith, from that an order of earthly things, which are truths of nature which are vessels in which spiritual and heavenly things are slipped in without anyone's knowing when and how, no. 2688, see *Order (Ordo)*. Those who in bodily life deny the existence of spirits and spiritual things are the same in the other life, and although they know they are spirits, [each] sticks in that idea, no. 2781. Those who in the life of the body had considered spiritual things as nothing, through the whole night portrayed spiritual things foolishly, in this instance as a leafy cloud; when I affirmed [this was true] and portrayed their intellect [to them] as such a cloud, they were struck with a kind of anxiety and nothingness, which was to them a heavy punishment. I told them that we do not even understand how the muscles produce actions, and that there are the deepest secrets of the sciences by which the internal organs of the body operate. When we do not even see those things which are nearest the eyes, how [can we see] spiritual and heavenly things when they are more remote and there are countless [numbers of] things there about which we know nothing? If we would not believe unless we knew causes, what then would the result be except the denial of all things? They thought themselves to be living in the body, but when they were instructed that they were spirits they were amazed that they had been so deceived. They confessed that they had understood nothing of what I written about spiritual things. Thus they were foolish persons, but still they were able to speak and reason like others, nos. 2930 to 2934. Earthly things come forth from spiritual ones, just as spiritual things produce those things which are of the body. [This] is confirmed by thought, which through the will governs the acts of the body, so it is for those things which

exist in eggs and in other things that are called earthly functions, unless they would have come forth similarly from the Lord, they would never have existed, nos. 3118, 3119. Certain [spirits] were bringing down spiritual things to earthly ones, and defiling them, according to their practice in life. They are the emunctories and discharges of the body, no. 3124. There are states of feelings, which are heavenly, with their varieties and sequences; and they are the beginnings of thoughts, accordingly of spiritual things, from [my] experience, no. 3127. The breathing of the heavenly [angels] is one kind and of the spiritual another, with countless variety, and each society of the grand human being has its own special respiration, no. 3318, see *Breathing (Respiratio)*.

Little children in heaven are in general heavenly and spiritual. The latter are recognized by [their] harsh tone and as it were quick, winged [comments]; they, when someone does not speak the truth endeavor to break out into a kind of indignation, but still they are restrained, lest they speak, nos. 3542, [3544,] see *Child (Infans)*. Tissues portray spiritual qualities, and their origins, heavenly ones, no. 3607, see *Tissue (Fibra)*.

There were certain spirits who did not want to hear earthly things but only spiritual ones, to whom it was said that spiritual things must be confirmed by earthly things, besides many other things; they portrayed bodily, earthly and spiritual things, by coals, fire, a flame, a woman clothed, and naked, about whom, nos. 3852 to [3854,] 3856, see *Nature (Natura)*. The grand human being flows into every single aspect of a human being, or spiritual things into physical, can be evident from thought, which moves the face, lungs, trachea, larynx, tongue, lips, thus produces words; and that the will moves all the muscles, no. 3891. Decency is a form of being honorable, and should proceed from being honorable, just as the formal from the essential, the unreal from the real, truth from good, and what is spiritual from what is heavenly, no. 4040.

Spirit (Spiritus).

[I:731

The will, actions, steps and footsteps are controlled by the Lord by means of angels and spirits in the very least details. I was led in this way, and was still going around with people just as before, with no one noticing, *WE* 943 [5a]. Evil demons and spirits have been let into the world of spirits in order to sustain people's lives because they are like this, *WE* 986 [7a]. Angels and good spirits are not governed by themselves and do not want to be governed by themselves, but on the contrary evil spirits do, *WE* 1147 [9a]. In general, people are controlled through spirits; and they controlled my footsteps and all the motions of [my] body and how [I acted]; and they think themselves to be willing, acting and to be the people [they are controlling] I Vol. no. 1149 [11a]. There are very many spirits who want to be worshiped as gods, and lead people astray, I Vol. no. 1656 [32a]. Spirits think themselves to be people, differently in my case, whenever reflection is given to them, II Vol. no. 135 [39a]. I have not been able to be harmed by evil spirits although continually surrounded by them, and they threatened death which they do to everyone who does not favor their passions, II Vol. no. 687 [53a]. Evil spirits think they have overtaken someone when they have forced agreement, just as if they have convinced [him], III Vol. nos. 43, 44 [103a– 104a]. Voices from on high were brought to me through intermediary spirits, III Vol. no. 356 [114a]. The arrangements of angels and spirits by the Lord take place according to each effect and are varied; *WE* 4921 [161a]. The spirits in the symbolic Church were so arranged that they grasped only the

outer aspects and did not know about the inner ones, and so they served for representing holy things, III Vol. no. 3535 [225a]. When there were outwardly holy things, then heavenly and spiritual things were displayed in heaven, III Vol. no. 3536 [226a]. By one certain single thought countless various elements have been displayed can be shown by the Lord's prayer, in this case what Bread [means], III Vol. nos. 3537, 3539 [227a, 229a]. The motions of many membranes of my body were obviously controlled by spirits, III Vol. no. 4105 [252a], see also *Hand (Manus)*. Evil spirits are never convinced of the truth, III Vol. no. 4797 [290a]. Certain evil spirits look upon horrible acts and do not seem to want to be present, but nevertheless they favor them at heart, III Vol. no. 4807 [292a]. Evil spirits can be held to speaking truth, III Vol. no. 5025 [298a]. Outward spirits grasp only outer things and are affected by them; those things in heaven which are spiritual and heavenly they do not know of, III Vol. no. 5190, 5191 [299a–300a]. Outward spirits are ignorant of an interaction of spiritual elements with those of nature; thinking themselves to be entirely people on earth, III Vol. no. 5227 [306a]. The leaders of the evil spirits try to take possession of the kingdom of the Lord, III Vol. no. 5620 [319a]. When the Lord relaxes His efforts for a little while, evil spirits immediately rush to the destruction of everyone, even of little children, III Vol. nos. 6392, 6393 [324a–325a]. All evil and all [perverse] desire is aroused by evil spirits, III Vol. no. 6666 [331a]. Evil and unclean spirits take away evils and uncleanliness with others and how, III Vol. no. 7485 [358a]. The tricks of evil spirits are so wicked that it can never be believed, III Vol. no. 7529 [360a]. Evil spirits are such that if from experience they know a thousand times that from themselves they can do entirely nothing, still they do not cease from the fantasy that they themselves can do all things, III Vol. no. 7567 [364a]. Evil spirits pour in falsities and evils, and immediately from these, which are their own, although they did not know, they accuse and condemn the person, III Vol. no. 7565 [363a]. Hellish spirits and demons have their own leaders, who call themselves Lord of the Universe, even Jehovah. Therefore they hate those who worship the Lord, IV Vol. p. 16 [370a]. Their leaders are for the most part those whom they had worshiped in the life the body, IV Vol. p. 34 [378a], see *Gods (Dii)*. The Lord's Spirits devote themselves to doing good to all, even to the worst, but the latter devote themselves to killing all, even the guiltless, IV Vol. p. 42 [381a]. I was given what to feel and to know about spirits' presence, arrival, departure, about their apprehensible attraction, from which came shade, liberation from them, IV Vol. p. 88 [395a]. Evil spirits attribute all things to themselves and their own prudence and scheming; and although they are clearly convinced that it is otherwise still they return to the same fantasies, IV Vol. p. 89, 90⁴⁷³ [397a]. It was shown to me that there are companies of evil spirits and there are genera and species of them. There are those who are Babel and those who are Baals, and that the latter chiefly try to pour black poisons into [my] thoughts, IV Vol. p. 106 [403a].

That spirits are only tools are instruments of life serviceable for certain purposes, no. 1. Spirits are bondservants, the more inwardly evil, the more insane. What use they serve, no. 2. The spirits that have been placed next to someone take to themselves the person's knowledge and memory, and this causes them to think they are that person. Still, each one possesses its own desires, thus its own nature, and does not take on the person's desires or nature, no. 3. Spirits play the part of anyone a human holds in great respect, and say they are that person, because they want to be revered under the guise of such, no. 4. They especially want to be taken for the holy spirit, no. 4. Spirits put on a human's knowledge and

⁴⁷³ ms. 90. 91.

memory, thinking them to be their own; but they do not influence a person's mental images except through feelings, from which mental images of thought originate, no. 6. About speech and association with spirits - several facts, no. 10. A spirit attempting to do evil becomes upset by being looked at, no. 17. Spirits gladly speak with people, provided the person does not ponder about their nature - and they cannot bear it if spirits coming from elsewhere speak with the person. One spirit is not aware of the presence of another. When they are not being spoken with, spirits do not know otherwise than that they are the people [they are with], no. 18.

[continuation p. 65 s.v.] **Spirit** (*Spiritus*).

That earthly spirits think they are people on earth, furnished with bodies, and therefore want to be regarded as such. However, it is not the body that makes the human being, but the mind, or understanding and will: so good spirits and angels are human beings, no. 21. Delights also can be produced by evil spirits who are not living in order, so they are "the delights of a king," or Asher, no. 29. Differences of speech revealed who they were and are, no. 30. Mankind has been given the ability to command evil spirits, not to be commanded by them, nos. 47, 48, 50. Spirits and demons control a person's reasoning power through feelings, no. 48. I walked twice along a road, in the spirit, perhaps as is read about Stephen [Acts 7:55-6], no. 56. Spirits think that they are people on earth in every respect, no. 58. Evil spirits do not want good people to be spoken well of; and they do not want good people around; and they are not aware of the presence of another spirit, no. 58 in the margin. Spirits take it very hard that they are controlled by a person on earth, no. 58 in the margin. Evil spirits do not want anything to be revealed about themselves, no. 58 in the margin. Spirits eagerly call forth things that agree with their native character, no. 59. They want to be parted [from a person] when they come across things that go against their nature, no. 59. Spirits with me who did not know I could speak with spirits were pleased [to think] that spirits control people, and that they are the person [they are with]. But they were displeased that the person replied, and was investigating their character, and controlled them, no. 68. [My] actions were being governed by spirits. The spirits were stirred with feeling when [my] thought was directed toward them. Also I could tell spirits apart by their speech, no. 73. There are simple spirits who hardly [speak and think] anything of themselves, but from others, such being their nature, no. 77. The spirits with me could tell that they were not people on earth, by our speaking to each other, and by [our] separation, and by [our] instruction. The process of being separated I was sometimes allowed to experience quite keenly, no. 80. A person on earth is a spirit clothed with a body no. 82:1. A person on earth cannot live without being governed by means of spirits, for which reason He who rules spirits, rules the whole human Race, no. 82:5. Spirits quickly steal away and hide the things [in a person's memory] that they are averse to, no. 85. About choirs of spirits and angels, which are small images of the kingdom of the Lord, no. 86, see *Form* (*Forma*). A dream appeared to spirits not to be a dream, but something carried out in wakefulness, and they would hardly believe [it was a dream] before it was proven. This shows what the life of spirits in connection with people on earth is like, no. 89. Spirits do not see through the eyes or hear through the ears, like they do with me, in those to whom [the spiritual world] has not been opened, nos. 92, 93, see *See* (*Videre*). Evil spirits continually strive to cast people down into fatal hazards, thus to bring harm, and this comes from the spirits whether they know it or

not. But good spirits and angels, [acting] from the Lord, strive continually to rescue people, no. 96. Demons and evil spirits arouse and bring out in a person the things that agree with their own nature, nos. 100, 101. They skillfully take away words, and the meaning of words, n. 100, 101. Whatever in a word or in a mental image, gathered during bodily life, and agrees with themselves, they arouse for some evil purpose, nos. 100, 101. Good spirits and angels, [acting] from the Lord, divert [their] efforts and bend them toward good, or else make a reply, no. 101½. Spirits are brought into company with each other, according to their own nature and character, to the point where they are societies, no. 104. The spirits present with a person are like the person, well-informed in one who is well-informed, uncultivated in one who is uncultivated: for they arouse in the person those characteristics which agree with their own nature no. 120. Many spirits are around a person, the one not knowing the other. Each one supposes that he is that person. They come, they go away—but from where, to whom, and from whom, they do not know, believing they have come on their own, that they have always been there, and always will be no. 123. Truth and goodness are instilled [into a person] by the Lord through angels and good spirits, which is really repugnant to evil spirits, so that they want to withdraw. Therefore, truth is commonly aroused by them as well, no. 124, also in the margin.: but with anyone who is the kind to be moved by truths, good spirits are associated, no. 124. Several groups of evil spirits, convinced of certain truths, were nevertheless afterwards just like they had been before, no. 125. A person's spirit is in a more perfect state when separated from the body to which it had been attached, no. 129. Spirits are substances and forms, no. 137, see *Substance (Substantia)*. All people on earth are ruled by the Lord through spirits; indeed, [are led] toward the final goal by way of intermediate ones, no. 145. Using all the senses of the body, I was in the company of spirits, no. 130. The ancient Church people discerned in physical objects spiritual and heavenly things, and therefore they were in company with spirits and angels. Today, when it is not even known that there is any interaction [between earthly and heavenly things], that has completely changed, no. 110. The bad things that happen to a person are all and each one from evil spirits, even if not deliberately, because it is their nature [to inflict harm], no. 148. Evil spirits believe especially that they are the holy spirit and that the Lord can do nothing without them, no 148¾. Those [communications] from heaven that come down into the corrupted world of spirits are turned into an opposite content on the way, no. 152:1, 2. When evil spirits are unrestrained, from [their] fantasies they then work horrible things, no. 152:5.⁴⁷⁴ Evil spirits, when it was permitted, brought various pains on members of my body: and that they are most obstinate and do not desist, no. 153. The evil can be kept among the good, so that they do not harm [them], no. 154 see also *World (Mundus)*. When angels have been let back into the state of spirits they are therefore not good, nos. 157ff. There are many spirits with one who thinks separately from the objects of the senses; and fewer with one who thinks only from the objects of the senses. The latter are ruled by a more general influence, no. 160. Two states of spirits in general were noticed, namely like they are when the person was awake, and like they are when the person was dreaming, and also when asleep, nos. 164, 165. All people are ruled through spirits because they live contrary to order, otherwise it would not have been possible that they are [capable] of understanding, no. 167. An experience worthy of note about the inflow of spirits into a person's thoughts from those who are close and from those who are further away, no. 159. Certain kinds of spirits, such as those who are fascinated by measurements. There are those who are boastful of

⁴⁷⁴ ms. 152.6.

themselves, nevertheless they are not evil. They touch [a person] with diverse pleasure, no. 181. Those who touch [a person with a feeling] and speak by a method of pulsation, no. 182. Simple spirits [speak] pleasingly, no. 183; spirits, who have little belief and enlightened knowledge, have services [they performed] no. 184. Understanding is cut off from spirits, although the matters are then at hand, no. 190. By a sense that accompanies dim sight one is allowed to sense spirits' presence, departure, arrival, where they are and at what distance, no. 192:1. Spirits through portrayals can produce various forms on others, such as of animals, and of other things, no. 192:2. Angels and spirits perceive nothing of the things that are outside a person on earth, other than in those, in whom [the gate into heaven] has been opened, then a passing on takes place by consciously mirroring the thing; and a kind of attraction is felt, no. 203.

That spirits think themselves to be people on earth, endowed with organs and members just as a bodily person, indignant when told otherwise: such realities can be induced on them through portrayals as well: the reason that they are of this opinion, no. 207:1. I was sent back almost into my former state; then spirits could speak with me and perceive [my] thoughts, but feel nothing through my bodily senses, no. 207:2. I was in a state removed from evil spirits, nevertheless hearing them speaking and intensely trying to do evil but without any power, so I was separate from them, no. 217. About the captivity of upright spirits, in which they are held, when evil spirits are in freedom, and that the upright are continually infested by the evil, when they are there, no. 218. The fact that evil spirits are in the world of spirits is for the sake of the human race, lest they perish from pangs of conscience: but still they must be cast down; they do not believe, no. 218. Experience that evil spirits were cast down from the world of spirits, no. 220, at the beginning. Experience, that the wickedness and deceitfulness of the hellish gang can never be described, and they are so hostile that they even strike fear into evil spirits in the world of spirits when [the reins] are slightly slackened, but they are rarely slackened, no. 225. There is a general perception of the Kingdom of the Lord, like a realm or field, even in the world of spirits, in which field evil spirits feel oppressed and flee. So it will be when the Kingdom of the Lord comes, no. 210. Evil spirits attack those who are in the pit, and there they are purged, no. 228, see *Captivity (Captivitas)*. Spirits in the world of spirits are worse than wild animals, so far as [restraints] on them are let loose, and that by the power of the Lord they can also be made sane and to acknowledge this, and to pray as well, no. 229. Certain evil spirits learn evils which afterwards they do as it were by nature, that thus they can render [their] nature worse, no. 253. Spirits are teachable, no. 263. Spirits who at [their] first approach put on all my memory, not knowing otherwise than that they had always been with me, no. 267. A certain one known [to me] in the life the body with whom I spoke five months after [he died]. What his state was like, and that he was just as another spirit when he was associated with spirits, no. 306. Also, evil spirits, by permission, sometimes enter into heaven, as it were by their own intrigues, which were seen, and can be present there. However they are surrounded by a field of spirits of such a kind; otherwise they cannot approach even from far off without their coldness being felt, which was communicated to me, no. 316. Evil spirits can even be forced to admit what is true, and indeed as if from conviction, no. 325. Some evil spirits are reduced into that state that they have nothing of understanding except insofar as the natural rules, in which they are as if irrational, thus [they live] according to [their] nature without outer restraints, no. 326. A person after death keeps, except for flesh and bones, all things, such as their senses, appetites, desires, abilities, so that he or she loses nothing but is gifted with the ability to receive mercy,

or those things which are good and true, by the Lord; which also can be taken from them, no. 333. The souls of certain ones carry spirits on their back with great trouble. They are those who lie on their back and do not want to arise; they are those who wander about and ask whether there is work for them, nos. 380, 404. Evil spirits boast about their outer pleasures and thus try to lead others astray, no. 381, see *Pleasure (Jucunditas)*. The states of spirits are more perfect than those of a person on earth, depending on [their] associations; that [they do] not [function] from the bodily memory; that they can perceive ideas more fully; that they are immediately skilled in the languages of people on earth, they possess everything of a person's [memory], they know the very small details of his thoughts, but they retain their own passions; and that they put on various states as well, no. 400. At the beginning before they become associated, [spirits] are dull, *ibid.* at the beginning. Hellish spirits are recognized from the cold around different parts of the body, and that they think that they are very intelligent and very powerful, no. 406⁴⁷⁵. Certain evil spirits who deceitfully slipped into heaven and were cast from there into a swamp, nos. 408, 409, see *Heaven (Coelum)*. About evil spirits who skillfully turn good into evil and shift evil to others, so that they escape it. The origin [of this habit, nos.] 415, 416. About enthusiastic spirits who desire to be people on earth and to be called the holy spirit, no. 423, see *Holy (Sanctum)*, and *Enthusiasts (Enthusiastae)*. To inward spirits it is given to know at one look what a spirit is like, which was portrayed by the removal of a little bubble, which they looked at, and also portrayed by the removal of as it were a cloud, no. 433. About another Mohammed, that he was more ingenious than other spirits, but that he was not able to be in the company of inward good spirits, but of in-between ones, no. 477. They test other spirits who arrived to find out what they are like, by [their] speech, following the flow of thoughts, and noticing agreement and disagreement, which are open, but still they are greatly mistaken, nos. [481,] 482. There flows into one mental image thousands of mental images, consequently of spirits, thus from a collective [influence], with every person depending on the particular arrangement of the spirits; and that every spirit and angel is a center into which there is similarly an inflow from others, no. 485. A person on earth cannot undergo the punishment of being pulled apart like a spirit, but in its place another, no. 515, see *Temptation (Tentatio)*. A person on earth cannot put under a veil, as a spirit is, but in its place undergoes another [temptation], no. 516 see *Temptation (Tentatio)*. About the spirits of the planet Jupiter, nos. 519, 520, 517, [517 ½,] 518, see *Jovians (Joviales)*. On the planet Jupiter spirits speak with people on earth, no. 518, see *Jovians (Joviales)*. Jovian angelic spirits sensed at a distance evil spirits of our earth, who were not able to approach: nor could spirits of an in-between sort; but good spirits approached, whom they welcomed, no. 524. The spirits of Jupiter, because they think rather than speak, and because they live in the order of life, could not be infested by the spirits of the lower world of our earth, but their efforts were of no effect, no. 527⁴⁷⁶. Jovian spirits turned away from spirits of our earth because they desire to draw them away from faith, no. 532. Their angelic spirits are separate from ours, both because they love the sky blue color dotted with little golden stars, and because they say the spirits of our earth are cunning and deceitful, no. 535. When a Jovian spirit recounts the acts of [their] life, and chastises people, two angelic spirits are present at [their] head, and as it were with a gentle blowing and touch fill the brain, fearing lest they do harm. They

⁴⁷⁵ ms. 407.

⁴⁷⁶ ms. 528.

control the chastiser of spirits; experience, nos. ⁴⁷⁷541, 542⁴⁷⁷ beginning. The spirits of our earth however harshly either press or attract the brain and the head, no. 543⁴⁷⁸. It is not permitted to an inhabitant of Jupiter to speak with a spirit, only [to say] this, that he will no longer do so, he is not given to reply more, nor is he permitted to tell anyone what the spirit said, nos. 543, 544. A person there is convicted by a spirit from his memory [of his deeds], by angelic spirits by [his] motive, thus by [his] conscience, therefore in moderation, no. 544. **Jovian angelic spirits do not communicate with the spirits of this earth except remotely, because their characters are different. However, the angels are together in one heaven, no. 552.** Jovian spirits could understand what I wrote and what I read, although letters [were not in use] with them, no. 562, in other regards see *Jovians (Joviales)*. Spirits who stand at the back desire to be the person entirely, and if it were permitted could be in his body again in the world, just as with those who were obsessed, no. 557. When a reproving and chastising spirit among the Jovians was present, and angels at [my] head, they held up the area of [my] face at the lips – [my] mouth open, and [my] face continually cheerful and laughing, the experience in my case, no. 569. In the case of the inhabitants of Jupiter, after the teaching spirits come evil spirits, who urge things contrary, no. 570, see *Jovians (Joviales)*. I spoke with Jovian spirits about the inhabitants of our earth, that for the most part they do not believe that any spirit exists, that there is a life after death, and that the Lord rules the universe, no. 572:2, see *Jovians (Joviales)*. Good spirits are distinguished from evil ones by [their] warmth, by [their] gentleness of action, and by the gentleness of [their] speaking, and also by the harmonies in [their] circles, from which they are precisely recognized, experience, no. 578. The Jovian spirits [said] of the European spirits that they were like their devils, whom they reject and consider as waste because they take nothing but worldly things and the like out of the Word, and that there is nothing heavenly with them, no. 581. Jovian spirits can beautifully portray heavenly and spiritual matters because they draw the mind away from material things: there was also shown before angels by a portrayal [a display] of the bending of evil into good by the Lord; but the learned spirits of our earth grasped nothing at all, no. 585. I spoke with Jovian spirits about the Philosophy of our earth that they take away from spirits all words by which [human ideas] are expressed, and finally present an idea in terms which no one knows, thus they wrapped it in occult properties. As a result the learned end up believing nothing, nor do they know how to distinguish their own life from the life of animals, consequently [they believe] that just as these die, they will die, besides other things which are part of their Philosophic wisdom, which the Jovian spirits call insanities and manure, no. 591. The inflow of Jovian spirits and demons is gentle, and generally comes in alternating waves, no. 584. There are none that evil European spirits do not aim at corrupting in the other life, from only one word their thoughts and natures are recognized, no. 590 end. Certain spirits are so enkindled with the desire of possessing and putting on a thing, which they even know to be not theirs but mine, and so ardently, that they scarcely can be quieted until I have gotten it, no. 597. There are spirits who only love to speak, and are scarcely moved by another desire. They are the mediums of different [spirits]. There are kinds and species of them. Some want to be called intelligence, and think they do all things, and from themselves, to whom it is not reckoned a fault, no. 598. Many spirits, as soon as anything occurs, think they know and say that it is so, one after another, with conviction, when nevertheless they say what is false, no. 599. **How the world of spirits is looked**

⁴⁷⁷ ms. 542, 543.

⁴⁷⁸ ms. 543.

upon from the heaven of angelic spirits, nos. 600, 606, see *Heaven (Coelum)*, and *World (Mundus)*. Spirits for a long time do not know otherwise than that they are in the life of the body, and because as a result of this they reflect on friends and acquaintances, it is granted by the Lord to speak and associate with them, nos. 610, 611. The Jovians are clearly discerned by the spirits of our earth, and they cannot be together, but the spirits of our earth flee, a certain odor having been perceived, no. 616. How cunningly evil spirits corrupt feelings of goodness and thoughts of truth into what is evil and false, and slipped these into a person, and convince that they are the person's so that they can never other than corrupt unless the Lord protects: further described, no. 617. The evil think that they govern themselves, and that they are powerful and strong, and they scorn those who are [governed] by the Lord as weak, miserable and poor, because they [are not governed] by themselves, no. 620. I have spoken and associated with many acquaintances in the life the body for a long time. They were amazed that they and others do not know that they come among spirits immediately after death so that it is as a continuation of life, no. 621. The characters of the of the Jovian spirits are distinct from the character of the spirits of our earth because their characters are derived from [their] parents through the ages, therefore they can be clearly recognized and distinguished, and they cannot be together with our [spirits], no. 624. The Jovian angels are together in one heaven, but their spirits—also angelic—are separated from [spirits] of our earth, no. 626. Cold spirits were with me, who also felt cold in themselves, no. 629. Evil and deceitful spirits imbue [their] nature with such desire and delight that they can never desist, which they admitted. But this is not valid as an excuse, because thus all evil spirits would confess and they would confess for the sake of deception, no. 644. After death people lose nothing other than the grossest elements, no. 662. About the state of the world of spirits before the advent of the Lord, that inward matters could not have been understood other than through earthly and bodily things, thus through portrayals, no. 672. Spirits surpass people on earth in this, they grasp the mental images of thought more fully, and together with this the pictorial imagery of the imagination, from which they understand a thing without the ideas of words, no. 684. About two acquaintances [who] had died a few months before, that they thought they were living in [their] body in every respect, before reflection was given. And [I spoke] with them about the state of souls after death, how they are associated with good spirits, and more, nos. 690, 692, see *Society (Societas)*. Sometimes certain [spirits] clothed in shining white, who are called wolves, are permitted to bring themselves into heaven, but they are at once recognized by the heavenly ones, nos. 715, 716, see *Beasts (Bestiae)*⁴⁷⁹. Spirits without being given reflection did not see anything whatever through my eyes. So it is in the case of those with whom it is closed [inwardly], nor did they hear this way, which can be known from various experiences with a person, nos. 720, 721 722, 733 to 740 incl., see *Reflect (Reflectere)*. Spirits arouse from a person's memory whatever is in it, and in a moment what agrees with them, no. 796, and even as it were read those things in me, which and when I did not know, nos. 796, 797. There are spirits who are followers and easygoing, [doing] little by themselves but suffering themselves to be led by others; and there are those who are as it were sticky, stubborn and holding [in mind] those things that displease [them], nos. /808 to⁴⁸⁰ 810, see *Revenge (Vindicta)*. There are those who in a moment believe and are convinced by others about what is true and good. They are among the good, no. 811, see *Faith (Fides)*. How spirits are

⁴⁷⁹ Second Latin Edition *Bestia*, ms. *Bestiae*.

⁴⁸⁰ ms. 809.

received by societies when they first come into the other life, nos. 815, 816, see *Society (Societas)*. Spirits think they are the whole person, in respect to reasoning power and in respect to bodily actions, from much experience, nos. 819, 820. Evil spirits claim dominion over a person's falsities and evils, no. 824, see *Permission (Permissio)*. A person is led by a spirit, and one spirit by others, and so on, without them knowing it, [has been shown] by plain experience; I was even given permission to lead others in this way, without their knowing, no. 842. Between the great city called the judgment of Gehenna and Gehenna is a bridge of a gray color, and a black spirit there, whom they flee, no. 853. What people are like immediately after death, and how spirits treat them, no. 885, see, *Society (Societas)*. There is a field associated with every spirit, which is a product of its nature and state, no. 930, see *Aura (Sphaera)*. Evil spirits are accustomed to being brought into states of benevolent feeling as people are in sadness and temptations, no. 932. Swindlers and thieves excel others in the sharpness of their thinking. In the other life more so, so that it is amazing that such ingenuity exists, nos. 956, 957.

That there are spirits who entirely think they are the person [with whom they are], and also think they are that person or spirit whom others think they are, and when the true [person] comes they know that they have and substituted in his place: also others can present themselves through another spirit in this way so that another does not know than that he is the same one, no. 997. About the mental imagery and speech of spirits, nos. 1050, 1051, 1052, see *Mental image (Idea)*. Spirits, because they do not speak from the memory of material events but from the more inward memory are in a more perfect state than people on earth, no. 1077. Spirits who constitute the province of the ear are midway between the spiritual and the heavenly beings, no. 1091. Those who are raised up from the dead, when at length they are left with spirits, think they are definitely living in the body, no. 1103. Eventually the realization of being a spirit is brought on him or her, [no.] 1116. I spoke with spirits about the number of souls, if there had been 1000 planets that still it would be nothing, no. 1114, see *Planet (Tellus)*. Bodily and worldly matters had withdrawn me entirely from the company of spirits, so that the spirits have not known where I was, no. 1166. Those who do not acknowledge inward [truths], nor admit them [to the mind], spoke with me from a chamber, [saying] that from there they imagine themselves to be my body, no. 1186, see *Inward Elements (Interiora)*. No spirit or angel is holy from himself, but from the Lord, nos. 1198, 1199, see *Lord (Dominus)*. Evil spirits as it were compete for a person's thoughts with angels, who may win the victory, no. 1205. A person after death retains an appetite for eating, sight, hearing, smell, touch, just like the bodily [senses], so that they think that they are living in the world. They no longer have cares about food, clothing and shelter, therefore devoid of desires, they can live in peace, no. 1243. How many spirits concur in one action shown by those were the muscles of the face, from the forehead even to the neck, nos. 1252 to 1254⁴⁸¹. If a spirit like a person, were in possession of a memory of personal details, he would be most unhappy no. 1312. Angels, when they become spirits, do not know that they had been in heaven, still less what the joy had been like there, no. 1331, therefore an angel is let back into the state of a spirit, see 1332, see *Heaven (Coelum)* and *Angel (Angelus)*. About the mental imagery of spirits, how much better it is than the mental imagery of a person, from examples, from which it is clear that the mental imagery of spirits is respectively so full that it is hardly believable, no. 1498. The inhabitants of Saturn at a stage [in life] speak with spirits about uprightness, humility and

⁴⁸¹ ms. 1255.

the Lord, no. 1525. A spirit did not know otherwise than that he had written with my hand, likewise others in his society, no. 1533. Spirits were indignant that they were led by angels, because thus they were not being led by themselves, otherwise, when they know [they are leading themselves], they think they are in control, no. 1612, see *Inward Elements (Interiora)*. Those who were indignant that they were being led were raised up into heaven. Then they perceived nothing because angelic mental images were within their mental images, which they did not perceive in this way, no. 1620, see *Inward Elements (Interiora)*. When speaking with a person almost whatever spirits say they make up and lie, and tell so many false tales, which are pure lies, and indeed with persuasion that they are from the Lord, that unless a person has true belief, one would never believe otherwise, no. 1622. Those who become wise from without, and draw conclusions, cannot believe that a person can speak with spirits through mental images and symbolic displays, nor that a person is ruled through spirits, nor that spirits think themselves to be people on earth, no. 1635. Nothing except evil comes from what is one's own, so that it is not even permitted to pray from oneself that one may become good, nor from oneself to think about God, nor to will to be still, but that the same things were granted to a person on earth, not to spirits, because a person is in a different state, no. 1637. A spirit of Jupiter was sent ahead who announced the coming of angels, and what he spoke and interjected. From this how it was with John the Baptist who announced the coming of the Lord, nos. 1648 to 1656, see *Speak (Loqui)*. With respect to the spirits of Jupiter, because they speak about the Lord, they constitute the heaven of spirits, not the world of spirits, no. 1660, see *Speak (Loqui)*. If spirits thought or spoke from the memory of personal matters, they would not put on the greater perfection spirits have more than people on earth, no. 1662, see *Memory (Memoria)*. About spirits who hate the body because they scorned it in life, nos. 1668ff., see *Jovians (Joviales)*. About their reproving spirit, that he was applied to the back of [my] head, and spoke from there in a wavy intonation, no. 1682, see *Jovians (Joviales)*. Spirits think they are bodies, dressed in clothes, and also that they feel pain, and that they have desires, terrors, shames, torments and the like, nos. 1715 to 1720, see *Sense (Sensus)*. About spirits immediate between angelic spirits, who constitute the pia meninx and its derivations, nos. 1721 to 1734, see *Pia mater (Mater Pia)*. The entrance of spirits into the other life is like foods, which in the beginning are treated softly, no. 1742, see *Eat (Edere)*. The skin spirits try to take complete possession of a person, and to put themselves in his place, which was shown to be impossible, no. 1750, see *Skin (Cutis)*. Spirits can inspire terror, such as by a bare arm, by which they were able to crush a person's bones and marrows, so they were able to do miracles, but all power has been taken away from them, nos. 1754 to 1756, see *Fear (Timor)*. Spirits have their own outer knowledge from the person [they are with], nos. 1776 to 1780, see *Faith (Fides)*.

Evil spirits introduced into an angelic field do not want to stay. It was disgusting and enclosing to them, no. 1844, see *Aura (Sphaera)*. Spirits without being given reflection by the Lord do not know otherwise than that they are people on earth; but to those who were with me reflection was given, and they acknowledged they were spirits, no. 1852. Every person on the planet, and every spirit and angel lives through others has been rather often actually proven to spirits, who have not believed this, no. 1868. A pulling accompanied with a certain pain, toward the outside by spirits outside of me, was often felt, so that they might hear and be aware of what I was thinking; but when the pulling came from the inside, then those who were outside heard and saw nothing. Those who were outside then conversed with me, as if they were far off, nos. 1886, 1887. Spirits are distinguished by their languages: and concerning the variety of the speech of spirits, nos. 1888, 1889, see *Speak (Loqui)*. How intensely spirits desire to have

power over people and control them, and to do this stubbornly and treacherously. With others they cannot reflect that they are spirits, but with me because reflection is given to them they endeavored with great indignation because they knew that they were spirits, nos. 1890, 1891. Spirits should not be believed, for sure of themselves they preach what is false, and each differently from the other, thus if there be a hundred, each one differently, although they know, nothing, still they assert [it is so], no. 1902. Spirits have not seen anything whatsoever through my eyes unless reflection has been given to them, as they have often declared: and because communication is reciprocal, as result reflection is also continuous, as a result they are also aware that they are spirits, no. 1905½, see *Reflection (Reflexio)*. Spirits control the will, so that I seemed to will and not to will. Illustrated by their opposite operations when I was walking, by which I was fatigued; and when they controlled my steps in agreement [with intentions], that I was carried through the steep stretches, no. 1907. Evils [thoughts] are from evil spirits, and good ones are from the Lord, much experience. I have been given to know where and who the spirits are from whom evil [thoughts come]. Spirits supposed that [then] I was not thinking anything, and they did not want [to think] other than that they were thinking, otherwise they supposed they would lose all that is their own, nos. 1910, 1911, 1912. Angelic mental images do not contain the things that the mental images of the bodily memory do, such as motion to a place, space, time, no. 1918, see *Mental image (Idea)*. Spirits can discern the thoughts of people better than the person himself, no. 1927, see *Mental image (Idea)*. Spirits are given to a person according to the person's intellect's and desire's ruling state, and the spirits cooperate according to the changes of the person's state. I have spoken them. They admitted that it was they, [acting] variously according to the changes of state. There are societies of such, nos. 1928 to 1931, see *State (Status)*. Evil spirits afflicting my whole body with a great trembling and shuttering of all tissues, striking [me] with dreadful visions, but still [I was kept] safe by the Lord, fearing nothing, no. 1934. It was debated it disputed by spirits about some truths [so] sharply and with such fair sounding arguments that it is hard to believe, no. 1937, see *Truth (Veritas)*. Spirits were greatly amazed that they are with people, and with me who am in the world; for they do not know otherwise than that they are the people on earth with whom they are, for they come into possession of all their memory; yet the person is left alone, because the person is in their society just as one of them, no. 1938. People after death are spirits, much experience from those who were known to me in life, no. 1939. Spirits talked with Moses and the prophets by an outer speech and also with outer vision, nos. 1957, 1958, see *Inward (Interior)*. Spirits surpass people on earth in the ability to think and speak, due to the inward memory, no. 1983, see *Memory (Memoria)*. A spirit with a person, because he puts on his bodily memory, does not know otherwise than that he knows and speaks from himself, no. 1984. An experience that a general force set the limits how far a spirit can stray, and when I was thinking about this subject, that from the field of that reflecting-on-it they were feeling anguish, no. 2008, *Aura (Sphaera)*. Spirits are in a more perfect state than people on earth, the differences recounted, no. 2019, see *Person (Homo)*. I have spoken with spirits that the Lord can open heaven with whomever it pleases Him so that one may speak with spirits, from experience. I was sent back entirely into the state of a person on earth: and that I was sent into the memory of some spirit, then from this it was given to know, [that] that which I had not known, just as a spirit [does] in my memory. This is corroborated, by the prophetic spirit given to many of olden times; today [there can be] more, because they have the higher knowledge of faith, for the human being is a spirit, if then only the bodily elements are removed, no. 2021, 2022. A certain one recently from the life [of the body] was received immediately among angels and into heaven,

nos. 2030 to 2039, 2042, see *Angel (Angelus)*. I saw that the aura of spirits around me was just as the atmosphere around the earth, nos. 2087 to 2089, see *Aura (Sphaera)*. But the bodily elements having been laid aside, [he or she becomes] as one among those spirits. This was seen and acknowledged by spirits, no. 2087, see *Aura (Sphaera)*. Spirits recognized themselves in a mirror from my face, experience, no. 2106. A spirit, if not in society has no mental image, and he has sharpness depending on his society; without company he is as stupid as those [who know] nothing, no. 2145, see *Society (Societas)*. Spirits in the world of spirits are people who have lived [on earth], and there are no spirits from eternity, no. 2180½. Angels speak with people on earth by spirits; when without spirits, it is like a spiritual breeze, not intelligible except through a kind of feeling, no. 2210. When spirits think what is filthy then at once others of the same ilk are stirred up, and they come together, as a result of which they are also exposed as to where they are and what they are like, nos. 2237 to 2239, see *Communication (Communicatio)*. Spirits saw nothing through my eyes unless reflection was given to them, much experience; and [when] they were with me, they were just as in the world, which amazed [them], no. 2247 to 2249, see *Reflect (Reflectere)*. Speech with spirits through depictions resembling things seen, and also through thoughts; as well as through feelings, without words, no. 2251, see *Speak (Loqui)*. Spirits surpass people on earth in that they inwardly sense more alertly, acutely and adeptly, for with them there are no effects of objects of the senses; a memory of bodily things, and cares about the future desires are not aroused by objects of the senses. They have more perfect faculties because they are freer, but a similar activity of life and thought continues, nos. 2252, 2253. Spirits more than people are able to find out what elements a mental image contains, what elements of falsity and what of truth, and where they came from, if they had faith, no. 2265 to 2267, see *Inflow (Influxus)*. Then spirits of lesser genius could know more than an earthly human living a thousand years, no. 2266, see *Inflow (Influxus)*. A certain spirit not knowing otherwise than that he was a person on earth, when he was told that he was a spirit, said, "What is a spirit?" When he was told that he was a soul, he did not know what the soul is, but when it was shown, from the fact that he was higher overhead, that he was not standing on earth, and therefore that he was a spirit, he fled, frightened, crying that he was a spirit, that he had never known this before. For the most part then, when they are given to know that they are spirits, they complain, Where should they live? to whom it is replied that the Lord now takes care of them, nos. 2287, 2288. Spirits who continually insist on wanting to command and be feared were told that they should not be venerated, for many reasons, spoken of, but only the Lord: nor should angels, but they should be honored, to the degree that they are the Lord's, no. 2302. Every mental image of a person on earth in spirit is so hideous that a devil could never be depicted more hideously; but that the Lord turns these into more beautiful ones, nos. 2303 to 2305, see *Idea (Idea)*. Those who come in the other life think they are living in the body, in such a manner that they are not spirits. They were told that they could have known that the body does not live except from the spirit and that the body existed only to be serviceable to the spirit, which they were able to know if they paid attention, but because they did not pay attention, they think the body is living, nos. 2330, 2331, see *Body (Corpus)*. One who is outside of the group does not hear what one who is within the society is speaking. One who is within [the society] hears, whether one is nearer or farther away, no. 2341. Those things are raised up by spirits which are in a person's mental imagery related to, near and farther from them, thus in different ways depending on the nature of the spirits, nos. 2352, 2353. The senses of the body remain [after death], so they think they are living in the body. As a result of this, because they think that life belongs to the body, when nevertheless it is of the spirit, to which the body

is joined, which they could at least know from sleep, no. 2355. Those who thought that a spirit is only thought were shown that thought cannot exist without organic substance: with the same, who believed that extension and the like cannot be ascribed to the spirit, for the reason that they think that to be nothing which they do not see, for they want to judge things only by the senses, nos. 2366 to 2369, see *Organ (Organum)*. Human beings cannot live without spirits joined to them because they live against order. It is different with brutes, experience, no. 2376 to 2379, see *Medium (Subjectum)*.

Spirits who were higher or further from me discerned the meaning of this speech better than those who were near, who [use] many words, which take away the meaning, no. 2382. It is the spirit that feels, not the body, no. 2386, see *Sense (Sensus)*. What spirits were like before the coming of the Lord, nos. 2387 to 2389, see *Jews (Judaei)*. Spirits are organic substances not abstract thoughts, no. 2392, see *Organ (Organum)*. It is most dangerous for spirits to be shown to people and speak with them when they do not have faith: no. 2393 see *Faith (Fides)*. Evil spirits are worse than brute animals, or are rational brutes, because they have been gifted with the power of reasoning, for they dash into the worst things, to corrupt order in themselves and in the community. But good spirits are different. They think and act as if of themselves, but they know very well that the Lord gifts them with rationality, intelligence and wisdom, nos. 2398, 2399. Spirits put on all of a person's memory and think they know the things that the person knows from themselves, which is a fallacy. It was shown that they and little children knew the Hebrew language as much as I did, no. 2401. A person is instructed differently than a spirit, for a person has the means of salvation, buildings, the Word, Books, chooses circles for himself, he is in another state of freedom, therefore he is governed differently by the Lord, no. 2406. There are certain spirits who think and speak not from themselves but under the guise of other persons whom they portray. They are those who continually present others feeling and thinking in such a manner. They are troublesome, sometimes deceitful, no. 2408. A state of general joyfulness affected every individual, just as with people on earth, but with spirits with a vivid awareness and higher knowledge of its source, no. 2415, see *General (Commune)*. It was observed that now one spirit was speaking here, now another in another place, but the reason is that one speaks who is affected, besides that they also speak through others, no. 2419. In the other life all things are exalted, because they have inward sensation, but in the life of the body they have scarcely anything except understanding, because sensual elements are an impediment, no. 2420 see *Reward (Merces)*. Certain spirits seem to themselves to dwell in houses, which others called fantasies, but they desired money. But it was said, what is money in the other life, when they have no need of houses, clothing and food, besides many other things, nos. 2447, to 2449, see *Innocence (Innocentia)*. Evil spirits are worse than brutes, for from the faculty of reasoning given them they attack spiritual and heavenly things, which brutes cannot do, no. 2485. About inward spirits, namely those who are in the inward realm, of intentions or motives, both evil and good [spirits], nos. 2524 to 2538, 2565 to 2575, and also 2577 to 2580, see *Thought (Cogitatio)*. Spirits are amazed that they are in the other life before reflection is given to them, no. 2540. The body is nothing except the use it performs to the spirit, no. 2543, see *Body (Corpus)*. About the faculties of spirits being more excellent than those of people on earth, no. 2549, no. 2557, see *Idea (Idea)*. Those who are in the inward realm [of the world of spirits] think and speak through spirits who are in the lower realm, and they put them on just as these put on a person, wherefore because spirits are with people on earth they seem to themselves to put on the person himself, no. 2574, see *Thought (Cogitatio)*.

[continuation p. 1023 s.v.] **Spirit** (*Spiritus*).

I did not understand the speech of good inward spirits except faintly in a mental image; how it was portrayed to me, nos. 2632, 2633, see *Mental image* (*Idea*). Evil spirits desire to completely control an earthly human, when it is permitted, not only the thoughts but also the speech and action, then they obsess [the person], no. 2659, see *Obsess* (*Obsidere*). Other persons can be copied by spirits so similar to those who are alive, from some knowledge of them that they can scarcely be distinguished. So they are accustomed to fool spirits and convince them that they are dead, when [those people] are alive; for they have [their] resemblances in the other life, especially those who have been associated with such a person, nos. 2686, 2687. The deceitful can betake themselves into the realm of inward [spirits] and thereby vanish, which they love [to do]; but they are punished, nos. 2745 [to] 2747, see *Magic* (*Magia*). About the speech of inward spirits, that there are mental images embracing many things at the same time, no. 2758, see *Idea* (*Idea*). About the realm of inward spirits, where there are intentions and motives, what they are like today, nos. 2760, 2761, see *End* (*Finis*). Those who in bodily life denied the existence of spirits and of spiritual [truths] are the same in the other life, and although they know they are spirits, still they stick in that idea, no. 2781. Good inward spirits do not have communication with evil inward spirits except at the Lord's good pleasure; the speech of the good inward spirits was perceived in a pleasant silence, no. 2797. Thought and will flow in through spirits, but speech does not flow in from them in this way, because it follows according to order; however there are spirits who are devoted to the organs of speech, only their endeavor flows in, nos. 2799, 2800. There is now a need for more spirits because hereditary evil today is worse than before, and mankind lives more against order, no. 2839, see *Hereditary* (*Haereditarium*). What the differences of spirits are like and how many there are and how their fantasies flow in is clear from those who are cruel and adulterers, for whom dung and intestinal things [of animals] in the streets were objects [of attention], no. 2843, see *Dung* (*Excrementa*). Spirits at once see and perceive the inward thoughts of a person on earth. It is entirely different with a person on earth. Therefore it was said to a certain one who had been a judge, if he had been gifted with such a faculty, he would not have had the least need even of a trial. But because spirits do not reflect on their faculties, they do not know that they are more perfect in this way: and if a person who is in the body, and does not have faith, were such as he is when he becomes a spirit, thus namely thinking abstractly from the body, he would immediately become insane, no. 2845. Spirits are raised up through many ways with respect to the human body into the world of spirits from the earth of lower [spirits], and that they are cast down through many ways, nos. 2846, 2847, see *Place* (*Locus*). There are spirits who see and perceive the nearest [specific] mental images, who see and perceive the more remote ones, who see and perceive the most remote ones, however not the rest, experience, nos. 2850 to 2853, see *Idea* (*Idea*). Spirits are accustomed to substitute other spirits and to lead to believe that they are other acquaintances, and in such a way that it can scarcely be known otherwise, nos. 2860, 2861. About belled spirits, who drive others off, no. 2863⁴⁸², see *Bell* (*Campana*). Evil spirits continually attack and do not stop. However angels continually hinder and defend, nos. 2872, 2873⁴⁸³, see *Bond* (*Vinculum*). Certain

⁴⁸² ms. 2853.

⁴⁸³ Does not appear relevant.

angels let into the world of spirits have the Lord's presence with them as if it were the Lord, no. 2886, see *Lord (Dominus)*. About evil and good inward spirits, that they flow into the inward [regions] of a person's thoughts, nos. 2888 to 2893, 2895, see *Thought (Cogitatio)*. Through [my] gazes spirits were moved to speaking and acting, and they drew forth [things] out of my memory that they spoke, and now and then that they thought, nos. 2914 to 2916, see *Looking (Intuitio)*. I spoke with spirits who thought themselves to be clothed with a body. I did not know what kind of a body, but they are spiritual and heavenly forms, adapted to every use in the other life, illustrated by worms and nymphs, no. 2917. I noticed how imperceptibly the purposes of evil spirits are bent by the Lord into good purposes and how easily evil spirits are governed, nos. 2911, 2912, 2918, see *Bend (Flectere)*. Evil spirits want to subdue every person as a servant as well as to destroy him or her, but they do not who do not know otherwise than that they are the people with whom they are. With me it is different, but they were convinced [they were separate from me]. When they want to destroy me, as it were daily, they want to destroy themselves, no. 2924. Every person is governed by a kind of spirit like himself, which is shown, no. 2925. Spirits think what is called forth from a person's memory to be their own; however it was different with certain who were not [then] so associated with a person, examples, nos. 2927, 2928. About those who in the life of the body considered spiritual and heavenly things as nothing what they are like in the other life, nos. 2930 to 2934, see *Spiritual things (Spiritualia)*. Similar things occur in the other life with the difference that they are more desirable and better [in comparison] to those states that are in the other life than in the life of the body, no. 2936½. Some spirits who come do not at once put on a person and know what is in the person's memory. They are strangers, they are not yet in their society. Those who are with a person on earth, have been received, no. 2939. How spirits are superior to people on earth can also be concluded from this that they knew where and who they were whom they sent to me as mediums; and that, without my knowing they had been able to as it were read from my memory, even when I was sleeping, no. 2942. How difficult it is for people on earth to be able to be led to believe that the Lord governs people on earth through spirits is evident from much experience with me, about which many things, no. 2951, see *Person (Homo)*. Spirits converse among themselves, and the good instruct others about things in heaven, just as on earth, I have heard, no. 2952. An experience that spirits entirely think they are the person with whom they are. I was let back into almost [my] original state, and then spirits acted on me, which they then soon reported to me, no. 2954. Spirits thought and spoke with me, and that they thought they were me. The thing has become so familiar to me that nothing is more familiar, no. 2957. Angels and inward spirits, when they are let back into the world of lower spirits, do not know what went on before, no. 2967, see *Memory (Memoria)* and *Dragon (Draco)*. When spirits speak and think through another, they pour their own feeling and conviction into him, to such an extent that he does not know otherwise than that he speaks from himself, because to speak from feeling and conviction, this is imagined to be done freely, nos. 2969 to 2971, see *Speak (Loqui)*. Spirits are not permitted to use the bodily memory, for thus the states of spirits, which are more perfect could not be put on. So people lose nothing but bones and flesh, and the use of that memory, which nevertheless they keep all of, no. 2989. The Lord speaks through a spirit, and he then does not know otherwise than that he is the Lord, so that there is nothing of himself, but his form still remains, which I perceived, no. 2990. A certain evil spirit, who assumed that he was the Lord, was not surprised that I have spoken with spirits, saying that he also had spoken with people on earth, no. 3013, see *Lord (Dominus)*. Spirits do not know otherwise than that they are people on earth, but some also desire to occupy his or her body, in

such a way that he or she has no body. But they were driven off from this in various ways, no. 3019. Because there are countless kinds of spirits, one takes to itself this in the idea, another that, and so on, experience, no. 3024, see *Mental image (Idea)*. Spirits of Jupiter admitted about spirits of our earth that worse could never exist, no. 3044, see *Jovians (Joviales)*. Spirits do not know without any reflection, because it is familiar to them, that they speak among themselves in this way. The spirit of earthly humans also has such speech, but the fact that they do not know this is because they do not know they have a spirit, so because they are immersed in worldly and bodily concerns, nos. 3050, 3051, see *Speak (Loqui)*. One came into the fantasy of some, which they had in bodily life, that no one could speak with spirits, consequently that spirits did not exist. They persisted [in their phantasies], but I said to them that one must believe one's senses, such as sight, smell, taste, hearing, touch, of so many years, and that these things were written about them in their presence. Finally they admitted that the matter so stands; from this it is evident how difficult it is for a person to be withdrawn from this fantasy, nos. 3057, 3058, 3059. It was shown that the life the body is so dark that it is as it were night in comparison to the life of the spirit separate from the body, in which there is as much light and life as in thousands of bodily life. The life of evil spirits is much worse and darker than wild animal life because differently from wild animals they are carried against spiritual goodness and truth, nos. 3077, 3078. Spirits spoke among themselves, and took counsel by themselves, and as it were read from my memory, without my knowing, yet they still complained that they were kept in the ideas of the thoughts which were in me; but I replied, nos. 3081, 3082, see *Person (Homo)*. Spirits are not permitted to acquire new evil, beyond that which they have gotten in the life of the body, no. 3093, see *Evil (Malum)*. Evil spirits do not know but that they are in the life the body, and that they are not spirits. It was found out from a Jew, to whom gold coins were shown, which he thought he had carried off. When it was shown that they remained, he recognized that he was a spirit; but soon he insisted on claiming, that he was a person on earth, because he sees and hears. The reason they do not know otherwise than that they are people on earth is also because they are among the kind of spirits where they are not given reflection, that they are spirits. The reason spirits are not otherwise than just as the person with a person on earth is because he puts on all his memory, for one is not a person except from his own inward qualities; but the angels keep his inward memory, therefore they rule the lower [spirits], who nevertheless hardly know otherwise than that they think on their own, as is clearly evident with those from Jupiter, nos. 3101 to 3104. *Some spirits said that they walked, nevertheless they seemed to me to be standing, body upright; some seem to themselves to sit upon a seat; some to be lying; some otherwise, no. 3116.* The speech of spirits among themselves is one of thought, embracing many things at the same time, but spirits without reflecting do not know that they are engaged in such speech. Spirits are in a so much more perfect state than people on earth, as sight is to hearing, and in order that they may be in this state, they are not permitted to use the bodily memory. If they were endowed with this memory, it would be disrupted, so that they would become entirely insane, nos. 3128, 3129, see *Speak (Loqui)*. *Spirits entirely think they are a person on earth, in my case that they were my body, that they also wanted to occupy [it] but it was shown that the body has been appropriated to my spirit and that the body of a person can never be adjoined, less appropriated, to another spirit, unless the person is obsessed and thus insane, nos. 3157, 3158.* Spirits sounding in a remarkable manner like many, with whom there was a general mental image, about whom, nos. 3160 to 3165, see *General (Commune)*. I spoke with spirits, that they think they live from themselves, when they know that it is a fantasy they live in a body, even as to the lowest functions of the body, although they

knew that they were spirits, no. 3172, see *Life (Vita)*. Sometimes a spirit is let back into the state of bodily life, then all and the least things arise which he then did as a person, from which it is clear that the memory of personal details remains with a spirit, no. 3230. On the spirits of Mercury, nos. 3233 to 3240, see *Mercury (Mercurius)*. The spirits of Mercury do not want to appear as humans but as crystalline globes, no. 3237. Spirits' sleep is also for the reason that they may not know that they are spirits separate from the person, for thus they would rush to his ruin, nos. 3231, 3232, see *Sleep (Somnus)*. About the spirits of the Moon, nos. 3241 to 3245, see *Moon (Luna)*. About the spirits of Mars, that they appear as human beings clothed with a body because in the life the body they know that they are spirits clothed with a body, which nevertheless they do not care about. Therefore they appear like this when they are spirits, no. 3251, see *Mars (Mars)*. About spirits of the starry universe who progress to the ninth use; about whom, nos. 3267 to 3286, 3296ff., see *Star (Stella)*. It was said that there are spirits in the universe who progress to the 50th use, no. 3273. Spirits do not know that their perception and intelligence surpasses that of mankind because they are in it; therefore it was shown to them that what they are entirely ignorant of in the life the body they at once know when others [tell them], for mental images are shared, besides that they perceive thoughts and the intentions of thoughts in a moment, no. 3351. I spoke with spirits: that the angels have their head in heaven, their feet in the world of angelic spirits; these have their head in their world and their feet in the world of lower angelic spirits; these have their head in their world and their feet with upright mankind. Evil spirits, however, have their head in the tail and their feet upward, no. 3398. Certain learned, who were let into the state of thought that they had in the life the body about spirits could not believe that spirits could have a [bodily] sense, much less a sense of pain, of horror, of fear, from which it is clear that the uneducated can believe, not the educated, no. 3417. Spirits' deliberations, replies and thoughts happen instantaneously, no. 3426.

I spoke with some who imagined a spirit does not have extension, or nothing whatever can be ascribed to the soul which has extension, or is of extension—when he now knows since his soul, or spirit, sees, hears, smells, has touch, appetite and desires, like they had in the body: and because he imagined the soul was not extended, he did not then want to allow any word that derived anything from extension or what is material. He was held in an idea like he had in the life the body. He said that thus he had assumed a spirit to be thought, about which I said to him that thought is inner sight, which thought has no extension, just as the sight of the eye apart from the eye and objects has no extension, but [I asked] whether one can conceive of such sight, like thought apart from an organic substance, from which and by means of which, adding, if the spirit were thought apart from organic substances, what need would there be for such a large brain and so many fibers, when the same thing could have come forth thus in an empty skull. Then he admitted that he clearly realized that the spirit was organic and that he had been deceived in the life the body, nos. [3470,] 3471. Discussing the form of spirits [I said] that the least elements which are inward elements, and belong to the inward elements of a spirit, conspire to the human form, first as the soul of the parent does in the ovum; but the form of the spirit is much more perfect than the form of the body, and is accommodated and adaptable to all uses in the other life; illustrated by the case of worms and nymphs, which become winged—the form having been changed, for the purpose of procreation—and they are in their heaven, because in a marriage: so spirits have no need of internal organs such as the body does, which are for the sake of blood, and this for the sake of the muscles and sense organs, so that the actions and senses of the body may come forth, according to uses on earth. But what form they are is not being given to be known for various reasons; all spirits imagine themselves to be human forms, in which

they also appear, no. 3472. There were invisible spirits rising up at the back, like a cloud. They are invisible in a spiritual aura, visible in the natural one; spoken of, nos. 3498ff., see *Dutch, The (Hollandi)*. With all people on earth there are two or three spirits, who are mediums, through whom the urges of the world of spirits flow in. They imagine they are that person. There are also two angelic spirits near the head who control the lower spirits, of [whose role] these are ignorant. Angelic spirits act into the inward elements of thoughts. Given to reflect, they know that they are not the person. In this way the Lord rules people on earth through angels and spirits, no. 3525. Since a human being is ruled in this way by the Lord through spirits and angels, the order is also such that evil spirits pour evil into a person, or arouse it, and angels hinder, turn it away and defend, as is clear to me from much experience, no. 3528. There is such an abundance of evil spirits in the world of spirits, and of such whose malice and deceptions cannot be described, that it is filled, and that it is the consummation, no. 3528, see *Judgment (Judicium)*. Spirits do not see, nor hear with a person on earth, but sense whatever the person is thinking and he or she desires, from experience. Spirits also sensed what taste is like, even though they have not the sense of taste. From experience, that they saw nothing before reflection was granted to them, no. 3529. *Spirits take it very hard that they are controlled by a person on earth, because they desire to control that person; but if the person is displayed under the mental image of a spirit, they do not take it so hard, no. 3563.* A persuasion in bodily life carries with it the means of accomplishing when one becomes a spirit in the other life, such as he who could bring sleep on to the other spirits, from the persuasion that he thought that the life after death was a sweet sleep lasting until the judgment, nos. 3618, 3619. It seemed to spirits that I was writing when I did not write, no. 3619. *There are spirits of such a kind that they imagine it to be just as the person thinks, for they are not kept reflecting the same way as people by the Lord, for when I thought as it were without reflection that I was in it some city, then they did not know otherwise than that I was there, when I knew otherwise; in fact they followed my shadow as an image, through cities, as if it were I; wherefore spirits, who are with the insane and with those who have fantasies, do not know otherwise than that it is so, no. 3627.* Many spirits who speak through mediums think the medium is nothing. From this it is clear that they think the person is nothing just as the person thinks that a spirit is nothing; therefore they think they are the person, no. 3631 to 3634, see *Medium (Subjectum) and Person (Homo)*. If we reflect we may know that there is an inner person, and what one is like when a spirit; when one is speaking, one does not think about the words but only has the sense of the words according to which speech comes down into words. That sense without the speech of words, because it consists of mental imagery, is the speaking of spirits, and thus is the speech of one's spirit, no. 3637, see *Inward (Interiora)*. Mankind cannot live unless in company with spirits and angels, therefore not without mediums, otherwise there would not be a connection between them and the world of spirits, and between them and heaven, through which the Lord pours in truth and goodness, no. 3639, see *Inward (Interiora)*. That inward evil spirits have no communication with good, or angelic spirits, shows from this: if they should only be looked into, that they would turn into foul insects and animals. It also showed that the fantasies of inward evil spirits are such that they are indescribable, as it were devoid of all life, attached to filthy and obscene [objects], like [those] of the raving and insane; so it showed that they are not ruled by the Lord by an inner inflow but an outer one, no. 3640. *A person is kept by the Lord in the company of spirits by means of a medium, otherwise he or she cannot live; and indeed in the company of those who are similar in disposition and nature, and according to the varieties of the person's life, no. 3641.* Evil and deceitful spirits are held in company, in such away as not to know who are with them in company. They are conjoined by common goals, for if they knew (their companions), one would rush upon

another, and they would mutually destroy themselves, no. 3642. Spirits as it were flowing in the universe, seemed to themselves as if they were in no society, invisible, the result of the fantasy that spirits were like that, nos. 3685 to 3687, see *Society (Societas)*. Sirens feign sincerity, piety mercy and innocence outwardly, but as much as they can act in secret, so much they rush into disgraceful behaviors and adulteries, no. 3699⁴⁸⁴, see *Siren (Siren)*. Sirens, when left to themselves perpetrated the most wicked acts among themselves, without any shame and horror, which showed that there is entirely no conscience, or no inner bond, only an outer one, that holds them more than others, many things spoken of, nos. 3714ff., see *Siren (Siren)*. And also women are obsessed by such in their thoughts, who do not shudder and become ashamed because they are thinking the most wicked things, nos. 3716ff., see *Siren (Siren)*. Spirits who attribute everything to their own prudence and regard the Word only as a bond of conscience for the common people vanished as if they were nothing, saying that they do not know whether they are spirits or a kind of atmospheric emptiness, which they derived from the fact, that they had had such an idea about spirits, about whom, no. 3748, see *Gehenna (Gehenna)*. More about them, no. 3754, see *Society [Societas]*. Even evil spirits are made use of to strengthen external pleasures, by the Lord, no. 3755, see *Pleasure (Jucunditas)*. The mental images of the human bodily memory are vessels in which the mental imagery of spirits and angels is grounded, no. 3759, see *Vessel (Vas)*. Quaker spirits divulge nothing about their secrets, from which they have such an aura that others cannot be with them, but they have been separated, nos. [3764,] 3765, see *Quakers (Quaqueriani)*. Spirits never act into a person's bodily matters, such as in speaking, in eating, in walking, in the marital act, only into the thoughts and desires, no. 3768, see *Quakers (Quaqueriani)*. A spirit acting through a person does not know otherwise than that he or she is the person and cannot speak otherwise than from the person's memory, thus from the doctrinals of the person memory, which they have absorbed from others. Therefore they can preach the Lord, although they are against the Lord, the same applies also to Papists, no. 3775, see *Quakers (Quaqueriani)*. It is most dangerous for spirits to act openly on a person. They are persuaded not only that it is the holy spirit, but also they are aroused toward wicked acts, for almost the whole world of spirits today is wicked and fanatical, and desires to obsess mankind, but the Lord is guarding. However one who has true faith in the Lord, is not harmed, nos. 3781, 3815, see *Quakers (Quaqueriani)*. There are societies of spirits who speak dissimilarly, and think similarly; referring to the isthmus in the brain, and the ganglia in the body, about which, nos. 3832 to 3837, see *Society (Societas)*. The deceitful overhead stream into a person's thoughts so imperceptibly that he could never be conscious other than that it is from himself. They flow into mediums who are with people on earth; and, the Lord [governs] through angels who are present with the person, spoken of, nos. 3842⁴⁸⁵ to 3846, see *Holy (Sanctum)*⁴⁸⁶. When I was thinking about places and persons abstractly, spirits thought I was totally there, and that the persons [were there], for not being in a reflective state of mind they do not know otherwise; still more spirits, who are further away; who talk to themselves in this way, and think abstractly, spirits with them do not know otherwise than that it is so, therefore they get angry with them, envy, persecute, and hate them, by thought alone, no. 3857⁴⁸⁷. Dippel said that in bodily life he had believed that the spirit was something obscurely living. This he deduced from the fact that if the life

⁴⁸⁴ ms. 3669.

⁴⁸⁵ ms. 3843.

⁴⁸⁶ ms. *Sanctus* but no such heading exists.

⁴⁸⁷ ms. 3897.

of the body were withdrawn, nothing other than something obscure would remain, thus that the spirit was only like a specter. He supported this from the fact that wild animals also lived, thus he believed that something was supplemented to man. But he was told that the angels enjoyed the highest light, wisdom, intelligence and happiness, no. 3890. Spirits of the starry heaven, who progress to the ninth use, were with me for almost a day, and although they could see through my eyes, yet because they were not reflecting upon those things which were before my eyes, they saw nothing. From this it was clear that the spirits with a person neither hear, nor see, because they have no reflection on such things, no. 3902, see *Star (Stella)*. When spirits operate from their own memory of personal matters into a person on earth, one does not know otherwise than that one has experienced some matter before; this shows what confusion [would arise] if a spirit enjoyed that memory, no. 3917. Aristotle said that he had had such a mental picture of the soul, or spirit, which he called pneuma, which thing was almost invisible, something ethereal, moving together, and he had known that his spirit would live after death, because it is his inner essence, which could not die, because he was able to think. About the life of [his] spirit, what it would be like, he said he had not specifically thought, no. 3954, see *Aristotle (Aristoteles)*. Why a spirit is not permitted to use his bodily memory, also so that he may think himself to be the person on earth to be of service to mankind, no. 3962, see *Memory (Memoria)*. Spirits were with me entirely as if they themselves were in the world, seeing through my eyes, hearing through my ears those who were speaking; they would have been able through me, if permitted, to speak with others in their own language, to write in their own style to others, to touch others with my hands; thus they could have been able to possess [my] whole body. But yet this did no harm because I was protected by the Lord, and I still mixed socially entirely as before to such a degree that there was not the least difference, no. 3963. A certain Lutheran was asked what his opinion had been about spirits who served mankind, whether he only wants to serve. He said that he had believed spirits were created who would serve man, and that while he certainly believed people on earth would become spirits, they would not become the kind that would serve anyone, but that they would only live in idle joy: but because he was such, that spirit was unable to entertain any other idea than one of servitude about serving mankind, when yet the fact of the matter is entirely different, namely that the service is done with the innermost happiness from love, nos. 3985, 3986, see *Faith (Fides)*. If a spirit were to use his bodily memory, then he would not be able to be with a person. He would think from his own memory and thus also speak, and the person would in this way be entirely obsessed. Nor is it permitted to any spirit to teach and lead man except by [his] desires, for the Lord alone wishes to teach and lead mankind, which would never be possible if a spirit had anything of the bodily memory, no. 4001. How a person is reformed when alive [on earth], and how after death, when a spirit, no. 4037 to 4039, see *Regeneration (Regeneratio)*. The deceitful are more deceitful in the other life, and sirens are skilled in and learn magic, and when [engaged] in these activities, they imagine themselves to have been entirely skilled in them, which nevertheless were utterly unknown to them in the life the body. The reason is that they are in the life of desires, and that in so far as they are engaged in them, so far they have knowledge from this source, about which very much, nos. 4057, 4059, see *Knowledge (Scientia)*. It was permitted spirits to pass to a certain other person on earth, and speak with me from there. They said that he did not see or understand anything—that they wanted [him to]—and that to them he looked like an inanimate black heap. Such is life in respect to bodily things, no. 4060, see *Person (Homo)*. I was instructed that spirits and angels are not so much in company together in one place as it appeared, but in their own functions, and they still appear in

company together, nos. 4061, 4062, see *Society (Societas)*. The Lord flows in indirectly through angels and spirits, because the human being is such [that its endeavor is nothing but evil], spoken of, nos. 4063 to 4066, see *Person on earth (Homo)*. The later descendants of the most ancient Church appeared not as something general, wandering in the universe but as something extremely empty, as if they were not spirits, for when that Church declined, they harbored such an idea about their life after death, no. 4070, see *Church (Ecclesia)*.

That spirits and angels speak and reason much among themselves, nos. 4088, 4090, see *Speak (Loqui)*, and also no. 4102, see *Speak (Loqui)*. The spirits with a person, by the life of their convictions arouse from the person's memory whatever they speak and also by the life of their passions. And there are with the person spirits of a similar conviction and similar passion; for every mental image is an image of the person, accordingly of the spirit, therefore such are present who are in agreement with the mental images. Such is the order in the other life, and they are of the same genus of which is the ruling conviction and passion of the person, but when the person has been regenerated, then other spirits are sent to the person by the Lord, about which, nos. 4115 to 4120, see *Conviction (Persuasio)*. Evil [spirits] can never speak the truth from themselves, whatever [is spoken] by the evil, this is not true, nos. 4130, 4131, 4132, 4137. There are spirits who concentrate on the elegance of words, and are delighted by the material qualities of things, with whom those cannot be, who think, no. 4143. The more refined evil spirits are, the more gross they are, no. 4189. The spirits with a person do not know otherwise than that they are people on earth, but with a difference, nos. 4300, 4301, 4302. Good spirits in general do not know personal matters, but are moved by malignant [spirits] out of a pretended general outer [goodness], nos. 4311, 4312. The faculties of even malignant spirits become more excellent, no. 4318. There were many evil spirits around me, and I was protected, no. 4379. There are spirits who arouse the evils of others so that they may explore [them], no. 4395. There are spirits who imagine themselves to be in the body and speak in this way, no. 4424. About the character or nature of spirits, no. 4469. About the universal genius of spirits, nos. 4531, 4532. Evil spirits also have rationality, no. 4563[a]. About bodily spirits, no. 4594[a], 4595[a].

Animate spirit (*Spiritus animalis*), [I:732
see *Blood (Sanguis)*.

Filth (*Spurca*), [I:733
see *Profane (Prophana)*, and *Excrements (Excrementa)*.

Swamp (*Stagnum*). [I:734

[continued in the unalphabetized manuscript, p. 375 s.v.] **Swamp** (*Stagnum*).

Certain evil spirits, who deceitfully slipped into heaven and there stirred up trouble. Then heaven was as it were closed very many were cast down, and evil spirits into a swamp; they aroused the

thought that there was no mediator, no. 408. Again many slipped into heaven, steeped in the love of self and the world, deeply concealing hatreds. They were cast down from there and sent into the swamp, no. 409. Those who were sent into the swamp, some more deeply down, some onto the surface according to the state of their hatred, no. 409. The dragon, cast down from his seat, was sent to the swamp, that he might look [into the sea], no. 466. The swamp is for those who set themselves against the truth of faith and they really feel pains, no. 467. About the wavelike communication between the Jews and the dragon, no. 522. Those at some distance toward the front, to the left lower down, is Gehenna, toward the right at some distance lower down is the swamp, no. 636. There is a miry swamp at the side of Gehenna to the left in which those who practice revenge from hatred are held and sunk time and again, no. 947. The punishing spirits in the miry swamp are women from the province of the bladder, no. 938, see *Revenge (Vindicta)*.

Who those are who are delighted by urine and various kinds of dung, and swamps of such substances, no. 1174, see *Pretense (Simulatio)*. About a swamp, toward the right somewhat deep down, on the near shore monstrous snakes with obnoxious breath, only something black was seen, at the left, those who eat the flesh of others sinking the teeth into others' shoulders: further to the left whales or large fish, which swallowed people. On the opposite shore very monstrous faces. At the right, those who cruelly kill one another. In the middle it is black, muddy, nos. 1379 to 1384. The spirit conducted to the swamp, choosing for himself a place where the whales were, but it was not granted: he was sunk in the swamp where it was muddy, and was under this in places which are below; there was soon appearing there an aura as if of gold following him when he was raised up, symbolizing self-trust and arrogance, nos. 1385, 1386. A certain spirit, wrapped in a woolen cloth, in the lower place where there were fish was swallowed by a large fish, symbolizing that he prefers earthly things to spiritual ones, no. 1387. A certain one, who had an ugly face round about the last moment of life, was despised and was abandoned by his companions, and brought to the swamp, nos. 1376,⁴⁸⁸ 1388 Those at the swamp who are killing one another are those who in the world got their pleasures from this, that they hurt the neighbor in various ways, so long as they continued in accord with outer bonds: such also are soldiers who are delighted merely with slaughter and plunder, but those who [act] from command and duty are also among the more blessed, because all things [are judged] from the motive, nos. 1396, 1397.

An angel fell down out of heaven into a muddy, filthy, black swamp on account of the falsity that he supposed that anything is done by the Lord without purpose, as for example the punishments of those in hell, and many things in the world of spirits, nos. 2823 to 2827, nos. 2831, 2832, see *Heaven (Coelum)*. Certain from another falsity [were carried] towards Gehenna into the river⁴⁸⁹ that is there, no. 2832, see *Heaven (Coelum)*.

Those who regard shared and profane intercourse of wives and women as holy were driven from Gehenna into the quarter at the back, as it were from this world into the universe, so that they might be plunged into their swamps, which are there, no. 3469, see *Adultery (Adulterium)*. A murder unrolled and sent toward filthy Jerusalem, into the miry swamp, from where he declared that it was full of dung and

⁴⁸⁸ ms. 1387.

⁴⁸⁹ ms. 2832 has "something flamy" but Index ms. for *Coelum; Fluere, Fluxus, Gehenna; Stagnum; Vita* has "certain river."

filth, no. 3559.

Watching guards (*Stationarii*), [I:735]
see *Mediums* (*Subjecta*).

Statue (*Statua*), [I:736]

[continuation p. 927 s.v.] **Sculpture, Statue** (*Sculptile, Statua*). [See *Sculpture*.]

State (*Status*), [I:737]

That spirits are certainly substances, and these substances forms, and the activities of these [spirit-substances] are variations in form, and changes in orientation. These [activities] are the source of thoughts and feelings, no. 137.

That I was sent back into almost [my] original state; spirits were then able to speak with me and perceive [my] thoughts, but not to feel anything through my bodily senses, no. 207:2. I was in a state distant from evil spirits nevertheless hearing them speak and intently endeavoring to do evil but without any power thus I was separated from them, no. 217. When I was in the pleasant state of calm in which infants are, spirits were then in another state, thinking I had been transferred to another place, when I had not been transferred to a place, but there was a difference of state, no. 221. A conversation with angels, that there are indeterminable states in the heavens, and that the variations of state of mind are all from the differences of love, no. 226. In societies individuals, having been guided through changes of state, become known as to what they are like, whether they are in harmony and what the disagreement is; which was shown by actual experience, no. 309, 310. The states of life of spirits from complete wakefulness to sleep are countless, nos. 319, 320, 321, see *Sleep* (*Somnus*). The condition of [the minds of] spirits are entirely according to [their] nature without outer bonds, no. 326. Four kinds of sight have been observed. In sleep, just as real as wakefulness. In a waking state, with the eyes closed. With the eyes open, within oneself. In a state separated from bodily things, in which all the senses are still active, nos. 651, 653.

[continuation p. 554 s.v.] **State** (*Status*).

The natural character is seen to vary and differ in the changes of state, however the character of angels is so established that in every state they are angelic, no. 696, see *Society* (*Societas*). Spirits sleep and undergo many states of sleep and wakefulness, no. 778. There are numerous fields, associated with

every spirit, thus of spiritual and heavenly [feelings], accompanied by changes of state, nos. 973 to 981, see *Aura (Sphaera)*.

About an indeterminate state of mind, that is to say, without a direction [of thought] and without reflection on oneself and on objects, that a person on earth appears to oneself as nothing, nos. 1706, 1707, see *Reflection (Reflexio)*. Spirits are given to a person in accord with the prevailing state of his or her understanding and desire, and they cooperate in accord with the changes of his or her state. I have spoken with them, they admitted that they were [the spirits interacting with me], variously according to the changed states; there are societies of such, but they are held in bonds by the Lord, lest they go beyond what is appropriate, they operate. This can be illustrated by the state of the inner organs in the body which as it were draw to themselves suitable blood. The angels cooperate more perfectly, nos. 1928 to 1931. What things spirits were wishing for in a sleeping state, led back into a wakeful state they did not wish for, because then their sensual and bodily elements reacted, no. 2045, see *Selfhood (Proprium)*. Those who have spiritual mental images mixed with filthy bodily elements cannot be in an angelic society because to them mental images become plain, if not in one state, still they will be in others, no. 2059, see *Mental image (Idea)*. In heaven, changes of societies are the changes of their state of mind, and occur according to the state of feelings, the kinds of the love of one another, which are without number, no. 2093, see *Society (Societas)*. Changes of societies are according to changes of state, no. 2105, see *Society (Societas)*. Spirits in certain states can be in heaven, in others not so, therefore in order that there may be a correspondence, they are let back from heaven among spirits, and so received into heaven, and that there are countless states of conviction and perfection, nos. 2157 to 2159, see *Correspondence (Correspondentia)*. In the other life states of mind are passed through, like the times of the day and the times of the year: when they are angels, all their times are like those of spring or morning, in comparison to the earlier states when they were spirits, whose earlier cheerful states for them then are comparatively not cheerful, for all things are relative, no. 2294, see *Regeneration (Regeneratio)*. Variations of state are countless, so they never to eternity recur entirely alike. This shows how great the happiness of angels is. All spirits whatsoever can, in certain states, be in heavenly societies, but for them to be angels, it is necessary that they be able to be together in many states. This shows that angels can never to eternity achieve perfection, and hardly even in the more general respects, nos. 2402 to 2404. The states of delights and pleasantness in the other life are unlimited and inexpressible, and also most unknown to mankind; and every mental image has its own state of affection, thus of happiness, nos. 2585, to 2588, see *Happiness (Felicitas)*.⁴⁹⁰ Everyone can be transferred even into a state of heavenly joy even the evil, but not remain, and that there are countless states [of joy], and their variations, no. 2720. Things roll around and that there are perpetual and eternal variations, both in general and in particular; and that they never return entirely the same, no. 2920. Spirits are also generally led back into the state of childhood, youth and adolescence, no. 3146, see *Child (Infans)*.

Angels spoke with spirits of Mercury by means of changes of state, which changes they did not understand, but only perceived in general, and were told that every single state contains countless things, no. 3238, see *Mercury (Mercurius)*. In the other life the individual acts are also discovered along with the circumstances also, by which they are sent into the state in which they were in life, then those

⁴⁹⁰ After *Felicitas* follow words which it seems the author wrote at a later time, which obviously do not relate to the matter here: (A certain one appeared, whose upper lip was large, ugly, scaly, from); it refers to no. 2656.

things which they had done are actually pictured, an example, no. 3383. About an agreeable and sweet courteous state in the other life, nos. 4107, 4108 see *Association (Conversatio)*. All of a person's states of life return in the other life, but with a difference, with those who were evil those and those who are good, nos. 4109 to 4112, see *Punishment (Poena)*. Spirits were let back into the state of [their] infancy, no. 4164. Spirits passed through many states before they come into [their] state of life, no. 4224. They change societies according to [their] state, no. 4232. The process of bringing back into order is a continuous one because they undergo changes and states, and continually endeavor to destroy order, no. 4268. Changes of states no. 4383. How states of evil and of good return, no. 4384. About the state of souls after death, from a dream, no. 4437. About the state of souls before they are let down into hell, no. 4471. The state of the evil is just as in [their] dream, but of the good, [it is as] in [their] wakefulness, nos. 4543, 4544.

Star (Stella).

[I:738

[continuation p. 383 s.v.] **Star (Stella).**

That the leaders of the impious, whom they worship as idols, appeared just as stars and suns on high and were cast down with their great crowd, no. 417. There are also Jovian evil spirits. One I saw as a dark cloud with stars in front of him. [His] coming is sensed from [a feeling of] horror and fear. He places himself at [their] left side, drawing out the acts of their life, and he chastises them with various pains in the joints, no. 541. The houses of the Jovians are stretched out in length, arched, with a roof dotted with stars, no. 548. The Jovians contemplate the starry heaven greatly which they call the dwelling of the angels, no. 551. A disagreement between Jovians is signaled by a thin ray from a gentle flash—as well as by the appearance of a cluster of bright little stars, but it is resolved, no. 614. A starry heaven with its stars all together and one after another, when it appears, is a good omen to the Jovians, no. 615. Those who strive to own power over heaven and earth are numbered among the stars of the dragon and [relate] to “the beast of Babylon,” no. 640. The robbers of the desert appear like a black cloud with stars, no. 761, about those robbers see *Jews (Judaei)*. Around certain evil spirits there appear stars, but they are planets, more or less of them, the reason, no. 912. How the brain was depicted to me, so that certain things were seen which were there, by a face at the top of a window, by sparkling little stars, no. 913, see *Brain (Cerebrum)*.

Certain evil and black spirits bring stars with them, and as it were a starry sky, but twinkling, which symbolizes the insane, but if they are fixed, the understanding, no. 998.

That bodily good with the unmerciful is portrayed by stars almost fiery, not white, no. 1068. A Rabbi from Jerusalem approaching as a cloud with stars at the left, no. 1195, see *Jew (Judaeus)*. Those who were outwardly upright, however inwardly desire to plunder anyone, [their] face sometimes appears to them to be dotted with many wandering stars, which are the appearances of uprightness, no. 1211, see *Cruelty (Cruelitas)*. The spirits of Mercury said they are now gathered together and are going into the starry heaven where they would find those who do not care about bodily and earthly things, no. 1456.

Those who have the truths of faith: they appear as bright little stars, from which it is also known where they are what they are like, no. 2677, see *Life (Vita)*. A volume of spirits, who were from the starry universe, appeared beneath the earth, whom the earth resisted, yet they tried to struggle [up], but because something earthen was in the way, like the earth, they were not able. Therefore they were approaching the planet, Mars, and there they found a more accessible way out. It was on account of the societies associated with them, nos. 3267, 3268. From there they spoke with me about the spirits of Mercury whom they did not think much of for the reason that they do not harmonize with their nature, no. 3269. They do not care about objects, but about the use of objects, nor about the nearest uses, but about their uses, nor do they stop other than in the ninth use, no. 3270. Therefore they were able to agree somewhat with Martian spirits, not however with spirits of Mercury, who do not care about uses, and not with spirits of this earth who do not look to uses except such as tend downwards to material, bodily and earthly things, no. 3271. So that I might know the progression of uses with them to the ninth, an example was given to me. When I said its use, they did not come to rest in this, but progressed to the ninth through a kind of multiplication of uses by each other, until they arrived at their qualities and quantities. Then they stopped, and it was granted me to perceive their character and life there, no. 3272. It was said that in the earths of the universe those exist who progress to the 50th use, no. 3273. Having progressed from the object to the ninth use, they then see it with the object, but the object obscurely, its use than clearly, no. 3274. I saw a man of their earth at the right, old, who had a gray beard. They were pleased that he was seen at the right, not at the left, no. 3275. When it was said that the nearest uses are with the inhabitants of this earth, but they see them vaguely, they said that they are not so good, nos. 3276, 3277. Their general element of speech is through little motions of the lips, it was communicated to me, the particular element of speech is through the tissues of the lips: it extends through the face toward the eyes, especially the left one, which symbolizes toward the understanding. Its life from uses they symbolize by a streaming into the left eye: they do not know what articulate sound is, therefore they spoke with me through intermediate spirits, no. 3278. It was shown that the mental images of their thought fall into [their] lips, by the mediation of the breathing of the lungs, which was actually shown to me—how from the inward locality of the thorax it is carried toward the periphery upwards into the lips, no. 3279. They do not want to publish what they are like, and they extol themselves somewhat above others, but are like the elderly. They do not, like the spirits of Mercury, enjoy a memory of scattered matters but of uses continued to the ninth use by stages, no. 3280. They adore a bearded old man as their God, who above my head spoke with them, and was acknowledged by them by this that he pours his life into them, which was communicated to me, but then he was compelled to confess that he was ruled by another higher, and also other things: there are many such, no. 3281. It was said to them if they adore such a one from ignorance and simplicity that still they can come into heaven, which they long for, because they have a life of uses; it is otherwise if they know that [he is] not God and still do [so], no. 3283. They withdrew, and in a kind of wavelike manner spoke with others; it was said to them that they adore their own life, thus all who can inspire such life in them and thus innumerable such, when nevertheless there is One, from Whom is all the life of all, Who is the Lord, no. 3284. From their life, which was persuasive, which was flowing in with me, I could scarcely know otherwise than that I had earlier perceived that such uses were progressive when nevertheless it was not so. This was the source of such a recollection, no. 3285. Their God was held bound above my head in their sight. They then were betaking themselves beneath the earth and returning in a moment, then it

was said to them that such was their god, so that he cannot free himself, and that they had not been so far away, than that they are present in an instant. They admitted themselves seeing their God uglier than a devil. He was quiet, no. 3286. Their god, because he had been thus exposed and seen by his own [spirits], was angry, he was trying to harm me by means of certain arts; but I fell asleep and after a dream which was about [my] lost writings and the Fireplaces, I was awakened and I felt myself surrounded by many spirits in whose midst were angelic spirits, no. 3296. They were in a turbulent state.

[continued in the unalphabetized manuscript, p. 1067 s.v.] Star (Stella).

The spirits, maiming someone very harshly, with fury, who was their god, who had lain in wait for me the whole night, were thinking they were maiming me thus. They treat those in this way who despise their god. They wrapped him in a woolen cloth, and by rolling him up, twisted it tightly, and in this way squeezing him with force cruelly, also adding a sensation of pain, which was nevertheless taken away by the Lord. They repeated it several times; and when he had fallen [from their hands] he was treated in like manner by another troop of those spirits, then by a third and a fourth. Finally freed, he both came to me overhead and admitted that it was he whom they had treated so cruelly; and I told them that they had not touched me at all, nos. 3297, 3298, 3299. Afterwards another spirit was wrapped in a cloth in the same way, was carried and shown, no. 3300. I spoke with them about the Lord, that He rules the universe, and that He knows all things from their infancy, no. 3301. The mother of their god had been carried [from in front]. She had a snow-white face. He had called her to his aid. She is worshiped as a goddess among them. Their god was also shown [to me] such as he had been in his life: an old man, with a brown face or rather human clay-colored face, quite ugly, sitting on a stool, head trembling, which is the most general form of their speech, [no.] 3302. Angelic spirits were moderating the punishment and all the while they spoke with me. They were seen in the same place as the punishment, no. 3303. They raise doubts about truths of faith, for they have a very crude idea, no. 3304. Their life is similar to a persuasive one, no. 3305. They saw a city and buildings. Surprised, they said with them there were only mountains and valleys, so there were few pleasing places; thus seeing [they were] on a different earth, no. 3306. Men of the most ancient Church in the highest place were seen, and they wondered that they were at such a height, saying that others seldom come to them, except several times from elsewhere, from the universe, no. 3314. *There is no star which does not have an earth, for nothing has been created except for the purpose of the grand human being, thus for the sake of the glory of the Lord, no. 3420.*

Spirits of the starry heaven who progress to the ninth use were with me, saying that they indeed understood my speech, but obscurely. The reason was because their speech is such, it was hardly perceptible through mental images similar to ours, and their speech would be as obscure to us as is ours to them, for where there is life, there is speech and the understanding of speech. They were with me for almost a day, and although they were able to see through my eyes, still because they did not reflect upon those things which were before [my] eyes, they saw nothing, nos. 3901, 3902. A certain one appeared as a cloud, in whose face were many wandering stars, symbolizing the destroyed descendants of the ancient Church, with whom there were many falsities, nos. 4073, 4075, see *Church (Ecclesia)*.

Manure (*Stercus*). [I:739]

see *Excrement (Excrementum)*.

Storge (*Storge*), [I:740]

nos. 1663 to 1665, see *Marriage (Conjugium)*, nos. 2611 to 2620⁴⁹¹, see *Marriage (Conjugium)*.
About storge, no. 4628[a].

Stupidity (*Stupiditas*). [I:741]

Some in the other life are stupid who in the world had been clever in outer matters, experience, no. 758, others otherwise, no. 759. About certain slow and stupid ones who relate to the bones, no. 920, see *Bone (Os)*.

Medium (*Subjectum*). [I:742]

There are mediums of others, through whom they speak, no. 187, see *Speak (Loqui)*.

They have their own [mediums] within [my] head, and they break out through the ear; what they are like, no. 266, see *Inflow (Influxus)*; there are spirits who are only eager to speak and are scarcely moved by any other desire. They are then mediums of various [spirits]; there are kinds and species of them, some want to be called intelligences, and they think they do everything, and from themselves, to whom it is not reckoned as a fault, no. 598. About the ligaments and communications through the ligaments in the body; that spirits are emissaries, like watching guards, from societies of spirits roundabout, through whom they are as if present, which spirits know by instinct: they are communicators between people on earth and also spirits, and between angels, arranged by the Lord, nos. 983, 984, 985. Spirits concur in one single action, shown by the muscles of the face, and observed, that they are only the mediums of many, nos. 1252 to 1254⁴⁹², see *Muscles (Musculi)*. It was discussed in the world of spirits why well known persons in the Word are present and are others' subjects [of argumentation], when yet none appears unless by the permission and grace given by the Lord, no. 1329.

Every spirit is a medium of the thinking and speaking of others, which was clearly shown, nos. 2099 to 2101, see *Speak (Loqui)*.

[continuation p. 27 s.v.] **Medium** (*Subjectum*).

⁴⁹¹ Perhaps for 2619, (but ms. reflects numbers referenced at *Conjugium*).

⁴⁹² ms. 1255.

It was observed by a spirit that he was the medium of many, who did not know the things that were happening with me, no. 2315 see *Heaven (Coelum)*. Spirits have their own mediums with me through whom there is a communication of thoughts and the meaning of the speech with them: they also placed emissaries roundabout so they might have communications, like the threads of a spider's web. From this it is clear that with every human being there are mediums, without them there would be no communication. It is otherwise with brute animals because they live in the order of [their] nature. It was shown how the case is when there are not spirits as mediums with a person. There was a certain general driving force, it was inexpressible, but it was miraculous. A person who lives against order cannot exist without spirits, no. 2376 to 2379. Those who are in the inward realm think and speak through spirits who are in the lower one, and they put them on, just as these put on the person, wherefore because the spirits are with a person they seem to themselves to put on the person himself, no. 2574, see *Thought (Cogitatio)*. Those who are overhead and want to rule, send off certain ones from themselves so that they may serve as mediums for subduing others, and thus ruling, no. 2820, see *Siren (Siren)*. How much spirits excel people on earth can be concluded from this, that they knew where and who those were whom they sent to me as mediums, and thus had been able to as it were read from my memory, without my knowing, even while I slept, no. 2942. When spirits speak through another they pour their own desire and conviction into him, therefore he does not know otherwise than that he speaks from himself; because to speak from desire and conviction, this he thinks [to be done in] freedom, nos. 2969 to 2971, see *Speak (Loqui)*. Many constitute one subject [spirit], in whom they act together, and when they are without reflection they do not know otherwise than that they constitute one person, no. 3072. Mediums are those who speak from others: and also that there are mediums who speak by bringing forth those things which others are thinking, no. 3134. From the left behind garment a society of outward spirits spoke. Having heard them, I said that he was still their medium, but in place of him, who flew out from the garment, another had been sent. He was upright, no. 3226, see *Outward (Externa)*.

With all people on earth there are two or three spirits, who are mediums, through whom the urges of the world of spirits flow in. There are also two angelic spirits near the head, who control the lower spirits who are the mediums of the grand human being, or of the heaven of angels, no. 3525, see *Person on earth (Homo)*. Higher up toward the left, in front, are those who act more treacherously than others against marriage love, against spiritual and heavenly qualities, sending out mediums who return and report. In an instant they pour in [their] persuasion, nos. 3534, 3536, see *Conviction (Persuasio)*. The speech and thought of inward spirits could not be understood, there was not even a general perception of it without mediums. When they were sent to me I was immediately able to understand them, an experience. They become mediums when others focus their thoughts on one [of them]; an experience, that one of them became a medium, at which he became indignant, that in this way he came into the lower world of spirits. A medium thinks he speaks from himself, and those who speak through him are nothing; but those who speak through the medium think the medium is nothing, from which it is clear that many spirits speaking through the medium with a person think they are the person, and if they knew that he was a person, that they would think he was in inanimate machine, thus nothing, just as a person thinks he speaks from himself and spirits are nothing, nos. 3631 to 3633. Mankind cannot live unless in company with spirits and angels, therefore not without mediums, otherwise there would not be a

connection between them and the world of spirits, and between them and heaven, through which the Lord imparts truth and goodness, no. 3639. People on earth are held by the Lord in a society of spirits through mediums, otherwise they could not live and indeed in a society of those who are similar in mind and nature, and according to the varieties of their life, no. 3641 A medium thinks those who speak through him are nothing. They think the medium is nothing. Everyone in a society of evil spirits thinks others are nothing. Spirits being asked about a medium, one of them answered that he is nothing. He then became their medium, and they were asked about him. They said that he is nothing, and so on, one the same about the other: therefore I said if all the evil spirits say that others are nothing thus one after another are not [all] nothing? no. 3645. A dog was seen in a dream that gnawed on the bones of another dog. I was instructed when I awoke that they are those who allow themselves to impersonate others, as comedians do, and in their guise are even disgraceful. In the other life they scarcely know otherwise than that they are the same as the persons whom they impersonate, no. 3679. The deceitful overhead have David as a medium, and pour in wicked actions. When they have such a medium on whom they can cast blame, then they show how wicked they are, nos. 3682 to 3684, see *David (David)*; and also [no.] 3688, see *Deceit (Dolus)*. The magic sirens follow the mental images which flow in, from these they become the mediums of many; and they focus the evil and the upright on themselves as a medium, so that the upright have a common medium together with the evil, which is more than wicked. As result their life becomes more perceptive and active, about which, nos. 3701, 3702, see *Magic (Magia)*. Evil spirits pour into a medium both passions and convictions, therefore he assumes he is thinking and speaking from himself. Desire and at the same time conviction bring this with it; a medium they consider therefore not only as a vile slave, but as nothing, no. 3782, see *Desire (Cupiditas)*, nos. 3786 to 3789, see *Freedom (Libertas)*. Those who have no restraint of conscience [withholding them] from adulteries are purged until they are images of death. Afterwards they retain scarcely anything of their selfhood, and they serve societies as connections, as certain words in speech are accustomed to do, and they scarcely know anything. Such are also mediums, nos. 3811, 3812, see *Quakers (Quaqueriani)*. The deceitful overhead found a medium who thought he was the holy spirit, through whom the deceitful wanted to be worshiped as the holy spirit and that such, like the Quakers, can serve as mediums for them, about whom, nos. 3838 to 3840, see *Holy (Sanctus)*. Spirits who were around me directed their thoughts to a certain medium, from which her power of thinking increased. But when they were not directing [them], then the power was diminished, no. 3909. Certain spirits who related to the bones of the skull, and were not able to speak, but to mutter, serve as mediums for the antediluvians, to temper their dreadful persuasions, lest they enter into the brain, as they are accustomed to enter the bones of the skull, about whom, nos. 3911 to 3914, see *Bone (Os)*.

[continued in the unalphabetized manuscript, p. 585 s.v.] **Medium (Subjectum)**.

There were general mediums with me reclining at [my] head, as if in a state of sleep, through whom the evil spirits were speaking; but what they spoke was immediately dissipated; and good angelic spirits were also speaking through the same mediums, which things were being received. The evil spirits said that they were not their mediums, but still they were able to speak through them: through such general mediums good spirits ward off the assaults of evil spirits, nos. 3964, 3965. The deceitful

overhead see and take to themselves mediums from those whom they observe, but they do not know what they are like. They seized a certain one, but she closed herself in and immediately refused, and then enwrapped herself. They also took another woman for a medium, who was more deceitful than they. She kept silent, and she did not receive [anything from them], changing the deceitful into monsters, and into monkeys, about her, nos. 4097, 4098, see *Deceit (Dolus)*. Spirits from all sides sent mediums, no. 4269. The spirits with a person do not know otherwise than that they are the person, but with a difference, nos. 4300, 4301, 4402. The organs of thought are arranged, in compliance with which spirits sometimes think, no. 4333. People on earth have with them the kind of spirits like their nature is, no. 4337. Communication is taken away with mediums, even magically, nos. 4509, 4510.

Substance (*Substantia*).

[I:743]

People on earth, spirits and angels are organic substances, II Vol. nos. 1654, 1683 [78a, 82a].

That spirits are certainly substances and these are forms, and that the activities of these [spirit-substances] are variations in form, and changes in orientation. These [activities] are the source of thoughts and feelings, no. 137.

That spirit is organic substance and that thought cannot exist without an organic substance just as sight cannot exist without an eye, shown, nos. 2366 to 2369, see *Organ (Organum)*.

That spirits are organic substances not abstract thoughts, no. 2392, see *Organs (Organa)*.

Swine (*Sues*),

See *Swine (Sus)*.

Arrogance (*Superbia*).

[I:744]

When I was being guided through habitations, a sea with dashing breakers was seen, but not the shore. [Those were the fantasies] of those who are haughty, aspire to be great and have the ambition to innovate all things, no. 277. Those who have an avidity for reading and remembering [the things read], only for the sake of pride, appear to themselves to dwell in underground places near candles and books, and also to be attacked by mice, and the candles now and then to go out, no. 385. Those who enjoy such pride that they want to possess everything and despise others in comparison with themselves first are carried on high from where they look down on all, but they are cast down, they become just as they have looked down on others, no. 388. The cruelty of those among themselves who led an indulgent life of idleness, pride and bodily enjoyment, nos. 592, 593, see *Indulgence (Delicatum)*.

[continuation p. 526 s.v.] **Arrogance** (*Superbia*).

Those who strive for power over heaven and earth are numbered among the stars of the dragon and [belonging] to the beast of Babylon, no. 640. All purgings and punishments in the other life tend toward the goal of harmonizing as if they were one person, thus the happiness of all [comes] from the individuals and of the individuals from all; that this is uniquely from the Lord: but that every desire of being preeminent brings about disunion, no. 693. Those who desire to be outstanding in heaven, just as on earth, because they are acting from self-love, reason is taken away from them so that they act from instinct, and with zeal; they even seem to themselves to fashion wings and to fly aloft, where their fantasy leads [them], no. 718. Those who bring along from the world that they desire a name and honor, they cannot be among the heavenly, because this is not heavenly, no. 780. In heaven no one desires to be greater than another, but lesser, no. 781. About the dismemberment of those who defile spiritual things with fantasies, and at same time put themselves above others as a result, nos. 867 to 871, see *Urine* (*Urina*).

About the spirits who constitute the peritoneum. They with conviction think they know what they do not know, and are puffed up as if they are the greatest, with a spear, and by [striking] terror, like those who swell up from him who is with important people; about whom, nos. 988 to 995½ see *Peritoneum* (*Peritonaem*), see also about arrogance, *Love* (*Amor*).

About those who do not admit inward qualities to whom nevertheless if it is said that such things were hidden in their sayings they would favor them from self-love, no. 1179, see *Inward Elements* (*Interiora*). Those who are let out from a dark Chamber at the side fall back there again, for they want to be in darkness. Their delights are there; and they are those who are proud and at the same time deceitful: it was said to them that they are rejected by societies for they are recognized from signs, just like Cain, and that they appear facially as grayish lime, thus like statues, in which there is nothing of life; to themselves they appear large, and others to them are small, among whom they are sent, and they appear small and the others large. Angered by this, they went back into the Chamber, nos. 1246 to 1249. I saw that a certain one who did not acknowledge inward qualities and despised others in comparison with himself, if the restraints of pride were let loose that he wanted to be worshiped as the Lord, no. 1378. A certain one in a swamp, where it was muddy, was sunk in it, and below it in places. What were below, there appearing as an atmosphere as of gold, trailing him when he was raised up, symbolizing self-trust with arrogance, no. 1386. Those who desire to be greater than others in the world, and in heaven, although not from hatred are in the infernal barrel, because they are devoid of love, no. 1398. A certain woman was wrapped and unwrapped in a woolen veil, the reason was that she did not acknowledge inward [truths], and at the same time was conceited, no. 1414, see *Band* (*Fascia*). Certain looking only for the evils in others were asked why not the good things, as the Lord does. Do they not put themselves above others, which they admitted, no. 1644.

There is a kind of spirits who stir up amongst others fights to the point of insanity so that they could have control. They were above the forehead and they said, speaking quite fluidly, that they would teach everything, but they were called insanities because they begin with fights. They are those who make it a rule to cause hostilities, or to divide for the purpose of ruling; so they stir up hatreds; this kind relate to

the phlegm of the brain which obstructs, from which they prevent the breathing through the nostrils, and redirect it through the mouth and palate. I said that in bodily life they were seen as wise among the stupid; here in the other life they are the insane among the wise, and that heaven consists in peace, and also said that they are also such within themselves, nos. 1791 to 1794. [There are evil spirits who bring on both thought and speaking, and even a response, and at the same time inject desires, thus their own life, so that they may control and lead a person astray, no. 1795.](#) The phlegms or waste fluids of the brain are of three kinds, that between the dura and the pia mater, that between the tissues, thus in the mammillary process, and that in the ventricles. Such when they stagnate and are not discharged, become decayed, eat away [at the surrounding tissues], and destroy. They relate to such phlegm between the meninges who stir up hatreds and fights so that they can take control. Their punishment is that they are similarly twisted about by waves. Those who relate to the stagnating phlegm between the tissues and in the mammillary process are tormented by being rolled around against their will. Those who relate to the stagnating fluids in the ventricles are high overhead. They think; they scarcely speak, and when they speak it is done gently. They easily fool the unwary. They are those who do not dare or are unable openly to control others but still so that princes can act from their judgment. Claiming the credit for all good, they speak cautiously about the prince, but think badly [of him]. This kind are devoted to themselves alone and persecute those who do not indulge them. They relate to the fluids accumulating in the ventricles, which inhibit the vital functionings and are deadly. Their punishment is a spinning around with a struggle, toward many zones of the circle. It lasts for a long time, with a laboring struggle accompanied by outer and inner pain. The dismemberers so enjoy their function of punishing that they said they did not want to stop for all eternity. Their enjoyment was communicated to me. They portray the twistings of the infundibulum, nos. 1798 to 1807. [There are those who work artfully and deceptively to take control among the powerful and rich. They move the upright out of the way in various ways, and they ascribe evils and misfortunes to them. \[My\] experience. They act secretly, they even aim their course there through magic arts, the slaughter of upright people they consider of no account. Their own dignity they reprove and hold in contempt among themselves. So secretly do they lie in wait that unless the Lord were protecting, they would never know that they are commanding. There are subtle poisons which infect the animate spirit, make it gluey, bring on cold and sluggishness, thus to the brains, the tissues, the cavities: they apply themselves to the back side of the head at the left who act clandestinely, and more to the back, who exercise control. They spoke about the Lord, that He does not hear prayers, but I replied to them that they are praying for themselves, against the whole heaven and the human race, so heaven is closed. They were especially in a council with women and prostitutes because they are quicker in coming upon tricks. They were seen in a large courtyard of as it were a dark city. They turn to secret and magic arts and bewitch, so to speak, those they wish to control; thus they are subtle poisons that penetrate through the pores. I spoke with them that I would give to the poor and that from conscience, not on account of reward. They were surprised because they did this for the sake of reward. Whatever in others that did not favor them they picked part for the purpose of exercising control; they are acting with the greatest skill, not from outward but from inward things, but anything cunning, deceitful and lifeless shows plainly to the angels, nos. 1808 to 1824.](#)

Spirits very greatly desire power over people on earth, and to control them, and this persistently and treacherously. With others they cannot reflect that they are spirits, but with me because reflection was given them, they endeavored with great indignation because they knew they were spirits, nos. 1890,

1891. One who thinks and does nothing from his or her own power, thinks and does a great deal of good, but one who does everything from self, thinks and does nothing good, but much [evil]⁴⁹³. The former is free, the latter is a slave, confirmed, no. 1948. About those who think ill of all, slipping themselves right into their feelings and enjoyments. Such think themselves able to do everything and alone to be those who are wise, and who prefer themselves to others. Therefore they cannot be present in societies of angels, in which everyone favors the other from the heart and puts them above themselves, nos. 2075 2082, see *Deceit (Dolus)* and *Envy (Invidia)*. Those who present themselves as humble in life so that they may become the greatest in heaven, they love themselves more than others and are hypocrites. They appear in the other life in the highest heaven, nos. 2374, 2375, see *Humble (Humilis)*. If anyone has done much good for the sake of self-love and glory, in the other life he is punished; he [who has done] evil from innocence, he is rewarded, many things about these, nos. 2451 to 2452⁴⁹⁴, see *End (Finis)*. I was told and realized that those who had acquired dignities for themselves in the life of the body, in the other life seem to themselves more worthy than others, which is an impediment to them; also that there is no respect of persons in the other life. The joys in the other life are not from being privileged above others, but due to mutual love; and what they desire in the life of the body through honors and wealth are joys that they cannot obtain in this way in the other life, nos. 2514 to 2516. In the other life everyone enjoys his own joy in his own place, and those who desired [to come] into more, thus into an inward heaven, desired to return into their own. The fantasy of wanting to be in charge and having others subordinate to oneself is harmful in the other life, for this destroys one's own and other's happiness, which comes from mutual love. Those who wish to exercise control do not even come to the first threshold of heaven, for they are such that when they are looked at by angels, they are miserably distressed, some are then tormented by envy. What the happiness of the heavenly [angels] is can be clear from individual things in nature and the body, where there is nothing that does not have something beneficial from the whole, because it contributes to the whole, thus all happiness flows together into the individuals who are not devoted to themselves but to the whole; the opposite [comes] to those who are [devoted] to themselves, nos. 2517 to 2520. About those who seem to themselves to stand out above others in dignity and wisdom, so that outwardly they appear arrogant, but whose arrogance is distinct from the haughtiness and common arrogance, because they can feel well from their own heart, like Solomon, about whose authority's aura, that it was troublesome to others, nos. 2678, 2679, 2681, 2683 to 2685, 2699, [2700,] see *Authority (Auctoritas)*. From the realm of the inward aspects of spirits, where the intentions and motives are, it is evident what they are like today, [namely,] that they have as a motive nothing other than commanding everyone and possessing everything, nos. 2760, 2761, *Purpose (Finis)*. About the fate of the deceitful and Sirens. They have as [their] goal themselves and profit, that they are brought down through excremental ways beneath the sole of the foot, and there they dwell in filth, which they take out, nos. 2772, 2773, see *Excrement (Excrementum)*. Sirens attend church, the holy supper, and many rites, but what the nature of their opinion is concerning pious meditation, piety, nos. 2777 to 2779, see *Piety (Pietas)*. Because there is no love of the neighbor in the world, people are bent by the Lord by the ambition to doing great things, so that they do good to the neighbor, society and the commonwealth, no. 2796. Certain strive to entrap

⁴⁹³ Sic J.F.I. Tafel.

⁴⁹⁴ ms. 2453.

and enchant the minds of others for the purpose of commanding others and taking away their goods, about whom, nos. 2811 to 2820, see *Siren (Siren)*. Human beings want the universe only so that they may eat, be clothed, have a dwelling, and keep warm, and that this is insane, no. 2908. When I was engrossed in a mental image of the Dragon, that he is less deceitful than others, thus more upright than others, because he is only outwardly [so], and this mental image was communicated to him he could not stand it, but turned away, for he wants to be feared, and to exercise control through fear, no. 3074. A certain one who had been very proud in life and who had despised others in comparison with himself was blown up by certain ones by fantasies, even so as to seem to himself to fill the universe so that there was no more room, where he might search around and go, saying then he could not exist any more. Therefore he was restored. He had in his fantasy that angels were wretched and like worms, for such who think [they live] from themselves, thus that they alone are living, are against angels, no. 3113. The spirits of Mercury who relate to the inner sense, and thus delight in higher knowledge, not in uses and purposes. They are proud and despise others in comparison with themselves; but in their humbled state they worshiped the Lord, nos. 3238, 3239, see *Mercury (Mercurius)*. The spirits of Mercury do not want it to be said that they are proud, but that for them it is a boasting because of the capacity of their memory, no. 3266.

A certain preacher, who imagined that life, that it is nothing [of knowledge], not admitting [the need for] the higher knowledge of faith, and he was also an adulterer. Examined, [it was found,] that he possessed the love of being in charge of others, so that the love of self was dominant with him, which was portrayed, as is done in the other life, spoken of, [nos. 3445 to] 3448, see *Life (Vita)* and *Adultery (Adulterium)*. It was obvious that the persuasion of those living before the flood did not arise from an abundance and force of arguments against truths, but from self-love. That they had wanted to be as gods upon the earth, and so that thus they would believe whatever they said, was supported by the fact that they desired to choke, and⁴⁹⁵ thus to suffocate, those who did not want to believe [them]. It was their own persuasion that all others are nothing in comparison with themselves, and thus they would suffocate them with their persuasion nos. 3583, 3587, see *Church (Ecclesia)*. There are reflections of thought, when the thought clings to them, which are about oneself and about things to come, from which depressions, anxieties, fantasies, insanities even open ones, especially with those who are solitary, the more there is of the love of self, and care for the future, much experience about this, nos. 3624 to 3626, see *Fantasy (Phantasia)*. What David is like when he seems to himself to be climbing into heaven and declaring himself a god, and subduing others by cruelty and adulteries. Then what a pontiff is like who likewise wants to be worshiped as a god, how he was treated by David, nos. 3657, 3658, see *Pontiff (Pontifex)*. The pleasure of one who wants to be worshiped as god, which occupied the left side of my chest, passed by way of the left nipple toward the genital member, no. 3661. What the pontiffs are like when they sit in consistory imagining themselves to be gods and what they utter to be Divine, that their breathing is then free, together with a pleasant sensation, slow, regular, deep, so that it expands the chest with the greatest freedom, and when another says [anything] that ought to be approved, because it is not from themselves, a creeping and rolling sensation is felt in the abdomen. He feels the Divine through a more silent and consenting breathing: it was shown that they flow in from the very cunning above the head, spoken of, nos. 3662 to 3665, see *Pontiff (Pontifex)*, and *Deceit (Dolus)*.

⁴⁹⁵ Reading *ac* (and) instead of *at* (but) as at *Ecclesia, Persuasio, Respiratio*, and *ES* 3583.

[continuation p. 1157 s.v.] **Arrogance** (*Superbia*).

Those who come from the Christian world today think about nothing else than becoming the greatest and possessing all things. And they do not care whatever about the common good. The Dutch likewise, who desire to be the greatest from their riches and to possess all things, no. 3711. A certain one who had been more powerful than others in bodily life, in the other life also wanted to be in charge, but it was said to him that he was in another kingdom, which is eternal, in which no one is esteemed other than according to what is true and good, thus according to the mercy of the Lord: on earth they are esteemed on account of wealth, and on account of favor with the leading person; so here, but riches [here] are goodness and truth, and favor with the leading person is the mercy of the Lord. If he wished to command differently, he would be a rebel, no. 3872. The noble offspring of the most ancient Church overhead spoke with me, then the most deceitful, whom they govern, fell down onto my head, and were gravitating like a weight weighing down to such an extent that unless [they had fallen] onto [my] head, they would have been plunged into the depth. They said that they governed the most deceitful, and when they took away their haughty spirit from them which kept them in that high place, that they fall down in this way; and about themselves [they said] that they were on high, but did not have a haughty spirit, but that they had been allotted a place there by the Lord. But their later offspring, one could conclude, were of a haughty spirit, nos. 4068, 4069, 4071 see *Church (Ecclesia)*. The origin of hatred against the Lord that is the love of self, no. 4205. About the devils who inspire in order to be worshiped, no. 4608[a].

Pray (*Supplicare*),

[I:745]

see *Prayer (Oratio)*.

Swine, Pigs (*Sus, Sues*).

[I:746]

At the left side swine appeared joined together, by which the sticky earthly matters of urine were portrayed, no. 826⁴⁹⁶.

That in the hell of the greedy there is a steam from scraped swine, and that the greedy there are black, but when they are scraped off like swine they become white, nos. 1292 to 1295.

[continuation p. 850 s.v.] **Swine**, (*Sus*).

⁴⁹⁶ ms. 827.

That Philosophy in spiritual matters was portrayed by a boar or wild swine, nos. 1602 to 1607, see *Philosophy (Philosophia)*.

Those who practice shared marriages, or these wicked adulteries, are pigs. This was shown in daylight by pigs, no. 3450, see *Adultery (Adulterium)*. It was said, because seen by spirits, that Quaker spirits finally live in thickets like wild swine, because they are likewise greedy, no. 3785, see *Quakers (Quaqueriani)*.

Suspect (*Suspicare*).

[I:747]

Those who, suspecting, apply to themselves whatever is said, with no definite principles of faith--besides many [other] things--are among the excretions, nos. 914 to 918, 919½, see *Infundibulum (Infundibulum)*.

Suture (*Sutura*),

[I:748]

see *Head (Caput)*.

Sybilla (*Sybilla*),

see *Sibylla (Sibylla)*.

Forest (*Sylva*).

[I:749]

Certain spirits who rush into the brain, taking away understanding from a person, are kept in dark forests, as being all alone, ugly, having animal-like faces and shaggy hair, spoken of, nos. 1781 to 1786,⁴⁹⁷ see *Brain (Cerebrum)*.

That deceitful murderers are kept in the desert, and in forests, no. 1865, see *Kill (Interficere)*. It was said and seen that Quaker spirits finally live in thickets like wild swine because they are also greedy, no. 3785, see *Quakers (Quaqueriani)*.

Tabernacle (*Tabernaculum*).

[I:750]

About those who in the other life celebrate the feast of Tabernacles, no. 1909, see *Inward Elements (Interiora)*.

⁴⁹⁷ ms. 1785.

Board (*Tabulatum*), [I:751]

see *Wall (Paries)*.

Touch (*Tactus*), [I:752]

see *Body (Corpus)*, *Person (Homo)*, *Fantasy (Phantasia)*. In general about the sense of touch see *Sense (Sensus)*. Heavenly types of happiness are portrayed in touch, taste and smell, no. 905, see from 903 to 906, *Happiness (Felicitas)* see also *Sense (Sensus)*.

That they have dwellings in the other life, [they perceive] with every sense: and that they have the senses, and touch just as of the body, and that without sensation and touch in a purer order there would be no life; for it is clear that the soul senses not the body, no. 1343. It is the spirit that senses, and that all the senses relate to touch, no. 2386, see *Sense (Sensus)*.

A certain Roman, when I was folding [my] hands, seemed to himself that he was folding [them], which both he said, and which I felt, no. 4093.

Retaliation (*Talionis*), [I:753]

punishment, see *Punishment (Poena)*.

Carpet (*Tapetes*). [I:754]

That inward things were opened up was portrayed by the unrolling of a carpet, no. 1144, see *Inward things (Interiora)*

Roof (*Tectum*). [I:755]

About those who dwell under the roofs of a house in darkness, nos. 1579, 1580, see *Future (Futurum)*.

Planet (*Tellus*). [I:756]

That there are other planets, and that it is necessary that there are rational beings there, no. 519:1. About the spirits and inhabitants of the planet Jupiter, see *Jovians (Joviales)*. They said that their earth was abundant, and that they asked only to be nourished, no. 532⁴⁹⁸.

I spoke with the spirits about the number of souls if there were 1000 planets, within 6000 years, that from our earth seen together where the planet Jupiter is, they would equal few of its magnitude; and if the universe were filled, that still it would be nothing to the Lord, no. 1114. This one planet would little suffice for the Kingdom of the Lord, no. 1145½. In the inmost heaven of innocence, in which there is no one from our planet today but from the most ancient Church and from other planets, no. 1200, see *Innocence (Innocentia)*.

[continuation p. 801 s.v.] **Planet (Tellus)**.

The spirits of Mercury said that they were well aware there are many planets, from the character of spirits, no. 1441. One is narrow-minded who imagines [only] this one earth exists, when if there were thousands of thousands, still they would be nothing before the Lord; and for this reason that only our earth knew Him because He was born there, no. 1447. About the planet Mercury see *Mercury (Mercurius)*, about the planet Venus see *Venus (Venus)*. Without the coming of the Lord into the world the whole human race would have perished on this earth, nos. 1502 to 1508, see *Lord (Dominus)*. Spirits of another planet are as if present because distance counts for nothing, just as not to the outer sight, still less to the inner sight, no. 1513. About the spirits of Saturn and Mars, see *Saturn (Saturnus)* and *Mars (Mars)*. The spirits of our earth relate to the outer senses, thus they approach the nature of brute animals more than human nature, but are loved by the Lord because bodily and natural things serve as a humble soil, as do natural truths in which spiritual ones are implanted. Therefore there are also revelations of the Word for them, and, when their outward elements have been purged, they can come to into heaven too, besides many other things, which may be seen, no. 1531. Spirits of this planet, because they are outer sensations, hardly believe that there are many planets, still less that they can speak with them nearby. [It is] only on account of the illusion having arisen from the idea of the distance of places, but they cannot be otherwise because they reason from the illusions of the outer senses before they become purer, no. 1532. Many spirits come from this earth who ask the Spirits of Saturn what God they worship, to whom they reply that they are insane, that they did not know that the Lord is the only one Who governs the universe, no. 1514. Spirits of Saturn sometimes appear as if they want to kill themselves with little knives, by which they say is symbolized that they would rather die than be drawn away from belief, which happens when they are attacked by spirits of our earth, no. 1517. The spirits of our earth relate to the outer Sense, thus approach to the nature of brute animals more than to the human nature, but are loved by the Lord, but see above, nos. 1531, 1532. I spoke about the planets, that there are very few on this planet to make up the grand Human being. This planet has been called a stagnant pit, no. 1588. From the running together of aversions or auras of the thought of spirits of a satellite of Jupiter who completely scorn [their] bodies and bodily things, and of the spirits of our earth

⁴⁹⁸ ms. 533.

who imagine themselves clothed with a body, anxiety arose, which I felt, no. 1672^{1/4}. I spoke with spirits of a satellite of Jupiter about the printing of our planet, which at first they imagined to be a magic art, but they were instructed that on our planet they do not speak with spirits, and do not believe that spirits and heaven exist, therefore [they are] to be instructed in this way [by printing], by which they were satisfied, and convinced, they said it was necessary here, no. 1677 see *Jovians (Joviales)*. They thought nothing of the fine mansions and palaces of our earth, which they called marble imitations, no. 1681, see *Jovians (Joviales)*. Those who constitute the outer skins react against the inner parts, although they are governed by the inner parts. They are especially from our earth, no. 1741⁴⁹⁹, see *Skin (Cutis)*. With spirits from this earth [their] mind remains for a long time in the body, for they for a long time think they are living in [their] body, therefore they are moved with uneasiness too when spirits of the satellite of Jupiter arrive who are averse to bodies, no. 1775.

That the people of this earth are bodily-minded, and their inward elements cling to bodily things. They cannot perceive that there are three levels in a human being, corresponding to the three heavens, not even believe that there is an inner person, because outward elements can never at all perceive inward ones, just as inward ones cannot perceive those which are still more inward, except from the Lord through faith, nos. 1827 to 1829, see *Inward Elements (Interiora)*. Spirits of Jupiter with me were attacked by spirits of this earth, so that they admitted worse could never exist, so much they tried to corrupt their imagery and thoughts, which I also felt, no. 3044. Evil inward spirits of this earth did not understand the speech of Jovian spirits through their ideas, nos. 3045, 3046, see *Jovians (Joviales)*. Jovian spirits not at all caring what evil spirits of this earth poured in; drawing back a little they spoke with their own, by inward ideas of thought not understood by spirits of this earth, no. 3055. Spirits who relate to the general sense, and have a general mental image, did not know whether they were from this earth or from another in the universe, no. 3164, see *General (Commune)*. Spirits of Mercury were surprised that the things I was writing were ideas so crude. I replied that the people of this planet do not even grasp these things, and they do not know what the inner sense is, nor what the spirit and the life after death are; they asked whether such were able to become angels, and I said that they become [angels] and those who spoke with them had known nothing about such things in their bodily life, no. 3240, see *Mercury (Mercurius)*. The spirits of our earth, that they do not believe in any God, was perceived by the spirits of Mercury, no. 3255, see *Mercury (Mercurius)*. Spirits of Mercury showed me unevenly glued together paper printed by types, saying that the higher knowledge of this earth is like this, about whom, nos. 3262, 3263. The spirits of Mercury said there are about 600,000 earths in the universe, no. 3264. Spirits of the starry heaven who progress to the ninth use cannot harmonize with spirits of this earth who do not regard uses, except such as tend downwards towards material, bodily and earthly things, no. 3271, see *Star (Stella)*. It was said to them that there are nearest uses with the inhabitants of this earth, but because they who progress to the ninth stage see them obscurely, they said they are not so good, nos. 3276, 3277, see *Star (Stella)*. They saw a city and buildings, and they were surprised, [knowing] then [those were] on a different earth, no. 3306, see *Star (Stella)*. The spirits of this earth relate to the outer sense and are such that they believe nothing that they do not grasp with the senses, and that their life is in fantasies, rationalizations, falsities and visions; what they are like when Reason is present, that they attack it and that they cannot live in the realm where there is reason, shown, and also that there is a

⁴⁹⁹ ms. 741.

battle by affronts, nos. 3328 to 3330, [3331,] see *Saturn (Saturnus)*. How [the outer sense] shuns and heaps affronts on thought or understanding, which the spirits of Mars reflect, no. 3331, see *Mars (Mars)*. There is no Star that does not have an earth [around it], for nothing has been created except for the purpose of the Grand human being for the sake of the glory of the Lord, no. 3420.

Foolhardy (*Temeritas*).

[I:757]

Someone foolhardy in the life the body, fearing the loss of reputation above all, and many other things, wanted to find another Lord and another heaven. Therefore he distanced himself from behind to a greater distance than I believed it to extend itself. First he came from behind, where they are who live delightfully—about whom—but because he was not like that, he distanced himself further, and he thought to the borders of the universe. There he found foolhardy ones with whom there was such a mind that they have no care at all, but say, “It matters not whether it be life or death,” among whom he was one; and his life was communicated to me, which was in its greatest freedom, with the freest breathing. They are of the false conviction that they alone are worthy to live, not others. He returned from the border of the universe in an instant, for distance is not a matter of place, but is a fantasy. I realized such, who are without fear in this way, are without reverence and without shame, nos. 3136 to 3141. Those who are without all fear of death, and not in like degree in fear of losing fame become the filthiest excrement in the other life, those who are in the fear of losing fame usually also are in a state of reverence and shame, together with fear involving submissiveness to parents, experience, nos. 3149 to 3151.

Tempering (*Temperatura*).

[I:758]

About the tempering of what is pleasant and unpleasant in a mental image, just as in objects of and of taste, nos. 2293, 2294, see *Regeneration (Regeneratio)*.

Temple (*Templum*),

[I:759]

see *Holy (Sanctum)* and *Church (Ecclesia)*.

Time (*Tempus*).

[I:760]

Those in heaven do not have time, nor do they have recollection of things in the past, nor solicitude about future ones, as a result they do have no anxiety, but a state of the greatest happiness, IV Vol. p. 35 [380a].

That a “day” in the Word stands for time in general, no. 1973, see *Regeneration (Regeneratio)*. States of mind are passed through like the times of the day and the times of the year, in the other life, no. 2294, see *Regeneration (Regeneratio)*.

How much of time there is in [their] ideas is clear from [their] thought about the origin of the world, no. 4204.

[continuation p. 715 s.v.] **Time (Tempus)**.

That people reason from bodily pleasures about heavenly joy, from sensual things about everything spiritual, from time about eternity and from space about the Infinite, when nevertheless in the other life there is no such notion just as there is no time, for those who lived 1000 years do not know whether they lived a minute and those who lived, and those who are thousands of miles away, and even on other planets, are present in a moment so that they do not know what time is, and what space is. Therefore some, because they reason from bodily things, consequently concerning the creation of the world, and so about God, what He did before the creation of the world, besides many absurdities: such spirits know what an eternity to come is which they think they perceive from time, that there will be no end of it, but what time from eternity is, they do not know, consequently [their] reasoning is absurd, much more about which, nos. 3476 to 3484, see *Eternity (Aeternum)*. A mental image of the infinite and eternal is instilled into the angels by the Lord, for they do not know what space is—someone at the end of the universe is present in a moment; neither do they have an idea of time because they have no idea of things past and things future, thus both things past and things future are in [their] present from the Lord; nor is there anything [in their mental scope] like old age, or death, but only of life, thus all in their present is what is eternal, no. 3973.

Darkness (Tenebrae).

[I:761

About those who below the soles [of the feet] were in great cold; and also [those who were] in darkness, who in the life of the body as a consequence had indulged in pleasures, no. 271.

A certain wicked murderer, let down into a cadaverous hell, was brought down by a certain roundabout way and into a fiery smoke like that of a furnace, and forward into dark hollows, no. 1288. Those who think they understand what is true and good by their own power are sent into darkness and they speak foolishly, [their] back upwards and head bent downwards, [depending on] where they are: those also there and a little further [from them] then declared they were in a clearer light. Those who are learned, trust themselves, thinking themselves to be in the greatest light, are in the thickest darkness, when others whom they think to be in the thickest darkness are in the light, nos. 1402, 1403, 1404. Those who take such pleasure in revenge and hatreds that they try to destroy all of a person's life, are let down through a dark hole even to the center of the earth and farther depending on the degree of the hatred and revenge, struck with horror and terror, nos. 1488 to 1497, see *Revenge (Vindicta)*. Those who are let out of the dark hole, horror occurs to them when they are in revenge and hatred, and so they are deterred,

no. 1500. About those who abide under the roof of the house in the dark, nos. 1579, 1580, see *Future (Futurum)*.

The darkness brought on by spirits who in the life of the body had not known truths, and also from self-love, no. 2373. Every hour myriads from earths come into the other life and yet that is nothing compared to the Lord, Who is Infinite no. 2610.

[continuation p. 359 s.v.] **Darkness (Tenebrae)**.

Black and dreadful human forms were seen, which dwell in dirty and dark [places], spoken of, nos. 2812, 2813, see *Siren (Siren)*. It has been shown that the life of the body is so dark, that it is as it were night in comparison to the life of the spirit separated from the body, in which life there is as much light and life as in thousands of bodily life, no. 3077. /From the middle of the rock when the antediluvians were working a sound was heard as though very many large drills were at work, then good spirits seemed to be removed and the arrangement of the grand man to be changed as to its location, no. 3367, see *Church (Ecclesia)*.⁵⁰⁰ It was told to spirits of the ancient Church, or the descendants of Noah, because they wanted to learn most profound things, that if things that angelic spirits know, and still more so, that angels know, are as darkness, therefore if they tried things most profound, such darkness would happen to them that they would go blind, nos. 3385 to 3388, see *Church (Ecclesia)*, therefore they were appearing like a cloud which was being brought toward the filthy Jerusalem, *ibid.*, no. 3385, see *Church (Ecclesia)*. The dragon together with the Jews were hidden in the filthy Jerusalem, in the darkest part, for protection from spirits who by means of fantasies were able to attract them; and the Jews are held far removed from the faith, so that when such spirits [come], they can be hidden away in thickest darkness, no. 3409, see *Dragon (Draco)*.

That the life of passions is like a fire, and the life of reasoning is like the light from it; with the approach of the life of love, the fire dims and is extinguished and at last is turned into cold; the light [is turned] into darkness, no. 3539, see *Desire (Cupiditas)* and *Fire (Ignis)*. A flaming something fell down before the eye, which dazzled even the inward sight. Presently I saw something dark, like a dark cloud. These things symbolized that angels' wisdom and the things which are of wisdom, like happiness together with many other things, are so far beyond that of lower spirits, no. 3629, the fact that the intelligence of the angels is also so far beyond that of lower spirits was portrayed by an intense resplendence in a dark Fireplace, spoken of, no. 3646, see *Angel (Angelus)*⁵⁰¹.

Temptation (Tentatio).

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⁵⁰⁰ This sentence marked in the margin with a wavy vertical line, perhaps because it pertains to s.v. *Terebratio*, which see.

⁵⁰¹ ms. *Angeli* but that heading does not exist.

The Wrestling of the angel with Jacob symbolizes the wrestling of the Lord with his descendants, that it also symbolizes temptations, I Vol. nos. 1461 [20a], 1470 [21a]. A conversation with the Jews about mankind's fall and temptations, III Vol. no. 3173 [199a]. The Lord Alone upholds during temptations in a person, and conquers, III Vol. nos. 7509, 7529 [359a, 360a]. What Moses is like, that he is the head of those who worship the law in its outward form and so yield in temptations, III Vol. nos. 7612, 7694 [366a, 368a]. Temptations are carried to the limit, even until there seems to be no hope left, IV Vol. p. 34, [379a], see also *Combat (Pugna)*.

My lamentation regarding temptations, no. 66. [A person's] nature is improved by means of temptations and combats, no. 124. How pride is cast down by temptation even to despair, and what the state is then, no. 170.

What a state of temptation is like in which it happens that they want to obtain faith from themselves, they think that all things are empty and false, and that the Lord tempts, no. 343. Why there are permissions, that from temptations, purgings, [and] punishments [come] reformation, regeneration, perception, which are the goods regarded by the Lord, no. 398.

[continuation p. 436 s.v.] **Temptation (Tentatio)**.

Mohammed desired to be tempted. The dragon pretended to be me speaking when I was asleep and indeed falsities, which surprised [him], and he told me when I awoke, but he kept on in faith, no. 509. Desiring to be tempted Mohammed was also put under a thicker veil than others by the dragon, but he was steadfast, no. 510. A person on earth cannot undergo the punishment of being pulled apart because his spirit is coupled to the body, but in place of this he undergoes being held between evil and good feelings, which strive [against each other], is carried to both sides, is kindled also into anger, and is carried to despair, no. 515. And we on earth cannot be submitted to the veil, the reason: but in place of it that clear truths are presented in the memory, but they are snatched away so that it does not see them, and at the same time the desire is kindled to remember them, and also indignation with a determination or conscience to proceed, no. 516.

The Lord does not break anyone in temptations, but similarly bends, so it makes no difference whether the degree [of bending] is greater or lesser when the sustaining powers are increased in a like degree, nos. 2194 to 2196, see *Break (Frangere)*. What an angelic mental image is like I also realized in the Lord's prayer, when "lead us not into temptation, but deliver [us] from evil" [Matt. 6:13, Luke 11:4] was said, that the mental image of temptation and evil was rejected to the back and the goodness from it remained. In it there was still something of indignation that the evil of affliction should be thought to come from the Lord, no. 2207. The reason temptations exist also was that they may learn to resist evils and that this is from the Lord, no. 2576. Evil spirits, by whom I have been entirely surrounded, have tried with intense effort for several years to destroy me by insults and obvious tricks, by deceits, by secret [arts], by magic, by dreadful curses but in vain, from this it is clear that the Lord Alone guards mankind, especially those who have faith; and that it is false to believe that anyone guards himself, no. 2592. What "lead us not into temptation" in the Lord's prayer means, namely that the Lord may not slacken

His Divine power, for then they fall into temptations, no. 2759. One who loves to be reformed willingly wishes to be chastened, although it happens with torment. The Lord then holds the mind on the purpose, which follows, no. 2959. What comes into the thought as well as into the will, but is shaken off because conscience rejects [it], this is not a sin, but a temptation, no. 3178, see *Thought (Cogitatio)*.

When little children were with me spirits could not refrain from speaking through them, but resisting they did not want to be controlled by them, wanting to speak in another way. I realized that this was their temptation; so that they may learn to resist, so that they may be ruled by the Lord Alone, nos. [3542,] 3543, 3544, see *Child (Infans)*. Why evil spirits are more cunning, and why they attack, not so the good, no. 4139. The flood of the evils and falsities of spirits is into the left and into the right side of the head, the more one is immersed in them, the more one is inundated, no. 4155. The flood of evils and falsities, no. 4165. About the misfortunes of the faithful, no. 4630[a].

Lukewarm (Tepidus).

[I:763]

[continuation p. 584 s.v.] **Lukewarm (Tepidus).**

About one who is lukewarm, who put himself forth as good and converted, that his odor was like vomit, experience, no. 793. Such are crueller than others, no. 794. And they commit unspeakably horrible acts with pleasure and do not let up, no. 795.

Those who think what is evil, and speak what is good are ejected like foam. It is preferable that an evil [spirit] speaks evil when he thinks evil than that there be disagreement, no. 1124½, see *Speech (Loquela)*.

A murder was examined, that he would obstinately resist those things which are matters of faith, but because he was not lukewarm that there was yet hope, which was portrayed by a sprinkled dust, where it was something lightly golden, and also by something luminous, midway between fiery and flamey, no. 3560. About what is lukewarm, no. 4170.

Boring (Terebratio).

[I:764]

About those who were performing a manner of boring, by boring [through] the head to the sole of foot, no. 3218, see *Deceit (Dolus)*. A sound as from drills from the antediluvians, no. 3367⁵⁰², see *Church (Ecclesia)*. About David, when he climbs into heaven he subdues evil spirits, by casting [them] down, whirling [them] around, sending [them] into a vat, breathing into [them] the enjoyment of adultery. This he did very quickly, nos. 3657, 3658, 3659, see *David (David)*.

⁵⁰² ms. 3368.

There are souls who carry spirits on [their] backs with great trouble, no. 380. Those who are at the back believe they are the person and want to control [his or her body]; they are troublesome to the person, no. 445.

[continuation p. 464 s.v.] **Back (Tergum).**

There are spirits who stand at the back. They desire in every way to be the person, and if it were permitted they could be in his or her body once again in the world, just as with those who were obsessed, which [I know] from experience, no. 557. Certain evil spirits come to inhabitants of Jupiter and urge evils. They come up like flying fire to the front parts, then to the back parts, and from there they speak to the higher parts. Their speech is rough and forked, no. 570. Those who are at the back want to command, no. 637, see *Person (Homo)*. Those who relate to the urinary sphincter, but apply [themselves] to the back side below, and inflict the punishment of being torn in pieces, nos. 867 to 871, see *Urine (Urina)*. About the spirit of Jupiter first at the left side, afterwards in more humble clothing, at the back, nos. 872, 884, see *Seed (Semen)*.

Those who constitute the gallbladder appear at the back, nos. 1012, ff., see *Bile (Bilis)*. There are wandering spirits who desire to know not the nearest but the most secret subjects of faith. They say they are the lords of those whom they lead astray, and they make them pass between their legs, and they swing them around, and toss them over [their] back as booty, nos. 1595 to 1601, see *Mysteries (Mysteria)*. About those who are attached behind below the back of the head, and hold back everything pertaining to faith such as the fact that the person or spirit feels a resistance and annoyance; and who, behind, pull the back of the head back, so to speak, nos. 1745, 1748, see *Skin (Cutis)*.

Those who with secret art and deceit seek to take control apply themselves to the occiput at the left, those who strive more openly, more at the back, nos. 1808 to 1824, see *Arrogance (Superbia)*. Certain, who continually strove to captivate the minds of others with the motive of controlling and getting hold of their goods, were carried in a circle from the front of the head by a kind of arc toward the back parts into a cavity under the cerebellum. Spirits then said that they saw repulsive things. Black and repulsive human forms were also seen by me. Such dwell in dirty and dark places, nos. 2812, 2813, see *Siren (Siren)*. The speech which falls from heaven into inward good spirits was portrayed by a woman neatly dressed with a bodice, walking with a man, whose back only appeared, no. 3017, see *Idea (Idea)*. Behind at a short distance are those who live in pleasures, reciprocally performing services for each other, in a pretense of friendship on account of pleasant associations, no. 3137, see *Pleasures (Delitiae)*.

That the Jews in the other life want to inherit the earth means to inherit heaven, III Vol. no. 4455 [273a].

Earthly and worldly, see *Outward (Externa)*, *Worldly*⁵⁰³ (*Mundana*), *Earthly (Naturalia)*, *Body (Corpus)*. Spirits shrink from things that are pointed, but not so those that are circular, no. 208. There are other *Planets*, see *Planet (Tellus)*. About the Jews, that they withdraw themselves into a certain city, which they call their own, for protection against robbers, who are in the desert, which they call the land of the Lord, nos. 723 to 732, 749 to 754, 745 to 748, see *Jews (Judaei)*. There are those who as it were draw spiritual truths down toward earthly things and defile [them], [they are] among the waste [lymph] of the brain, no. 919½, see *Infundibulum (Infundibulum)*.

Those who take such pleasure in revenge and hatreds that they try to destroy all of a person's life are let down through a dark hole to the center of the earth and farther, struck with horror and terror, spoken of, nos. 1488 to 1497, see *Revenge (Vindicta)*. By the land of Canaan is meant heaven, no. 2878, see *Portrayal (Repraesentatio)*. A murderer at the right side of Gehenna was submerged under the earth, where his crawlings were seen as various snake-like bendings, about which, nos. 3220 to 3222, see *Deceit (Dolus)*. A volume of spirits, who were from the starry heaven, appeared beneath the earth, whom the earth resisted, yet they tried to struggle out, but because something earthen was in the way they were not able, therefore they were approaching the planet Mars, and there they found a more accessible way out, nos. 3267, 3268, see *Star (Stella)*. The adulterous offspring of the most ancient Church, who are called the antediluvians, dwell under the earth, [under] a rock midway [in the deep] beneath the buttocks, spoken of, nos. 3358, ff., see *Church (Ecclesia)*.

A quasi human body breaking forth from some having become like a urinary bladder, because they thought the shared intercourse of wives and women was holy, was let down to the lower earth, there it became fiery and then it was brought down to Gehenna, nos. [3466,] 3467, see *Adultery (Adulterium)*.

Terror (*Terror*), [I:767]

See *Fear (Timor)*.

Theater (*Theatrum*). [I:768]

Theatrical displays are not permitted in the other life but displays by those who are innocent, about which, nos. 233, 234, 235, see *Portrayals (Repraesentationes)*.

Chest (*Thorax*). [I:769]

⁵⁰³ There is no entry for *Worldly*.

Those who are in front at the region of the chest, and who control the subthoracic breathing are those who allow themselves to be controlled, no. 445.

That there are spirits who occupy the left of the thorax and attack those who above the back of the head bring in enjoyable dreams, and in so far as it is allowed them to attack, so far their dreams are troubled and of no value, no. 3184, see *Dream (Somnium)*, see also *Chest (Pectus)*. It was said to me that the antediluvians operated into the right side of the head, and from there into the left of the chest, not however into the left of the head, for so I would perish, that is, not through their persuasions, nos. 3362, 3363, 3375, see *Church (Ecclesia)*.

Those who slip in through good affections and are assigned to the outer tunics of the eye, they flow in by breathing into the left side of the chest, no. 3496, see *Eye (Oculus)*.

Thymus (Thymus).

[I:770]

Those who have a childlike nature and tender simplicity, and perceive immediately what is good and true, and briefly declare that it is not good, or that it is so, relate to the thymus. They also bear temptations well, nos. 1048, 1049.

Tiger (Tigris).

[I:771]

A certain one was portrayed by a dog turned into a cat, and also by a fox, after that by a snake, then by a panther, no. 3191, see *Adultery (Adulterium)*. Those who destroy the marriage debt are portrayed by a cock, then by a tiger or a cat of a dark color, no. 3198, see *Adultery (Adulterium)*.

Fear (Timor).

[I:772]

Holy fear, its nature, III Vol. nos. 707, 708 [123a–124a]. From a state of fear, and the humility arising from fear, one cannot conclude about anyone, what his nature is, whether he is evil or good, for after the fear he relapses, III Vol. nos. 3496, 3497 [219a–220a].

That the instructed and corrupt nevertheless tremble at the judgment of truth more than others and flee to the most humble prayers, but they soon return to the same arrogance and pride, no. 149. The Jews in dangerous situations are very fearful and humble but they at once return [to their character], and it matches their description, nos. 150, 151.

The dragon when afraid gives up hope. Then it is hardly felt differently than that it is from the heart but it is not so, no. 505. There are also evil Jovian spirits. One I had seen as a dark cloud, in front of him there were stars. I was aware of [his] arrival from [a feeling of] horror and fear, applying himself to the left side, drawing forth the acts of their life, and chastising with various pains of the joints, no. 541.

There are also spirits, dark and clothed in sackcloth, at the left side, more to the front, who indeed frighten, but bring no evil; they instruct; experience, no. 545. The robbers of the desert, when they come, strike terror, appear like a black cloud with stars, no. 761, about those robbers see *Jews (Judaei)*. A naked arm with such power and terror that it can break a person's bones was shown again; from which a warmth exhaled, nos. 881, 882. About a spirit of the Peritoneum, who swelled up very large with a spear and terror, with such, so that the renal [spirits] fled away, no. 991, see *Peritoneum (Peritoneum)*. Truth devoid of goodness or mercy, because it condemns to the lowest hell, terrifies spirits, just as a naked arm, no. 996.

Shame, fear and the like are brought on by punishments, no. 1074, see *Adultery (Adulerium)*. About pirate-robbers who are very fearful in dangers and very daring otherwise, nos. 1151 to 1160, see *Deceit (Dolus)* and *Urine (Urina)*. About some robbers between both Jerusalems, that they strike fear in those they meet, by taking away breathing, nos. 1250, 1251 see *Robber (Latro)*.

[continuation p. 819 s.v.] **Fear (Timor)**.

About those who take pleasure in revenge and hatreds so much that they try to destroy all of a person's life, that they are let down through a dark hole to the center of the earth, and farther, struck at the same time with horror and terror, depending on the degree of the hatred and revenge, spoken of, nos. 1488 to 1497, see *Revenge (Vindicta)*. Those who are let out of the dark hole, horror occurs [to them⁵⁰⁴], when they are engaged in revenge and hatred, and thus they are deterred, no. 1500. About a spirit of Jupiter who was somewhat fearsome, and was sent ahead to declare the coming of angels, from which it shows how it was with John the Baptist, that he was sent ahead to announce the coming of the Lord, nos. 1648 to 1656, see *Speak (Loqui)*. By spirits who trust in their own powers terrors are brought on, and a naked arm is presented in various positions, by which unbelievable terror is produced, for it appears as if it crushed the bones and marrows; from this it follows that if power were not taken away from the spirits, that they would crush bodily and material things, and they performed the Egyptian miracles through magic. Those who did not have faith, were easily induced to believe that such things as well as illusions were from heaven: but today all power has been taken away from them, nos. 1754 to 1756. About spirits who immediately rush into the brain and drive a person into dreadful insanities, as well as inspire terror. They were the kind who in former times slaughtered whole armies, nos. 1781 to 1786,⁵⁰⁵ see *Brain (Cerebrum)*.

Those who acquire power for themselves and reign by fear not by love, were portrayed by a certain one who with an axe was striking a beam substituted in place of a person. He was then sunk down into a cloud-like sea without a bottom, where they remain with little life, no. 1883. Evil spirits afflicting my whole body with a trembling and great shuddering of all of the fibers, producing dreadful apparitions, but still I [was kept] safe by the Lord, fearing nothing, no. 1934. About turbulent spirits, who break up societies ganged up wrongly, and they strike terror, so that they think of nothing other than escape and

⁵⁰⁴ Sic J.F.I. Tafel.

⁵⁰⁵ ms. 1785.

destruction, thinking that the last judgment is at hand. They are called the East wind, nos. 2121 to 2127, see *Society (Societas)*. Spirits and people can be brought to humbling themselves, making [themselves] nothing, supplicating, confession of the truth of faith, by means of fear, and the worse they are, the more [this can be done], but this is not a state of reformation, for they at once relapse, no. 2400. Certain [spirits] from heaven were cast down on me, with fear that they would break [their] neck and head, which fear was communicated to me, for it struck my nerves and bones, nos. 2550, 2551, see *Heaven (Coelum)*. Nothing is easier than to attract spirits to worshipping the Lord, through honors, desires, joys, and to compel [them], through fears, and countless other restraints. But these are means of enticing, not of persuading, and as soon as one is somewhat diminished, they go away, do not acknowledge, even harbor hatred, so there is no persuasion through them, nos. 2601, 2602. In the life of the body there are many restraints that withhold a person, like fear of the law, of the loss of profit, of respect, of reputation, of life. These bonds ceasing in the other life, they attack anyone at all without shame, although in the life of the body they had not been such, no. 2603. Those who lived in external things, delighted by worldly things and yet were inwardly upright, that they are extremely struck with fear, nos. /2678, 2679⁵⁰⁶<, see *Authority (Auctoritas)*>. Evil spirits were struck by fear. While it lasted they repented, but soon after the fear [passed] they were scheming as before how they might kill me. From this it was clear that fear does not accomplish anything, no. 2899. A certain evil spirit, (he was a dragon) in fear is upright, to whom it was said that the uprightness comes from fear, and that [true uprightness] is not his but the Lord's. He was imagining nevertheless that the uprightness was his, for as soon as he was outside of the fear he returned into a state of malice, no. 2919. When the dragon was in an inward form, he was treated badly, and was set free by the Lord. But having been turned back into a lower form, he contrived deceptions just as before, even though when in his inward form he had been sorry, not wanting to remember at all that the Lord had liberated him, no. 2968. About spirits who sound like cows with little bells, striking fear wherever they go, which was felt. And they speak certain words so that they escape. They dissociate those wrongly associated and they flee, no. 2972, see *Bell (Campana)*. About those who in the life of the body are devoid of all fear, not at all caring whether they die or live; that such, that they are without fear of reputation, are also without reverence and shame, nos. 3136 to 3141, see *Foolhardy (Temeritas)*. Those who are without all fear of death, and not in like degree in fear of losing fame become the filthiest excrement in the other life, nos. 3149, 3150. Those who have the fear of fame also have reverence and shame, together with fear involving submissiveness to parents, experience, no. 3151. What the fear of love is angels can embrace more in a single idea than can be described by a volume, and not even the half of it to the human understanding, no. 3174. A spirit, who by means of fantasies was able to enter into the mental images of others and attract them, as well as change the location of spirits; I was in sleep about dogs and a cliff, when I awoke I thought about the cliff, then a great acrophobia (*hissna*) was felt, which was from him, because he fears cliffs extremely, which horror strikes him as soon as he thinks about angelic spirits and angels, no. 3406, see *Mental image (Idea)*. In a state of fear that the worst can be in a state of humiliation, no. 4314.

⁵⁰⁶ ms. 2698, 2699 after which erroneously see *Authority (Auctoritas)*.

see *Lightning (Fulmen)*.

Tub (Tonna).

[I:774]

There are those in a certain hell who seem to themselves to walk upon a globe, which they think to be the universe placed under their feet. They dwell in a tub, where there is a little globe on a pyramidal base, which they think is the universe, nos. 285, 286½. The punishment of the worst spirits among the Jovians is in a tub where they are left to their own fantasies, together with a longing to free themselves from which comes anxiety and torment, when they are without hope they are freed, no. 589. Those who are in the hellish sewer, [their] rationality having been taken away, think that they do good when they do evil, and also that they rule the universe, no. 774.

The Colon has a large extension to the left, even to the hellish sewer, where the rectum is, nos. 1062, ff., see *Mercy (Misericordia)*. About those who are delighted to stay and live in urinous sewers, not in clear waters, nos. 1151 to 1160, see *Urine (Urina)* and *Deceit (Dolus)*. Those who put on a holy bearing and are inwardly wicked, how they are covered by a barrel and with annoyance are miserably held there, nos. 1353, 1354, see *Adulteries (Adulteria)*. Those who desire to be greater than others in the world, and in heaven, although not from hatred, are in the infernal barrel, because they are devoid of love, no. 1398.

[continuation p. 311 s.v.] **Tub (Tonna).**

I saw a vat where those were who were grinding human beings, and their flesh, as if they were vegetables, with the greatest pleasure, what they symbolize, nos. 2611 to 2620,⁵⁰⁷ see *Marriage (Conjugium)*. About David, when he climbs into heaven and subdues evil spirits, that he casts [them] down, whirls [them] around, sends [them] into a vat. This he did in fantasy very quickly nos. 3657, 3658, 3659, see *David (David)*.

Trachea (Trachea).

[I:775]

That there are angelic choirs that constitute the province of the trachea and larynx, which serve the speech, no. 495.

Calmness (Tranquillitas).

[I:776]

About the calmness of peace, with its pleasures and variety, no. 95.

⁵⁰⁷ ms. reflects numbers referenced at *Conjugium*.

About a pleasant state of calmness in which I was and in which little children are. This state was brought to my awareness by a pain mixed [with it], no. 221. I was raised up into the inward realm of spirits, then as it were into a soft cloud, where there was calmness and there were spirits below me, whom I heard; no. 255, see *Inward Elements (Interiora)*. I was transferred into three habitations of inward spirits, the first where they had been freed from the pit; then where there was [an aura] of ignorance, where nothing was heard. Calmness corresponds to peace, and ignorance to innocence, no. 262. Through [these] habitations I was also led to those who had not known the Lord, and had lived an upright life, with whom there was calm, who were raised up and informed, and it was given to feel the joy agreeable to them, no. 274, see *City (Civitas)*.

[continuation p. 574 s.v.] **Calmness** (*Tranquillitas*).

That the Jovians' heartfelt pleasure and calm was sensibly communicated to me; and that their life was not one of passions, no. 742⁵⁰⁸. The pleasure and calmness of the Jovians arises from an inward origin, experience, no. 744. Those who relate to the ureters and the bladder become indignant from a certain envy. They are not content with their lot, are restless, not deceitful, nos. 825, 827, 829, see *Urine (Urina)*.

About turbulent outer elements, that they are governed by peaceful inner ones, just as are the atmosphere and a person's bodily elements, nos. 1175, 1176, 1176½, see *Equilibrium (Aequilibrium)*. About a calm state of mind, no. 1908, see *Peace (Pax)*. I was brought into a restful state. There was a gang of spirits beneath [my] feet trying to rise up, and raging like a turbulent ocean, for they wanted to attack my state of rest, which was only very little allowed them for the lightest reason. As soon as the opportunity was given them, they said that their anger was abated and [their] state of unrest; from this it is clear that evil spirits want to stir up those who are kept in a restful state by the Lord, and if they cannot that they feel a turbulent state in themselves. And that their state of rest is a state of passion, consequently that their rest is in turbulence, like that of a dreadful sea, nos. 2342 to 2345. I experienced the pleasure of the angels, and indeed from the fact that they do not think, speak and act from themselves from which comes their delightful heavenly rest: the same with others was annoying and wearying, coupled with anger, which I also experienced, nos. 2870, 2871. The life of rest of evil spirits consists in the hope of doing evil, no. 2880, see *Evil (Malum)*.

Trembling (*Tremor*),

[I:777

see *Fear (Timor)*.

Tribe (*Tribus*).

[I:778

⁵⁰⁸ ms. 743.

[I spoke] with the Apostles, saying that by them, just as by the Tribes [of Israel], are symbolized the essentials of faith, or of the Church, no. 31.

Sadness (*Tristitia*).

[I:779]

On those who constitute the province of the renal capsules in fetuses, that these female spirits are very anxious, and that it is a kind of purging process of those who are good, nos. 968 to 972, see *Kidneys* (*Renes*).

About the urinaries of the Brain, which weigh down the conscience of others, and bring on anxieties and they turn [them] into a painful feeling around the region of the abdomen and of the diaphragm, nos. 1239 to 1242, see *Conscience* (*Conscientia*). The anxiety felt from the running together of auras, namely of the spirits of a satellite of Jupiter who completely scorn [their] bodies and bodily things, and of the spirits of our earth, who imagine themselves clothed with a body, nos. 1672, 1672¼, see *Jovians* (*Joviales*).

[continuation p. 941 s.v.] **Sadness** (*Tristitia*).

Some were celebrating the feast of tabernacles as usual but because inward things were not present, their delight was turned into sadness, and then into coldness, which was communicated to me, no. 1909.

There are reflections of thought when the thought clings to those things which are about oneself and about things to come, from which comes depressions, anxieties, fantasies and insanities, even open ones, about which, nos. 3624 to 3626, see *Fantasy* (*Phantasia*).⁵⁰⁹

Wheat (*Triticum*).

[I:780]

I saw a field where there was much grass, and mature grain of wheat and barley was there beyond the Euphrates. What [was the meaning of those things]?, nos. 2701, 2702, see *Knowledge* (*Scientia*).

Thresh (*Triturare*).

[I:781]

A vat, in which they grind human beings and their flesh with the greatest pleasure, no. 2615, see *Marriage* (*Conjugium*).

⁵⁰⁹ Here follows a sentence, but not finished, marked in the margin with a vertical wavy line (compare 3693 to 3696): Because order has perished, mankind is consequently ruled by outer bonds and truths of faith separated from love instruct and lead it back, and the life of truth or rather knowledge.

Eustachian tube (*Tuba Eustachiana*), [I:782

no. 1541, see *Speak (Loqui)*, no. 1658, see *Speak (Loqui)*.

Tumult (*Tumultus*). [I:783

A tumultuous and turbulent uproar was heard from antediluvians below the buttocks, no. 3584, see *Church (Ecclesia)*.

Tunic (*Tunica*), [I:784

see *Garment (Vestis)*, and *Skin (Cutis)*.

Tower (*Turris*). [I:785

The cap of the Jovian saints is towering, which was shown to me, no. 588.

A high tower was seen, but its higher part vanishing, it was seen consequently from the middle, of a gray color, symbolizing the Quakers, about whom, nos. 3734, ff., See *Quakers (Quaqueri)*. About a tower seen, no. 4601[a].

Printing (*Typographia*). [I:786

What I spoke with the spirits of a satellite of Jupiter about the printing of our planet, which at first they imagined to be a magic art, but instructed, they said it was necessary here, no. 1677, see *Jovians (Joviales)*.

Type (*Typus*), [I:787

see *Representation (Repraesentatio)*.

Shadow (*Umbra*), [I:788

see also *Ignorance (Ignorantia)* and *Darkness (Tenebrae)*.

Hoof (*Ungula*). [I:789

That the horse's hoofs are as it were speaking, the whinnies, the hammers [likewise], III Vol. no. 7535 [361a].

Union (*Unio*).

[I:790]

The Kingdom of the Lord or Heaven was portrayed before me, together with the union, harmony, inflow and happiness of many; and also a ladder of angelic [spirits] was seen as with Jacob, *WE* 541 [4a], see also *Harmony (Harmonia)*. The speech of spirits is rhythmic, falling into a unity, III Vol. no. 23 [102a]. Many speak together as one person; that societies are made up of many, according to the heavenly forms, portraying the kingdom of the Lord, III Vol. nos. 7186, 7187 [345a–346a], see also *Agreement (Consensus)* and *Harmony (Harmonia)*.

About choirs of spirits and angels, and their harmonies, unity, forms, whirling and back and forth movements in speaking and acting, which image the beauty of things heavenly and spiritual. Also, about the heightening of happiness from many united into heavenly forms by the Lord, no. 86. Many constitute one form, as though they were one [person], so they act and speak, and think [as one]: thus angelic forms, and also many, in united fashion portray those things which are of the kingdom of the Lord, no. 165. There are companies of spirits that speak as one person and as many, and are those who are the mediums of others through whom they speak, no. 187.

That many spirits from a wonderful harmony make one. Together they think, speak and act as one. From this comes their pleasure and happiness: unanimity and happiness come solely from the Lord; and if there is any disagreement, it is openly perceived, for which reason they are separated, nos. 289, 289½. I was raised up into heaven and informed that they are very much delighted by new arrivals, and that they are sad if they are not in harmony, therefore they are separated and invited by other societies and so on until they find common minds, no. 299. Once again I was raised up into heaven and informed about the union resulting from mutual love, and the unutterable happiness flowing from this, which it was also granted to feel, and that the happiness came from this with unlimited variety, that none want to be their own, but to belong to all from the deepest affection, no. 301, see also *Harmony (Harmonia)*, *Agreement (Consensus)*, *Love (Amor)*, *Society (Societas)*.

[continuation p. 295 s.v] **Union (*Unio*).**

That in societies individuals having been led through changes of state recognize what they are like, whether they harmonize and what is discordant, which has been shown through experience, nos. 309, 310. They are recognized by a perception given to them, no. 312. The acknowledgment in heaven that in heaven there is perpetual variety, and from variety harmony, as if they are a one, from which comes happiness, no. 348. There were very many patterns of spirits and angelic ones, as it were a certain heaven. They were around me the whole night, in customary unanimity, in which everyone acted the same as all, and all as everyone: and that [their] very similar patterns were earthly, and also spiritual and heavenly, which can be discerned; and that they celebrated the Lord in happiness, no. 356. Novitiate

spirits are forced to unanimity with others, so that they think the same, at first with resistance. In this way they are initiated, afterwards [they come] into spiritual and heavenly things. It is a kind of flow through that pattern, no. 357. About heavenly and spiritual bodies or choirs and their displays and mental images, that many act in them that all just as one, no. 489, see *Form (Forma)*. Many choirs [were heard singing] about various things, by means of visual displays and mental imagery, and that yet the mental imagery and display of one chorus flowed into another and so together they also formed a one, no. 491. The approach of the Jovians is sweet, and their company of one mind, no. 613. All purgings and punishments in the other life tend toward the goal that they may harmonize as if they were one person. From this comes the happiness of all from the individuals, and of the individuals from all, which [takes place] only from the Lord, and that all desire for preeminence disunites, no. 693.

In the human body the Law is this, all the parts exist for whatever part, and that whatever part exists for all. The case is the same in the fluids and solids. This derives from the Grand Human Being or the Kingdom of the Lord, in which such is the Law of Love, so the individual parts are held by the Lord to look toward the improvement and happiness of all, and of all toward each one's, nos. [1121,] 1122, 1122½. When the world of spirits is obedient and servile to inward elements then the heavens and spirits constitute a one. It is reduced to that because the heel has been bruised, nos. 1339, 1340, 1341, see *Person on earth (Homo)*.

From the mere thought that many would be totally a one, then the world of spirits and the angelic heaven shuddered: because every one is formed from a harmony of many things thus by societies nos. 2015, 2016, see *Variety (Varietas)*. Societies are the delights and joys of angels, and their states of happiness are according to [their] states of unanimity, and also according to how [their] feelings are touched by other societies, the kinds of the love of one another, which are without number, nos. 2091 to 2096, see *Society (Societas)*. A way of breaking loose groups wrongly ganged together also is that they are as it were glued together, and soon the desire is imparted to them of mutually breaking themselves apart, no. 2130, see *Society (Societas)*. An oneness can never exist without a group of many, yea without groups of groups, even of inward ones, which flow in. And that happiness results from this, which cannot exist if all do not love the neighbor more than themselves. And neither can this kind of love exist except from the Lord, Who alone is Love, no. 2405. Choirs are such that all speak together, they have the same mental image and the same displays, so many act as one person, no. 3071. That ideas join themselves together was shown by those things that happen in the world, where there are many and where there are large gatherings, that speech of one holds many, sometimes all, in the mental image of his speech, still more in the other life, where ideas are richer and more communicable, no. 3082, see *Speak (Loqui)*. About the rhythmic speech of angels in choirs that all agree unanimously, what it is like, many things about it, no. 3423, see *Speak (Loqui)*. Evil and deceitful spirits are held in a group, so as not to know who are with them in the group. They are joined together through goals common to them, for if they knew [one another] they would rush on one another, nos. 3642, 3643, see *Society (Societas)* and *Idea (Idea)*.

It was agreed in heaven that a universal entity cannot exist but by virtue of its most single parts, nos. 349, 1076. Thinking withdrawn from objects [of the senses], thus of a cosmic nature, no. 451. About a universal Providence acknowledged by some, not over least things, no. 660, see *Providence (Providentia)*.

[continuation p. 720 s.v.] **Universal (Universale)**.

Those who do not acknowledge and admit of inward [truths] want to operate the whole person, leaving the universal rule to the Lord, no. 1183½, see *Inward Elements (Interiora)*.

That inward spirits believe mentally that the Lord's Providence is in the smallest details; the angels perceive that is in the very least ones, nos. 1214, 1215, see *Providence (Providentia)*. About an indeterminate state, or one without reflection, about oneself and on objects. A person appears to him- or herself to be nothing, nos. 1706, 1707, see *Reflection (Reflexio)*. What was thought, spoken and written in an angelic field went entirely according to the field, as to the least details, an experience, no. 1845, see *Aura (Sphaera)*. When thought is universal, it affects many spirits and angels. It is otherwise when thought is determined to definite objects, no. 2174. A universal Providence does not exist except from most singular things, confirmed from heaven, nos. 2604 to 2606, see *Providence (Providentia)*. From spirits who constitute the general sensation and have a general mental image and so one of particulars, it was clear that a universal can never arise except from the very least details, nos. 3160 to 3165, see *General (Commune)*.

Universe (Universum).

[I:792

That the human race would have perished unless the Lord governed the universe, I Vol. no. 1396 [18a], see also *Lord (Dominus)*. If the Lord should interrupt [His control] for a moment, the universe would perish, III Vol. no. 7195 [347a], see also *Lord (Dominus)*. The fact that the Lord controls the universe can be evident

[continuation p. 285 s.v.] **Universe (Universum)**.

There are those from a certain hell who seem to themselves to walk upon a globe which they imagine is the universe placed under their feet. They dwell in a tub, where there is a little globe on a pyramidal base, which they believe to be the universe, nos. 285, 286½. Certain sought another Lord, who governed the universe, but he was not found, no. 339, Certain gentiles, who adore one whom they call the greatest God, thinking the universe whirls around, and their greatest God following, watches what they do, on whom they bring a kind of breathing, no. 402, see *Gentiles (Gentes)*.

That the Lord governs all and the least things of the universe, nos. 2012[a], 2013, 2020, see *Lord (Dominus)*. The universe is governed by the Lord easily and with no trouble, from experience, nos. 2234, 2235, see *Lord (Dominus)*. About a proud one who was blown up by fantasies even until he filled the

universe, no. 3113, see *Arrogance (Superbia)*. About a certain one who distanced himself from behind to the borders of the universe, to a greater distance than I believed it to extend, where they are very foolhardy. But he returned from the border of the universe in an instant, for distance is not a matter of place, but is a fantasy, nos. 3136, 3138, 3140, see *Foolhardy (Temeritas)*. There are spirits who relate to the general sense and have a general mental image. They did not know whether they were from this earth or from another in the universe, no. 3164, see *General (Commune)*. About spirits of a universe⁵¹⁰ or starry heaven, nos. 3267 to 3286, 3296ff., see *Star (Stella)*.

About those who reason from time about eternity, and space about the Infinite Divine, from which come dreadful fantasies, that, when they cannot perceive otherwise than that there is space outside the universe, that they are led outside the ends of the universe, and going further they saw certain who spoke saying that they were the boundaries, but if they approached, that they would swallow them up, also striking fear. They were seen as statues, but neither of stone nor of wood and that they were animate but yet not animate, neither cold nor hot, but both. They were such who also could not perceive the Infinite Divine except by the Infinite of space, and because they could not do this, they had not believed in the Infinite Divine, about which many things, nos. 3476 to 3484, see *Eternity (Aeternum)*. Aristotle confesses the Lord, saying that He governs the universe, for he who governs heaven also rules the universe—the one cannot be separated from the other, no. 3951, see *Aristotle (Aristoteles)*.

One (Unum), [I:793]
see *Union (Unio)*.

City (Urbs), [I:794]
see *City (Civitas)*.

Ureters (Ureteres), Urethra (Urethra). [I:795]

Those who relate to the kidneys, ureters and bladder, nos. 825, 827, 829, see *Urine (Urina)*. About the cooperation of those who relate to the Ureters, with those who [relate] to the urinary Bladder and its sphincter, nos. 867 to 871, see *Urine (Urina)*, and also 921 to 925⁵¹¹, see *Urine (Urina)*. About those who relate to the bladder, ureters and kidneys, no. 959, see *Urine (Urina)*.

Those who constitute the kidneys apply themselves near the body; those who constitute the ureters, farther from it, those who constitute the bladder still farther away, at the level of the face, extending in a curve, no. 1003. About female tricksters who become sphincters of the urethra, no. 4283.

⁵¹⁰ Probably meaning "solar system (see 3269)."

⁵¹¹ ms. 926.

Those who relate to the kidneys, ureters and bladder, a little to the left side of the front, are those who are not concerned about inward matters, nor do they perceive [them], they are indignant from a certain envy, not content with their lot, restless, not deceitful. They ponder the things that they say, in several ways. They go away, return. nos. 825, 827, 829. On the left were pigs joined together, by which are symbolized sticky earthy matters of urine, no. 826⁵¹². There are troops of spirits who relate to the sphincter of the urinary Bladder, and many things around the bladder, which converge; by turns they come and go, just as by turns the sphincter for urine operates: they apply themselves to the back side below; their way of twisting happens by back-and-forth motions which cannot be held back, [going] from the lower toward the higher [part of the body], into the form of a cone, into which he who comes is pulled apart as to arms and body, not as to the head, with great pain, it happens in this way with many one after another. They are those who have defiled spiritual things with fantasies and at the same time put themselves above others as a result; there are also present above, and assist, those who relate to the ureters, nos. 867, 868, 869, 870, 871. Evil spirits eagerly examined those who arrive, leading him to speak and from the speech they judge [his] quality, if it is like theirs, they condemn, and try to bring evil on him, nos. 921, 923. This gross and lowest [examination] is a judgment concerning his bodily things; but it is not permitted anyone to be harassed except for his welfare, no. 924. They are immensely numerous for they relate to the secretions of the organs and glands, which are countless, and they place enjoyment in examining and harassing, nos. 925, 928. There also inward [spirits] of this kind, who do similarly as to inward things, no. 926. There are women from the province of the Bladder, who punish in the miry swamp, no. 938, see *Revenge (Vindicta)*.

[continuation p. 644 s.v.] Urine (*Urina*).

Those constitute the province of the bladder, the ureters and the kidneys, who are at hand examining, chastising and punishing those matters which are the bodily things which people bring with them, no. 959.

About pirate-robbers. I felt a spirit within myself; from there at the right, then my left side, afterwards under my cap, not readily visible, not speaking at all, while others were at [my] head. He was very fearful in dangers, and very daring otherwise; he was not easy to examine, because he spoke the same way whatever the spirits told him to say. That he had the function of the emission of urine, was seen from an experience dangerous to me: I became convinced that this person had been a busy robber. There are others, but less busy at my right side and left, grating their teeth offensively. Their face was a shaggy beard, and just rows of teeth. The former busy [spirit] was dressed in sky blue but later was very ugly. He worked into both eyes and pressed out a urine-like liquid. They love to live in urinous swamps, therefore it is the other kind of spirits of hell. The busy spirit admitted that to stay in sewers of urine delights him,

⁵¹² ms. 827.

not in clear waters, nos. 1151 to 1160. There are those who can slip into anyone's feelings, even when faith is spoken about, but in the other life this is openly perceived: such spirits are urinous, by which they are delighted quite a bit. They also express the urinary matter of the eye, from experience; who they are and what the goals are like of those are who are delighted by urines and by various kinds of dung and by swamps of such things, nos. 1169, 1170, 1174, see *Pretense (Simulatio)*. Urinous spirits desire to examine and punish from outer appearances, without⁵¹³ observed circumstances and intentions, therefore nothing such is permitted by the Lord unless the person had been such, thus [it is turned] into one's good, no. 1221. About the urinary [spirits] of the brain who burden the conscience of others and bring on anxieties and griefs, nos. 1239 to 1242, see *Conscience (Conscientia)*. Certain deceitful ones slipped into the company of good spirits, but they were noticed by an inanimate, snowy something around [them], and they were cast down through the inward [provinces] of the body to the urinous parts. They were among those who do not care about inward things, no. 3186. Spirits who arouse the urine, as [has] happened] several times with me, are those who are against married love, and yet impelled by lewd lust, wherefore it is well-known they are connected, no. 3189.

Those who practice these filthy adulteries, the sharing of wives, that they ultimately regard wives as urinals, thus detesting marriages and the feminine sex, nos. 3453, 3454, see *Generation (Generatio)* and *Adultery (Adulterium)*. I spoke with those higher up toward the front who thought such shared intercourse with wives and other women was not only lawful but even holy, and I saw that the urinary bladder in them dilated and occupied the whole of them, so that they became a chamber pot. When they became a chamber pot and were in anguish I saw a naked human body burst forth from them, and it was let down to Gehenna, nos. 3466, 3467, see *Adultery (Adulterium)*. The correspondence of urine, no. 4664[a].

Use (*Usus*).

[I:797

That evil spirits bring on shade, so that I cannot grasp in thought and be convinced about what is true nor be affected by what is useful and good, III Vol. no. 866 [128a].

Riches should be valued according to the use to which they are put; similarly sciences, philosophy, [and] gifts of talent: and also [wealth of] higher knowledge about spiritual matters, from the Word, nos. 112, 113. Those who only apply themselves to matters of criticism, languages, elegance of words, double meanings, that they have closed ideas: for because they do not intend further use as a goal, for them they are not [means] to inward principles, where there are uses, a look makes clear, nos. [805,] 806, see *Word (Vox)*, see also *End (Finis)*.

The spirits of Mercury are inward sensation, or the memory of things, so they do not draw conclusions regarding use and purpose, no. 1455½⁵¹⁴ see *Mercury (Mercurius)*. In the greatest human all and the very least things are bent by the Lord to uses and purposes, and these to Him; from it come all the

⁵¹³ ms. *ex* (from) but see *Permission (Permissio)* and *Punishment (Poena)*.

⁵¹⁴ ms. 1454½.

varieties, forms, functions, uses and purposes in the body of man, nos. 1710, 1713, see *Lord (Dominus)*.

Heavenly joy is from the love of uses, that is, of goodness and truth, thus from mutual love, no. 1962, see *Joy (Gaudium)*. The internal organs are formed in agreement with the nature of their operations, uses and purposes, no. 1969, see *Truth (Veritas)*. A certain spirit burning with the desire of having something, in the field of desire he appeared floating as something tiny, and in it was tormented; but when in aura of uses was let in, the torment was alleviated, just as the aura of uses entered he received consolation. Desires without use, which they afterwards fabricate for themselves, were communicated to me, nos. 2024, 2025. Spirits also seem to themselves to dwell in houses, and bedrooms with furnishings, which are arranged according to use, so states of innocence are also implanted in them, nos. 2447 to 2449, see *Riches (Divitiae)*.

[continuation p. 181 s.v.] **Use (Usus)**.

That some spirits desire to possess money not for the sake of any use, but on account of money and the delight of it; but in the other life all things are judged from use and purpose, which is the all in all of their character, no. 2450, see *End (Finis)*. Those who are steeped in flattering deceptions for the sake of their own gain or their own pleasures are useless in society; they regard the upright and hard-working as servants, they revile them, and if they do not show favor to themselves, they reject them; they only indulge in laziness, taken, like beggars, by its pleasure; they bring this on all who apply themselves to what is good and useful. They deprive the hard-working of all the enjoyment of life. They think they were born into servitude, and themselves born to rule. Thus they destroy the commonwealth, nevertheless arrogating all things to themselves, experience, no. 2500, [2501,] 2502, 2503, 2504, 2505, see *Deceit (Dolus)*. That all true enjoyment comes from uses is clear from the senses of the body, and from the enjoyment of marriage, the greater the uses are, the greater the enjoyment, no. 2506. Pleasures are never denied to a person, provided they follow from uses, so that that they serve uses, no. 2508. In the whole of nature all things have been created for use, and that use has formed them. Thus also all and the very least things in the vegetable kingdom, about which. I saw that in [formative] use there is nothing material, but that the Divine [forms them], nos. 2510 to 2512. Sciences are not to be rejected, but through them Truths are to be confirmed, neither are desires and pleasures, provided they flow from uses, not however the reverse, no. 2523. The body is nothing except the use that it performs to its spirit in the world, no. 2543, see *Body (Corpus)*. I was let back into [my] original state, and then was granted to see how a person is bent by the Lord; from passions through conviction arising from uses—into passions from evil spirits, and out of passions by the good, and that then evil spirits could not stream in, nos. 2911, 2912, and also no. 2918, see *Bend (Flectere)*. All in the other life are obliged to perform a use, including the evil, when they harass and punish, good comes out of it; when this was heard, evil spirits were angered, no. 2922[a]. I understood angelic speech from thought of a certain use, in which many things were involved which I did not understand, but the angels [did]; but for some other use I was dissuaded by spirits, who from their nature resisted those things which are from heaven, neither do the spirits know the use, but in afterthought they usually support it with many words, no. 3053. Just as in the body, there is nothing that ought not to perform a use, even whatever excretory organ, and also

the excrements, as in the field; more so in the other life, everyone ought to perform a use. In heaven they receive happiness from this from the Lord according to the use, in the greatest society, that is to say, in the Kingdom of the Lord, there are nothing other than uses or purposes, and from these loves live, no. 3147. The spirits of Mercury, who relate to the inner sense, delight in higher knowledge, not in uses and purposes, no. 3239, see *Mercury (Mercurius)*. There are spirits in the starry universe who do not care about objects but about the use of objects, nor about the nearest uses, but the uses of these, nor do they stop, [other] than in the ninth use. They do not harmonize with the spirits of our earth who do not look to uses, except such as tend downwards to material, bodily and earthly things. So that I might know the progression of uses with them to the ninth, an example was given to me, in which when I said use, they did not come to rest in this, but progressed to the ninth by a kind of multiplication of uses in themselves, even until they came to their qualities and quantities. Then they stopped, and I was given a perception of their character life there. They do not have, like the spirits of Mercury, a memory of scattered matters, but a memory of uses continued to the ninth use by stages, nos. 3267 to 3286, see *Star (Stella)*. It was said that on earths of the universe those exist who progress to the 50th use, no. 3273.

That happiness consists in mutual love, and that happiness is given by the Lord according to uses, which uses are many, about which, no. 3443, see *Love (Amor)*. The form of the spirit is much more perfect than the form of its body, and is accommodated and adaptable to all uses in the other life, illustrated by the case of worms and nymphs, which become winged—the form having been changed, for the purpose of procreation—and they are in their heaven, because in a marriage; and the form of the body is according to uses on earth, no. 3472, see *Spirit (Spiritus)*. All things which have been created are from a purpose, and [they have been created] from the purpose are uses, and from the use are effects, which also are uses, thus on account of use; this is illustrated by the lungs and by the muscles, by the organs of the senses, by thought, from the purpose that the common good of society earthly and heavenly may be looked to. From this it is evident that the Purpose is He who arranges all things, from Whom and to Whom all and the very least things tend; and that the Purpose is Life, consequently that the Lord is Purpose and Life Alone; and that things have been created in this way so that they may look to Him, and that they cannot [so] look, except from Him and because uses and purposes cannot come forth except by instrumental substances, it is clear that uses and purposes are the living elements of instrumental substances, thus that the universe is organic, i.e. instrumental, and that the Lord Alone is Life, so the whole universe is filled with the Lord. Because the uses of the lowest things in nature originate from the use of the inward ones, and so on, one cannot come to the uses of inward things except through removals or castings behind, as by the death of outward elements, and so on: such is the way from outer to inner things, a familiar concept, nos. 3574 to 3577, and also 3578, see *Organic (Organum)*. The uses that angels perform in the other life, spoken of, and that they receive happiness from the Lord according to uses, no. 3617, see *Angel (Angelus)*⁵¹⁵. A certain one boasted that he could speak in a tricky manner in different ways; spoken of. But I told him that this was of no use. If it were on account of use, he would show others, with the purpose of their knowing how magicians practice, so that they might put themselves on their guard, no. 3750, see *Speak (Loqui)*. More pleasure and happiness is given to marriage love than to others, which are bestowed by the Lord according to the urgency of their uses and

⁵¹⁵ ms. *Angeli* but that heading does not exist.

purposes, no. 3778, see *Marriage (Conjugium)*. Certain are purged repeatedly so that they may serve a use, for purgings have use as their purpose, some sort of which everyone ought to perform in the other life, no. 3914, see *Bone (Os)*. After many punishments a final purging follows, until they become such that they are able to perform some use, no. 4111, see *Punishment (Poena)*. in the Kingdom of the Lord there is nothing but use, no. 4173⁵¹⁶. Angels always perform works of charity, thus uses, no. 4182.

Uterus (Uterus).

[I:798]

Through the innermost heaven, and so on [the Lord imparts] marriage love, where they love little children more than their parents [do], and have care of them in the mother's womb, no. 1201.

Those who tenderly love little children constitute the province of the genital members. They constitute the province of the testicles and of the neck of the womb. They live in the most pleasant and happiest life, n. 3152.

Grape (Uva),

[I:799]

see *Vine (Vinea)*. I saw a bunch of grapes on a platter and a face in a window, a sign that I would see something, no. 3135

Wife (Uxor)

[I:800]

Cow (Vacca),

[I:801]

see *Ox (Bos)*.

Vampire (Vampirus),

[I:802]

nos. 1274, 1289, 1290, see *Blood (Sanguis)*; no. 2974, see *Deceit (Dolus)*.

Variety (Varietas).

[I:803]

⁵¹⁶ ms. 4172.

It was acknowledged that in heaven there is perpetual variety, and from variety harmony, as if they are a one, [and] from this comes happiness, no. 348. Because each thing relates to one internal bodily part, member, organ in the Greatest Human being, there is immeasurably great variety, nos. [666,] 667.

[continuation p. 963 s.v.] **Variety** (*Varietas*).

They have a very general idea of Hell, and also of heaven, when nevertheless there are countless varieties, so that no one has entirely the same hell, and no one entirely the same heaven, even if spirits were multiplied to eternity. This was supported by the heavens: from the thought alone that many were entirely one the world of spirits and the angelic heaven then shuddered: but every oneness is formed of a harmony of many, thus by societies, nos. 2014, 2015, 2016. There are countless varieties with [their] opposites in every mental image, which are guided, moderated, bent by the Lord Alone to [His] purposes, nos. 2064, 2066, see *Idea* (*Idea*). That a mental image is a general vessel of countless mental images, and never the same in one as in another, is evident from human forms, dispositions, minds, which are never the same; their varieties are arranged by the Lord in harmonious patterns so that they harmonize in a unanimous body, nos. 2085, 2086. There are countless varieties of evils in people, so that the evil of one is never entirely the same as another's, no. 2175 see *Evil* (*Malum*). Variations of states are countless, so they never to eternity recur entirely alike. This shows how great the happiness of angels is, nos. 2402 to 2404, see *State* (*Status*). Variations in the other life are like the times of year and times of day, no. 2680. Things roll around, and are perpetual and eternal variations, both in general and in particular; and that they never return entirely the same, no. 2920. Those who in the life of the body thought heaven is simple and nothing but joy without variety, when informed that there are countless varieties of joy, and heaven consists of innumerable societies, began to marvel that they had thought in this way in the life of the body, no. 2975. There are paradisaal portrayals with variation to eternity, nos. 3097 to 3099, see *Paradise* (*Paradisus*).

Vessel (*Vas*).

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Bodily and material elements are receiving vessels of earthly ones, earthly elements of spiritual ones, and spiritual elements of heavenly ones. Thus they ascend by steps, and interact, nos. 1897, 1898, see *Mental image* (*Idea*).

[continuation p. 947 s.v.] **Vessel** (*Vas*).

The most general notions of the higher knowledge of faith in people on earth are as it were receiving vessels into which countless truths are introduced by the Lord, without which nothing of truth can be poured in, corroborated, no. 1935. The deeper things of inward things were communicated to me, but only that there are such things there, in which there are very many things, together with one very general mental image, and a certain similar feeling, which generals are containers, no. 1958. The truths of

nature are receiving vessels of spiritual truths, illustrated by the vessels of the blood and by the internal organs, nos. 1968, 1969, see *Truth (Veritas)*. What mental images are like in which filthy and profane things have been mixed was corroborated by a beautiful earthenware vessel portrayed in which there was filth, which was nauseating, no. 2068, see *Idea (Idea)*. An idea is a general vessel of an unlimited number of mental images, no. 2085, see *Idea (Idea)*. The Literal meaning[s] of the Word are impure vessels in which are holy inward contents, no. 2185, see *Word (Verbum)*. There came to view in the fig tiny seeds with an oily substance, from which as earthly containers there were spiritual and heavenly displays among the angels, no. 2187, see *Portrayal (Repraesentatio)*. In the other life they are only prepared for receiving life not for possessing it, because they are only instrumental substances and vessels of life, nos. 2291, 2292, see *Correspondence (Correspondentia)*. Spirits, so they might know that the Lord Alone is Life, and from inward things rules everything, all appear as the crudest little vessels, in which there is nothing of life, then they confessed that in themselves they are dead and that life is from the Lord Alone, no. 2423. It was realized that a human on earth and a spirit can know nothing from the vessels of what is within them unless it is allowed by the Lord then they are as it were transparent, no. 2428. Humans on earth ought to be yielding vessels and adapt themselves, not resisting. It is achieved solely through those things which are of faith, otherwise they act from themselves, and do not let themselves to be acted upon, so they do not have happiness, corroborated by angels and spirits. Truths can never dwell in vessels made of falsities but in its own [vessels], nos. 2470, 2471. I was instructed that every word in the Word is a kind of vessel in which truth dwells, an example, no. 2472. Natural truths are not translucent except from spiritual ones, these from heavenly ones, and these from the Lord, nos. 2634 to 2636, see *Truth (Veritas)*. Those things which are of the bodily memory are the last vessels in which order is completed, no. 2751. I was told that the mental images of little children are open and serve the angels extremely well. From this it was also clear that the memories of humans on earth are the last vessels in which spiritual and heavenly ideas of angels come to rest. Therefore also spirits lose nothing from each of their memories, so that they also may serve for vessels of spiritual and heavenly things, nos. 2753 to 2755. Diverse objects which I saw were portrayed before the angels by the Lord in a continuous series, consequently that in heaven all things can be applied in this manner. In a word all and the least things are closely associated objects or vessels, thus they relate differently, nos. 2784, 2785. Spirits arguing about Life, whether the Lord Alone is life, thinking that life could not be appropriated unless the receptive vessels were also living, but they were instructed, nos. 2828, 2829, see *Life (Vita)*, no. 2832, see *Heaven (Coelum)*. When I was engrossed in an idea about the vegetative element I realized and told [them] that then when I thought about the vegetative element, spirits thought about the animate element, and the correspondence is such that the one can be thought about by them when the other is thought about by me, no. 2830. Through [my] gazes spirits were moved to speaking and acting, and by a searching look they drew forth [things] out of my memory, that they spoke, and now and then that they thought, nos. 2914 to 2916, see *Looking (Intuitio)*. A person on earth does not flow in through his or her thoughts into heaven and to the Lord, but that the life of the Lord flows in, and where there is a fit receiving and corresponding vessel, heaven is affected. It is otherwise when the vessel is not fit, no. 2960. Ideas are terminated in the material [mental images] of memory, of a person on earth, which are the lowest parts of a person; and that spirits according to their kind, take to themselves those things which are in the ideas, some close, or related, some more remote, some dependent on them, nos. 3022, to 3025, see *Idea (Idea)*. The inward aspect of breathing is a mental process, because it is

organic, whose life is the Lord, [nos.] 3322, 3323, 3326, see *Breathing (Respiratio)*. It was told to spirits of the ancient Church, or the descendants of Noah, that fallacies cannot be vessels that contain truths of faith, and that angelic portrayals are not fallacies but appearances, that, as vessels, contain higher knowledge of faith that is not appearances but eternal truths, no. 3386, see *Church (Ecclesia)*. I observed and was shown that spirits aroused all those things with me which agreed with their general mental image, and that the things in my memory were so many vessels, from this these objects were observed, not others. I was instructed that the beautiful displays before the angels, spoken about earlier, directed the eyes to objects, the objects of sight however did not present them; so whatsoever it pleased the Lord to portray, the objects of sight or vessels of the memory, which are mental images, from which and according to which are the objects of sight, adjusted themselves to it while a person is unaware, nos. 3671, 3672, see also *Object (Objecta)*, *Memory (Memoria)*, *Eye (Oculus)*, *See (Videre)*. The Word contains vessels into which the life of the Lord can flow in, through heaven, and that through it heaven is conjoined with the human race, otherwise it would have perished, no. 3676. When angelic ideas flow into the ideas of spirits and humans, they cannot be recognized, for they can present other things, just as likenesses that can be applied to many things. And when the life of the Lord flows in through heaven that at the same time there flows in the impediment to evil and response to falsity, against these, which are overthrown in the world of spirits, nos. 3725, 3726, see *Life (Vita)*. The mental imagery of spirits rests on material things, which if they were taken away, it would be as if their foot were removed, about which, nos. 3608⁵¹⁷ to 3610, and also 3753, see *Bodily (Corporea)*⁵¹⁸. The mental images of the human bodily memory are vessels in which the mental imagery of spirits and angels is grounded. Sometimes they were unable to speak otherwise than according to the arrangement of the vessels of my memory. Also the vessels are arranged by the Lord directly, or directly through angels and spirits: so the mental images of spirits are vessels, which direct the mental imagery of a person according to which he speaks, no. 3759. When I recounted different things that I had in a dream, certain women acknowledged that the very least things were exactly portrayals of their speech, spoken of. I realized that the same conversation could have fallen into entirely different portrayals depending on the state of the receiving vessels of the memory and its varieties brought on by the spirits around me, no. 4033. Mental imagery and vessels of the bodily memory are arranged by the Lord so that they have a connection with others and the like in order that there may be a connection with the higher knowledges of faith, nos. 4037, see *Idea (Ideae)*.

[continued in the unalphabetized manuscript, p. 590 s.v.] **Vessel (Vas)**.

It was granted to lead spirits to speak solely by directing thought—who spoke entirely as if from themselves, not knowing better. It was only a directing of the vessels of the memory, which was also caused by spirits. This all shows that a spirit with a man, thus the man, cannot think otherwise, consequently cannot speak otherwise than as the vessels of the memory are arranged to which spirits are so to speak bound, and they suppose it is from themselves; in man's memory generals are arranged by the Lord, which are many and many more, connected and also not connected. According to these generals the

⁵¹⁷ ms. 3605 but see s.v. *Bodily (=Body)*.

⁵¹⁸ i.e., *Body (Corpus)*.

particulars and very least things are arranged through spirits and through angels. From the general flow forth both those things which are in harmony and those which are not in harmony, as is clear from the case of musical instruments; particulars derive from the general that they can be such [as the general]; they are continual variations of the general. A large silver coin appeared in the pocket of my garment; it was turned into a thick plate of silver, nos. 4041 to 4045. All and the least things which are part of the literal sense the Word are most general vessels, and why, nos. 4121, 4122, see *Word (Verbum)*.

Purging (*Vastatio*),

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see also *Captivity (Captivitas)*. Those who lead others astray through outer pleasures: they undergo severe purgings, especially those who persist in such things for a long time in the other life, no. 381. Why there are permissions—that from temptations, purgings, punishments [come] reformation, regeneration and perception, which are looked at as good by the Lord, no. 398. The gentle purging of some through sleep, in which they only say, “I am silent,” and “I am speaking,” doing so in short awakenings, they are roused from sleep, no. 427. All purgings and punishments in the other life tend toward the goal that they may harmonize as one person, from this the happiness of all [comes] from the individuals, and of the individuals from all, which [comes] solely from the Lord, no. 693. About the great city called the Judgment of Gehenna, where there is a kind of purging, more slowly for those who think everything is calm, no. 854, about that city, nos. 843 to 855, see *City (Civitas)*. The kind of purging of those who in their minds cling to riches, and lie upon their strongboxes, and say that they are nothing, and that they are to be pitied, due to their often being attacked by thieves. They hold the same thought afterwards as regards spiritual matters, so they say that they are nothing, and that may the Lord have pity on them, nos. 910, 911, see *Riches (Opes)*. It is a kind of purging process, that they despair of salvation, [they are] at the left side; [they are] the best spirits, nos. 968 to 972, see *Kidneys (Renes)*.

That all punishments are purgings, so that they may be regenerated namely so that they may receive the ability to do good and to think what is true, from the Lord, no. 1039. Some purgings are carried out from consent, such as those of the woodcutters, no. 1041. Only by purgings are the abilities obtained of being able to be kept by the Lord in good and truth, therefore purgings are also repeated, no. 1218. Therefore an angel is let back into the state of a spirit, that is, when a fight arises between bodily elements and heavenly ones, causing annoyance, no. 1332, see *Angel (Angelus)*. Those on this side of the planet Venus, were heard that were undergoing purging and desperation, saying that they are wild animals, abominations, hatreds and also [uttering] expressions of despair against heaven and salvation. When [they have suffered] the extremes, they are saved, no. 1449, see *Venus (Venus)*. Some, deprived of rationality, remain for centuries until the life of the delights with regard to revenge and hatreds have been blotted out, spoken of, no. 1497, see *Revenge (Vindicta)*. Some, as a result of the annoyance of purging, are raised up into heaven among the blessed, no. 1511.

Certain without shame and outward constraints bring forth filthy disgraceful expressions, in whom through punishments are instilled such things as shame, horror, fear, and thus at last they are withheld, no. 2206. Those who have profaned what is holy and at the same time are forms of hatred joined with deceit, they are almost completely purged in the other life, so that they retain little of themselves, for as

much of their life remains, it cannot be present in any company of the good, no. 2346, see *Rainbow (Iris)*. The outcome of the deceitful is that they sit lonely with a very wide face, with a wide shiny cap on the head, in this way no longer in any active life, nos. 2498, 2499, see *Deceit (Dolus)*. The pleasure of those who are delighted by adulteries and cruelties is turned into a foul smell, and finally they sit ugly as skeletons, no. 2644, see *Cruelty (Crudelitas)*. The ground is said to be spiritually fertilized by excrement when they confess and acknowledge that they are filthy and foul: then with those with whom there were filthy pleasures, when they become excremental, first then can good things be sown in them, no. 2660. About their heaviest purging of those who deflower virginites without the purpose of marriage and offspring, nos. 2704 to 2710, see *Virginity (Virginitas)*. About the states of reformation portrayed, after purging, nos. 2762, 2763, see *Regeneration (Regeneratio)*. Punishments in the other life instill fears, horrors, shames, by which they can then be led away, thereby they can be present in good societies, but still their nature remains, no. 2793. One who loves to be improved, willingly wants to be chastened, although it happens with torment. The Lord then holds the mind on the purpose, which follows, no. 2959. How filthy earthly elements are reduced to compliance with inward ones, through successive purgings, portrayed, nos. 3222 to 3226, see *Outward (Externa)*.

Through purging's punishments, horrible, frightful and shameful things, and the like are inflicted until when they can be restrained with less reproof, which happens in the course of time, no. 3458.

The warmth of evil spirits is turned into ice, and [their] splendor into miseries, and until this happens, they are not affected by spiritual things, no. 3522, see *Dutch, The (Hollandi)*. A life of faith based on understanding cannot enter into heaven, where there is a life of love, therefore the life of lusts must first be purged away, no. 3694, see *Love (Amor)*. Those who have faith by knowledge and understanding, and not a life of love, that they are purged in the following manner, they reduce themselves to ignorance of all things, obscurity, confusion, and in this way they are purged, nos. 3904 to 3908, see *Faith (Fides)*.

[continuation p. 799 s.v.] **Purge (Vastatio)**.

That some are purged repeatedly so that they may serve a use, for purgings look to as their purpose use, some sort of which everyone must perform in the other life, no. 3914, see *Bone (Os)*. It is only a state of being held away from evil which is brought about by means of purgings, about which, no. 3920, *Evil (Malum)*. Those who relate to the bones, that they know what they are saying slightly, and that they may serve uses, they are repeatedly purged; yet they lose nothing of their original life into which they are often restored, no. 3944. The inward things of people are communicated to others by removals and dyings off of outward things, thus in the other life they cannot come into heaven unless outward elements are removed successively, so that finally mental imagery can be mutually communicated directly, nos. 4014, 4015, see *Mental image (Idea)*. A person is reformed in one way when alive, in another after death. After death by purgings, so that those things which are of the bodily memory may be subdued, and thus submissive may serve uses; which can be seen from those who had no conscience in the life the body; nor is conscience given to them except through outer bonds, such as those who are adulterers and cruel, who become like bones, no. 4038, see *Regeneration (Regeneratio)*.

A life of conviction is purged differently than the life of passions. Those who have a life of conviction are reduced to a state of ignorance, and into a state of confusion, which is joined with an inward torment as often as one thinks about those things about which one is convinced; which tortures vary according to the faith [of which they have convinced themselves], no. 4051, see *Faith (Fides)*. For the evil punishments [happen] often, and so last for a long time, for many years, even for centuries. These punishments also carry with them purging, but still a final purging follows. Then they are dissociated from company and sit in darkness and torment with little life, until they become such that they are able to serve some use. Thus they are continually descending to the last stage of punishment, about which, nos. 4109 to 4112, see *Punishment (Poena)*.

Veil (Velum).

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That a veil was drawn away from my eyes, and I saw more clearly, III Vol. no. 4185 [256a], see also *Band (Fascia)*.

By the Jews a veil was cast over certain Christians, under which they were in fact protected from the Jews, but they complained that they could not breathe, they were freed from it, no. 434. About a wide band in which some are wrapped and scarcely can be unwrapped, for it stretches on and on, no. 435. About a veil that is cast over [some], under which they run about, arduously desiring to extricate themselves and break out, but in vain from which activity there is much trouble for those who remain in the externals of the Word, and they do not want to be illustrated by inward things as a result, no. 435. In addition, those who are under the veil [are held] feet upward and head downward, no. 435 mid. The Dragon was sent under the veil, no. 502.

[continuation p. 434 s.v.] **Veil (Velum).**

Mohammed desiring to be tempted was put under a thicker veil than the others by the dragon, but he remained steadfast, no. 510. People on earth cannot be put under the veil, the reason; but in place of this clear truths are present in their memory, but they are snatched away so that they do not see them, and at the same time they are lit with a desire of recalling or remembering, besides an indignation, with a determination or conscience of persevering, no. 516. The punishment of the worst spirits among the Jovians is in a tub where they are left to their fantasies, burning with a desire of freeing themselves. From this come anxieties and torments, and when they are without hope they are freed, no. 589. Certain deceitful spirits who make themselves invisible, and so safe, and so seem to themselves to be in the more subtle [parts of] nature, but still they were sent under the veil, as well as glued together, so that the more they wanted to free themselves, the more tightly they were bound,⁵¹⁹ no. 642. How certain Jews are let under the fine veil, where an angel stands on the boundary, and by the point of a spear in the hand of the angel they break out together with the veil, nos. 745[753], see *Jews (Judaei)*, which is a sign of no admission into the city to the right, *ibid*. The veil is a grievous punishment; and about the man who drew

⁵¹⁹ ms. they bound (*ligarent*), but see 642.

the veil after him, fleeing away lest he reveal many things, no. 746, see *Jews (Judaei)*.

Those who in the life of the body regard themselves as wiser and greater than others, and draw their nature from this, their aura is displayed in the atmosphere as a white veil, and also as a mist, which envelops others. Those who were enveloped said that they were in such distress that they could not live. About this aura of authority, nos. 2678, 2679, 2681, 2683 to 2685, 2699, see *Authority (Auctoritas)*. The falling down of an angel was portrayed by a veil variously rotated and bent back, spoken of, and this according to the fantasy of falsity, then the veil also seemed to unwind even up to him. Then he fell downwards, and in fact into a muddy black swamp, nos. 2823 to 2827, nos. 2831, 2832, see *Heaven (Coelum)*. A certain pirate, whose face was only a row of teeth, twisted around a scroll in the shape of fish, which [teeth] symbolized his filthy natural elements; he also rolled up a certain one in a veil, just as captured by himself. He was freed, no. 2953. Sirens overhead thinking themselves the most subtle of all were rolled up in a subtle veil, all just as one, from the head downwards, no. 3123. David served as a medium for the deceitful overhead and was rolled up in a veil, but for a long time struggled back, casting himself with the veil into all quarters, sometimes outside the veil; for the veil and its variations symbolize fantasies and their changes: finally, when he was called a medium and dog by them, he was wound into a kind of cloudy veil of authority, and let down, nos. 3682 to 3684, see *David (David)*. An upright spirit who from habit often would name the devil was let into a veil, as if into a sack, when he was free from it, I felt his anxiety and trembling. He said that when he was in the veil, he lost hope of ever being able to get free, no. 4056.

Poison (Venenum).

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[continuation p. 744 s.v.] **Poison (Venenum).**

A certain [spirit] was found out who killed an innocent person with poison, and about his punishment, nos. 1260, ff., see *Kill (Interficere)*. About the same, no. 1269, see *Hatred (Odium)*. His presence even tormented my belly painfully, also blocking the upper opening to [my] stomach, nos. 1272, 1273. A certain one from a very deep [place], where there was a cadaverous stench, was let out, whose aura was extremely poisonous, who without conscience had killed many with poison, about whom no. 1282, see *Kill (Interficere)*. When released from that very deep [hell], their poisons had an effect on [my] stomach so that I threw up, no. 1278, see *Hatred (Odium)* and *Kill (Interficere)*.

About those who act by clandestine and deceptive arts to take control, and relate to the subtle poisons infecting the purer blood, nos. 1808 to 1824, see *Arrogance (Superbia)*. A long ovary was seen, symbolizing the poison of the dragon, and what more this meant, nos. 2240 to 2246, see *Idea (Idea)*. The deceitful appear to the angels like snakes. Therefore examined they seem to themselves and before spirits to be turned into snakes, who have poisons, which are deceits, no. 2492, see *Deceit (Dolus)*.

Sexual activity's lust (*Veneris libido*),

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see *Marriage (Conjugium)* and *Storge (Storge)*.

Venus, the planet (*Veneris tellus*).

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[*continuation p. 797 s.v.*] **Venus**, the planet (*Veneris tellus*).

Spirits of Mercury were seen in a globe, and they did not want to stretch themselves out to this earth, but to the planet Venus, where they did not want to stay forward because they said they were evil; therefore [they betook themselves] to those who were on the other side, and also [curved themselves] around the planet Venus, no. 1443. The reason that they surround the planet Venus is so that there may be communication, which happens through the inward sense, no. 1445. When they surrounded the planet Venus I felt a considerable change in [my] brain because inward sensation had been greatly stimulated, no. 1448. Those from this side of the planet Venus, having heard that they were undergoing a purging process and were despairing, saying that they are wild animals, abominations, hatreds and also [uttering] expressions of despair against heaven and salvation; when they suffered the extremes, then they are saved. It was said of them that they did not acknowledge the Lord, the Mediator, but a certain supreme creator, therefore they are such. But released from purging they confessed the Lord, so they were received into heaven, and there, with such great tenderness to them that they drew tears from my eyes, no. 1449. The inhabitants described, that they are giants, stupid, caring only about earthly things, no. 1450. I spoke with them. They said that they are chiefly goatherds there. The goats depicted to them they recognize, however not sheep, no. 1451. But such were displayed symbolically from this side of their planet, [no.] 1452. Those from the other side of that planet coming to me said that they acknowledge the Lord, and that He walks among them, which also was shown to me; they said they were cattle herders, no. 1453.

I saw what the inhabitants of Venus are like in general, that they are delighted in plundering, and that they have their highest pleasure when they can eat and celebrate from plunder, thus not from their own; just as with the descendants of Jacob, who did similarly, about whom, which is a matter of cruelty. But the inhabitants of Venus are indeed delighted by plunder, and they also kill, but whom they can save, they save, even bury: the Jews were otherwise, who spared no one, and threw them to the wild animals and the birds to be devoured: that even the Jews also today are such I perceived from the aura of some coming up, nos. 3346, 3347.

Stomach (*Venter*).

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[continuation p. 506 s.v.] **Stomach (Venter).**

A chastising spirit among the Jovians, with moderating angels at the head, punishes by a painful tightening around the midriff; and by taking away their breath by turns, no. 622. About the Infundibulum and Ventricles in the brain, together with the excretions in connection [with them], nos. 914, 915, 916, 917, 918ff., see *Infundibulum (Infundibulum)*.

The case with agitations in the other life is like that of foods in the stomach and intestines, no. 1035, see *Chyle (Chylus)*. A spirit who was a murderer, who had killed an innocent person with poison, his presence twisted my stomach painfully, also blocking the upper opening to the stomach: others also were also released from a very deep [hell]. Their poisons had this effect on [my] stomach that I threw up, nos. 1272, 1273, 1278. A reproving spirit in punishing the inhabitants of a satellite of Jupiter tightens part of the abdomen with pain, saying that if they repeat it, they will die, which even happens. Thus the contagion of evils is restrained, no. 1682, see *Jovians (Joviales)*. The entrance of spirits into the other life is like that of food, of which some is carried down into the stomach and towards the intestines, but in the beginning is treated gently, no. 1742, see *Eat (Edere)*.

About those who constitute the phlegms and stagnating fluids between the meninges, and also in the mammillary process, as well as in the ventricles of the brain, and about their punishment, nos. 1798 to 1807, see *Arrogance (Superbia)*. How sirens end up is that they are carried down beneath the sole of the right foot, through an inward way, since they think it is through the heart; they are brought down through the stomach and intestines, and when they think it is through the thighs, then it is through the excremental [ways] there; and they live beneath the sole of the foot in filth, which they carry off, nos. 2772, 2773 see *Excrement (Excrementum)*.

Ventricles (Ventriculi), [I:811
[see *Stomach (Venter)*.]

To come (Venturum), [I:812
see *Future (Futurum)*.

Wind (Ventus). [I:813

Spirits can also be distinguished by very intense cold, by cold blasts and others just as by a wind and also by heats, which also can be counterfeited, no. 324. A spirit coming up to me like a wind, who openly stroked [my face], and fluttered the light of [my] candle and papers; and also when I raised [my] arm, no. 479.

About the east Wind, or spirits who disperse societies badly ganged up, so that they may be brought back into order, nos. 2121 to 2127, see *Society (Societas)*. Spirits obviously brought on feelings of heat, cold and a wind, no. 2392, see *Organ (Organum)*. About belled spirits, who also drive spirits away, no. [2862,] 2863⁵²⁰, see *Bell (Campana)*. There were certain in the cavity of the occiput who fleeing there breathed out a strongly felt wind, about whom, no. 2865, see *Magic (Magia)*.

[continuation p. 332 s.v.] **Wind (Ventus)**.

How inward deceitful spirits were dispersed, by a horse, about which, no. 2895, see *Society (Societas)*. About belled spirits who like an east wind dispelled and dissociated wrongly associated [societies], nos. 2972, 2973, see *Bell (Campana)*. The approach of an angel[, thinking,] to evil [spirits] was portrayed as a puff of wind, which they could not bear, no. 3354, see *Church (Ecclesia)*. There were spirits who by means of fantasies were able to enter into the mental images of others and attract them. Belled spirits came, and a denser east wind, but they were not able to disperse them. [One of them] also attracted them; but a subtler east wind came on which he was unable to operate by fantasies, no. 3414. A strong wind dispersed and dissociated those who lay in wait for me when I slept, I was aware [of this]. When they were so violently dispelled that they were miserably tormented, for when they are dissociated, they scarcely come to their senses, no. 3680, see *Sleep (Somnus)*. They were those high overhead who stationed mediums with me while I slept, and schemed, and were dispersed by the wind, no. 3691. The world of evil spirits is perpetually making an effort to bring evil on mankind, which is continually taken away by the Lord, no. 3893⁵²¹, see *Evil (Malum)*.

Venus (Venus),

[I:814

no. 440, see *Gods (Dii)*. Sexual activity's lust (*Veneris libido*), see *Marriage (Conjugium)* and *Storge (Storge)*.

Spring (Ver).

[I:815

In the other life states of mind are passed through, like the times of the day and the times of the year, and when they are angels, all their times are like those of spring and morning in comparison to the earlier states when they were spirits, for whom the earlier cheerful states then are comparatively not cheerful, for all things are relative, no. 2294, see *Regeneration (Regeneratio)*.

Word (Verbum),

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⁵²⁰ ms. 2853.

⁵²¹ ms. 3883.

That the angels are unaware of the sense of the letter, but of the inward or spiritual meaning, III Vol. no. 927 [56a] see also *Letter (Litera)*. In the Word of the Lord I saw scarcely anything except inward matters, II Vol. no. 5192 [301a]. When spirits of the Lord speak, very many things are contained in [one] mental image than do and ever can fall into words: just as everywhere in the Word of the Lord, III Vol. no. 7705 [369a]. In one word in the prophets there are thousands of things, so that one mental image requires an entire exposition, therefore the style is such, IV Vol. p. 33 [376a], see also *Prophet (Propheta)*. Those who have a nature-bound soul do not understand the inward meaning of the Word, those who have spiritual-heavenly soul do not understand the sense of the letter, IV Vol. p. 52 [385a], see also *Letter (Litera)*.

That the secrets contained within it [the Word] are expressed by means of symbolic portrayals: and that the spirits nearest by do not understand, nor did they understand the inward meaning of the Word of the Lord, consequently neither did the prophets, no. 19.

[continuation p. 97 s.v.] **Word (Verbum)**.

Enlightened knowledge from the Word prepares the way for belief; and what else it accomplishes, no. 42. The inward projections, nos. 44, 45, 46. The inward level of meaning in the Word cannot be seen at all unless the meaning of the letter is almost blotted out. This applies also in other things, as in philosophical material, when the mind dwells on the words by themselves, as on trivialities; or when a person is absorbed in outer and physical [objects]. A like principle applies when it comes to the more inward level of meaning, no. 99. By the names in the Word, realities are symbolized - this illustrated by examples, no. 114. I have seen the inward parts of the Word almost apart from the literal meaning, no. 115.

That the inward meaning of the Word, enlivened by the Lord, was seen by some, who were struck with amazement; and at the same time by others the literal meaning in which there was nothing of life, no. 335. The effectiveness of the Word penetrated to those around me, to their inmost, with variety according to their disposition, no. 382. The working power and life of the Word from the Lord filled and fills the Universal Heaven, no. 383. Those who remain in the outer matters of the Word, and as a consequence do not want to be enlightened through the inward matters, are sent under the veil, no. 435, see *Veil (Velum)*. Certain [spirits] were trying to take breathing away from me and afterwards the motion of the heart, but in vain, which signify that the outward things of the Word similarly endeavor to attack the inward things, which still have their life from the Lord, nos. 458, 459, see *Breathing (Respiratio)*. I spoke with Jovian spirits about the inhabitants of our earth, that they do not believe that there is any life after death, and also that they call those things fantasies which are in the Word, nos. 572:2, 573, see *Jovians (Joviales)*. I read to spirits of Jupiter in the Word about the Lord born Man, and having suffered, and what was evil was interjected by evil spirits, hearing which they said nothing; afterwards they said that those spirits were like their devils, whom they reject and consider as waste, because they take nothing from the Word, other than what is worldly and the like, but that with them there is nothing heavenly, no. 581. Bodily and filthy earthly elements must be laid aside, which happens variously, before anyone can enter heaven. Therefore bodily and false earthly elements, which are the

meaning of the letter of the Word, like the words, names of men and of cities, cannot be attended to or understood by those who are in heaven, no. 612. About the state of people on earth and spirits before the coming of the Lord, that inward things could not of been understood other than through earthly and bodily things, thus through symbolic portrayals, no. 672. The angels understand best from little children who are praying and reading the Word of the Lord, no. 895, see *Little child (Infans)*.

There are spirits who do not open their minds to the inward content of the Word for various reasons. As long as they do this they cannot be led into the higher knowledge of faith. The reasons for this are various, even these that they love the life of desires, which do not agree with inward things, therefore they prefer to reject [them]: the world of spirits abounds with such. Those like this were portrayed to me by an ugly old woman with a white face. Those who love inward things were portrayed by a young woman in a white dress in the flower of virginity with a musical instrument and heavenly garlands. That inward things are being opened up was portrayed by the unrolling of a carpet, nos. 1139 to 1144. The lower inward parts of my head toward the palate were seized and as it were possessed by spirits who did not want inward things to enter the mind, about whom, n. 1177 to 1189. The lower inward parts of my head toward the palate were seized and as it were possessed by spirits who do not allow [the existence of] inward things, about whom, nos. 1177 to 1189, see *Inward Elements (Interiora)*. A sitting girl with a rosy, yellow face and weak eyes, symbolizing the inward things of the Word, the rosiness the physical elements, the yellowness the earthly human elements, the weak eyes faith based on understanding: then a girl becoming an adult, dressed in black, hurrying in light and into light, beautiful and with a bright face, symbolizing the very inward parts. And then a maturing girl flying toward my right cheek, not appearing, symbolizing the intermost [parts of the Word]. Afterwards a face appeared which was a black untrimmed beard and a little bit of yellow mouth, verging to a fiery color, symbolizing the Word's outer parts. The discussion of the meaning of the Word illustrated by good works, nos. 1190 to 1194, see *Faith (Fides)*. Those who for the purpose of humorous phrases out of habit abuse the holy things of the Word and thus profane in various ways, these undergo the punishments of dismemberment, for ideas that are profaned in this manner and at the same time holy return in the other life, and are dispelled with pain; the mental images of spirits fall into the words of speech of a person, with which the mental images mixed in are at once noticed, nos. [1304,] 1305. Certain [spirits] mock the Word because they do not open their minds to its inward content, scurrying around and convincing others; they relate to corrupting elements of the blood, desiring only bodily and earthly things, no. 1335. In sleep it was portrayed that I was released from prison, then I awoke. They pursued another in a dream, thinking it was I, whom they also seemed to themselves to have caught; afterwards I saw he had a black face, sprinkled with blood, looking to the Lord that there was no help: whether the persecution of the inward meaning of the Word is symbolized, by the learned of the world, may be seen, nos. 1460, 1461, 1462. Further, that those who place all emphasis on little meaning impress on themselves things which are false, an example: no. 1463; then about those who will say that there is no need for a new revelation, since enough is established, what must be believed, from revelation, which is nevertheless insufficient, and that heresies result, and that from the literal meaning they can be in agreement with anyone, no. 1464. For a long time I have been in danger for [my] tongue from those who do not admit the existence of inward qualities, nos. 1465, 1466, see *Tongue (Lingua)*. Those who confirm truths of the Word by philosophical and natural material suffer no hardship, except if they do so

out of self-love, no. 1469, see *Water (Aqua)*. Without the coming of the Lord into the world, no one could have believed the inward elements the Word, and that there is an inner person, nos. 1502 to 1508, see *Lord (Dominus)*. He who clings to the literal meaning of the Word, for him [the way] is closed toward the inward elements, and the brain is encrusted, no. 1624, see *Inward Elements (Interiora)*,^m[nos.] 1638 to 1641, 1826, 1923, 1925 may be seen.ⁿ Things are symbolized by persons, as in the Word of the Lord, no. 1636. From the words one can perhaps determine what kinds of spirits spoke through those in the Word, and also from the whirling motions and stops, no. 1646, see *Words, Expressions (Vox)*. Those who constitute the outer skin are those remain in the literal meaning of the Word, but still admit of deeper things: and are those who remain in the literal meaning of the Word, and then in the deeper meaning, but in so far as it favors their opinions and desires, nos. 1737ff., see *Skin (Cutis)*. Those who hold that adulteries do not matter at all, and have no respect for spiritual things in marriage love, when I prayed had no other than the verbal sense, so that there was nothing spiritual in it, but only what is material, nos. 1787 to 1789, see *Adultery (Adulterium)*.

The warmth of those who take pleasure in the Word, both those who simply take pleasure in the Word, and those who take pleasure in its inward contents, and still deeper contents, and also those who only take pleasure in the Word not understood, is described, nos. 1855 to 1862, see *Heat (Calor)*. The Word is in itself is dead, but in the person reading it is vivified by the Lord in the measure of one's ability to understand and perceive. So it is alive in the measure of the life given to the person, for which reason there is countless variety, no. 1877. Learned critics and translators of the Word held my thoughts in a prison, in Words, away from the understanding of things, different from those who were from the lower class people, young boys and little children. Therefore those who are the most skilled grammarians in the Hebrew Language make more mistakes in the translation of the Word than others, nos. 1950, 1951, see *Learned (Doctus)*.

I perceived that the outer meanings pass away, thus the letter and names and the like, where the mind is raised to the inward heavens, so that scarcely [other] is perceived in the more inward heaven, than good and truth from the Lord, no. 1989. Critics and grammatical translators of the Word understand nothing except the letter, to which they cling and twist the meaning of the text from it in many ways. As a consequence they mix material mental images variously with spiritual matters, from which come falsities, which in the other life are harmful to them, nos. 2040, 2041. Some were raised up into heaven among angelic spirits. I supposed at first that they were on high due to [their] opinion of heaven during their bodily life. They spoke with me from there while I was reading in the Word, [saying] that they did not hear or grasp anything at all from the literal meaning but only the inner meaning, which they said was the glory: as for example that they did not know the mountain of the Amorites, but [only] the world of evil spirits; and they did not know the river Eskol,⁵²² where there were grape clusters, but the inward heaven: before spirits, who did not want to believe and called these things illusions, they confessed that they see, hear and perceive the glory of the Word. It is clear from this that the inner meaning opens up when the mind is not clinging to the letter. Others also, my acquaintances in life, were raised up into heaven and spoke with me from there, and confessed that they were too dumbfounded to describe the Word's glory. They were amazed that the world does not grasp the least of these things; they also looked into my thoughts and feelings, as well as what causes them from these—why a person on earth could

⁵²² ms. *Esel*; see 2054 note 1.

know no such things: then they saw what things were being written by me, what from grace and what from permission. While I was reading Deut. 3 they confessed that they understood all the details in its spiritual meaning, and that there was not even the least thing that was not inspired, and that words and names symbolize things, and that the very least details are in this way entirely following the series of events in the Word. This they wanted to corroborate by an oath, nos. 2053 to 2061. In the sight of the Lord the inward elements of the Word are like the image of a person, or rather a beautiful virgin, in an optical cylinder, where roundabout they appear a most disordered mess, nos. 2163 to 2165, see *Providence (Providentia)*. Certain [spirits] were raised up into heaven and spoke with me from there, saying that they perceived that those things I have written appeared to them cruder than that inward things could be perceived from them, to which I said that still cruder are those things which are in the Word in the prophets, such as that the Lord grows angry, rages, kills, and many other things which appear as [veritable] dunghills, but yet are vessels in which are inward holy things; but if they were to form doctrine from such vessels they would be greatly mistaken, nos. 2184, 2185. In the Word many things are said in agreement with the fallacies of the senses, lest their passions and convictions be broken, for to speak otherwise would be to sow seeds and water; they were spoken in this way so that they would believe that the Lord rules the universe, not knowing how He rules: similarly, good spirits speak to the most general way of thinking with those who recently come to them from the life of the body, no. 2230. If it had been revealed to the Jews about the other life, that just as on earth, they would have also wanted to be the greatest in heaven and thus would have perished, no. 2236. In the Word there are most universal, universal and less universal meanings, and so on; for example about the "gentiles," who are to be called to the Church, no. 2262. Certain [spirits] carried up into heaven saw particularly how those things that I then wrote flowed in, both into the meaning and into the individual words and the details of the words. It appeared to them as if someone held my hand, which I also felt; from this they saw clearly that the Word, as to every single letter is inspired, no. 2270, see *Inflow (Influxus)*. I was possessed by spirits, just as the prophets were formerly, and I saw a carriage with a man in it which had two horses, and then a thoroughbred horse kicking back, on which there was a man; what the carriage symbolized, and what the horse, nos. 2272 to 2283, see *Prophet (Propheta)*. Words and names are not at all understood in heaven, such as Abraham, Isaac and Jacob. Such things are far beneath them, which clearly shows from angelic mental imagery. From this it is known that the literal level of meaning in the Word is not at all in heaven, and that there are inward things [in it], which are wrapped up in the literal level of meaning, nos. 2285, 2286. Certain actually portrayed the crossing of the Jordan, where the ark, into the land of Canaan, nos. 2289, 2290, see *Portrayal (Repraesentatio)*. What the inner meaning of the judgment is, which they suppose to be a universal last [judgment], nos. 2339, 2340, see *Judgment (Judicium)*. The names and expressions [in the Word of the Lord] cannot be understood in heaven, thus not the meaning of the letter, which is physical, worldly and material, which is also evident from angel's speech, which is ineffable, no. 2356.

The habitations of those who study the Word of the Lord without the purpose of understanding anything other than scholarly notes and words: there are brick ceilings like those under bridges, clouds boiling out and brightness at the back part; for all things are determined by the purpose [they look to], nos. 2380, 2381. Some spirits with me who directed their mind to the meaning of the letter, when I was directing it to the inward meaning, but it was a strain, like one who is walking in deep sand; this shows

what those are like who study the literal meaning when inward things are opened to them, and what they are like in the other life, where the inward sense of the Word is, no. 2391. The Word of the Lord is applicable to the Churches of every period according to their changes, no. 2407. The Hebrew Language is of such a nature that the inward meaning is perceived, hence without points; without the inward meaning, and indeed without points the prophets are not understood; but because people became such that they twisted all the meaning to their own whim, it was permitted that vowels were put in place, no. 2414. When I was reading in the Word, a nude person was seen, raised above the head, upon seeing whom the spirits said it is a miracle, by which was symbolized the inward meaning, the clothing is the words; the nude person symbolized also the regenerated person, no. 2445, 2446. The inward parts of the Word can be understood and grasped by a person, not however the very inward, much less the innermost parts, about which, nos. 2462, 2463, see *Inward (Interior)*. I was instructed that every single word in the Word is a kind of vessel in which truth dwells, an example, no. 2472. What and what the Word is like in the highest level of meaning, in the most universal, in the less and less universal, in the particular and in the abstract, no. 2539. How fully spirits perceive the mental imagery of a thought from only one word, as from the word (it is so) adjoined to a portrayal; this shows how much in the Word was understood by simple words, no. 2557. I felt, when evil spirits in the inward aura flowed in a little, that [one feels] their weariness and coldness in matters pertaining to the Word, no. 2570, see *Thought (Cogitatio)*. Bodily things, names words are never understood in heaven, and that is impossible, thus neither a material idea of the Word; and that such things can enter into spiritual and heavenly things is as impossible as a Camel indeed the whole terraqueous globe through the eye of a needle, no. 2609. The inward meaning [of the Word] is grasped more from the Hebrew Language than from others because it is destitute of vowels, and also commas, besides other things, for the reason that the meaning of the letter is grasped from the inward meaning, not however vice versa; the [manner of] speaking there is also more natural, no. 2631. It makes no difference that David was called a "holy man," when they would not have known otherwise, because he portrayed the Lord, just as it does no harm that they give alms to a thief when they do not know that he is a thief. Faith similarly can be said to be a son of the Word, although the literal meaning is a rebel, just as was Absalom his son, nos. 2657, 2658. Numbers were seen by me before my right eye. What they were [was seen], but it was not said what they symbolized: and also an ugly man, then as it were a bloody sphere. Little pieces of torn clothing were seen which constituted the so-to-speak sphere. The man with torn clothing was also seen near to the left eye. They are seen to symbolize desires and falsities; and that the literal meaning of the Word must be treated carefully because many innocent beings place holiness in it which also was portrayed by David's grief over Absalom. One must not argue in opposition against [anyone's] principles and against desires, nos. 2691 to 2695. I was told from heaven that there are four styles in the Word. The first which is that of the most ancient Church, as concerned Paradise: the second, which is historical, in which were inward things, as in Genesis: the third prophetic, which was a scattered style of the most ancient Church, the fourth was as that of the Psalms of David, no. 2721. By the Lord diverse objects, which I saw, were portrayed before the angels in a continuous series. Consequently that in this way in heaven all things can be applied [to the matter at hand]. In the Word all and the least things are objects, or rather, proximate vessels, so they are different [from other writing], nos. [2784,] 2785. In the Hebrew Language there are words that symbolize opposite things that are in the Word, also because lest they be carried to inward things in this way, because they were such [that they could not come there], no. 2833. The outer

formalities of the Jewish Church had portrayed holy inner qualities, nos. 2877, 2878, 2881, see *Portrayal, (Repraesentatio)* and *Jews (Judaei)*. The derision, repugnance and contempt of some was perceived, that names and words of the Word symbolize inward things but it was said to them that they are like birds, when they hear people speaking, they do not reflect otherwise than that it is sound without thought, and also, that there are those who in the Word see much light, others none, no. 2885. The Lord Alone is Holy, and this is the source of the Holiness of spirits, who spoke in the Word, nos. 2938, 2940, 2941, see *Holy (Sanctus)*. Those who are lifted on high by the Lord, that they perceive my writings, thoughts and speech without words [interfering], otherwise those who raise themselves up through fantasies, no. 2961. I was shown those who strive for elegance of style, that they continually reflect upon their own praise and that such style is scorned among interior people, and does not accomplish anything whatsoever. It is otherwise when the subject forms the style, no. 2993. Those who were learned in the Word can confirm their fantasies with many more things from the literal sense than the uneducated, no. 3421, see *Learned (Doctus)*.

From one assumed principle countless heresies can spring up and be confirmed from the literal meaning of the Word, such as that marriages ought to be shared, from this alone that all good ought to be shared, and also that there is no need of spiritual knowledge of faith because a person is regenerated unawares; and also that the Lord is as it were unclean, from this that it is said that the Lord bore the sins of all, thus that the human race is pure, and so on, no. 3442, see *Life (Vita)*, and *Adultery (Adulterium)*. Dutch Spirits said that they could not do business and be saved unless they gave all to the poor and unless they carried the cross, but that the cases are different, and because they were such that they wanted to seize from all their own goods, that they confirmed themselves by such things against the inward sense of the Word, spoken of, nos. 3503, 3523, see *Dutch, The (Hollandi)*. They are against the inward parts of the Word, and ridicule them, nos. 3510, 3511, see *Dutch, The (Hollandi)*. David openly confessed that he had not understood what he had written, that he had thought they were secrets but what they were he had not known, that he knew that a certain one was to come into the world but he had not had information of him, and that he had applied all things to himself and the Jews according to the meaning of the letter, nos. 3674, 3675, see *David (David)*. It was said that that there are things which are revealed in the Word, or that the Word contains vessels, into which the life of the Lord can inflow, through heaven, and that through this heaven had been conjoined, and the human race, otherwise it would have perished, no. 3676. Those who attribute everything to their own prudence and regard the Lord and the Word as worthless, only as a restraint of conscience for the common people, they live at the side of Gehenna, and it is called the haunt of dragons, more about which, nos. 3741 to 3749, see *Gehenna (Gehenna)*, further about them, no. 3754, see *Society (Societas)*. Spirits were instructed what the inward things of the Word are, namely that they are the higher knowledge of faith, as, for instance, that Peter symbolizes faith, the tree of knowledge the kind of knowledge that deceived the Church: the land of Canaan and Jerusalem the Heaven of the Lord; the sacrifices the Lord, thus the garments of Aaron and more. The mental scope and portrayals of inward angelic spirits do not fall within the field of human perception but all and the least of them symbolize the tenets of faith in the Lord, nos. 3760, 3761. All and the least things which are of the literal sense of the Word are most general containers which can contain countless truths. They are so general that they also receive opposites to truths, such as that the Lord does evil, that He tempts man. The reason is that for one who believes the Lord governs all and the least

things directly that words then apply themselves and support [this belief]; however for one who believes that the Lord does nothing evil but permits the evil to do evil, but that the Lord arranges as well as provides that good comes from it, for them, so that also the meaning of the letter, the words, consequently the vessels, conform themselves, therefore they are most general so that they can be of service to everyone, but still so that they can be instructed, nos. 4121, 4122. Things may be seen worthy of note in those things which have not yet been excerpted, where it treats of angelic spirits and the Word. The things that are written which will appear as hypothetical, nos. 4133, 4134, 4135. The angels' conversations come down into symbolic portrayals such as those in the Word, [nos.] 4146, 4147, 4148.

*[continuation p. 1257 s.v. **Word** (Verbum), but the fifth part of the autograph has been lost, containing the continuations of the words **Love** (Amor), **Brain** (Cerebrum), **Church** (Ecclesia), **Faith** (Fides), **Hypocrite** (Hypocritica), **Word** (Verbum); see Editor's Supplement by J.F.I. Tafel in the appendix]*

Truth (Veritas).

[I:817

That feelings or loves govern the rational and intellectual matters of [our] mind, and bring forth for them agreeable falsities and truths, and that the range of affections and truths goes from opposites, which the wider and more easily it goes toward good things, the better it is I Vol. no. 967 [6a]. I had to speak truths which I did not understand, [which] afterwards were explained, so that the words are inspired which a person does not understand, I Vol. no. 1409 [19a]. Evils are turned into good, and falsities and truth, II Vol. no. 1483 [72a]. Souls after death although they acknowledge the truth and try to do good still fall back to their original nature, III Vol. no. 209 [110a]. Evil spirits bring on shade, so that I could not grasp in thought or be convinced about what is true, nor be affected by what is useful and good, III Vol. no. 866 [128a]. Truths of faith torment those in the other life, III Vol. no. 4163 [254a]. Evil spirits can never be convinced about truths, III Vol. no. 4797 [290a]. Evil spirits can be kept to speaking truths, III Vol. no. 5025 [298a]. Spirits dislike even the least ray of truth and extinguish it, IV Vol. p. 82, 83 [391a].

Permission takes place through many intermediaries, nos. 15, 16. Truths, however, flow in from the Lord directly, even if through angels.

*[continuation p. 115 s.v.] **Truth** (Veritas).*

Truth is whatever looks to the Kingdom of the Lord, so that [truths are] all the means that look and lead to it. But when it comes to means, circumstances make each case different, no. 60. Evil spirits call everything that is true and good evil, no. 102. Truth and goodness are instilled [into a person] by the Lord through angels and good spirits, which is really repugnant to evil spirits so that they want to withdraw. Therefore, truth is commonly aroused by them [as well]. But with anyone who is the kind to be moved by truths, good spirits are associated, no. 124, and in the margin. Groups of evil spirits,

convinced of certain truths, were nevertheless afterwards just like they had been before., no. 125. The instructed and nevertheless corrupt tremble more than others at the judgment of truth and flee to more humble prayers, but then soon [returned] the same arrogance and pride, no. 149. When spirits were permitted to disagree and reason, my understanding was darkened and the light of truth blotted out, which could not be resisted, from this came great distress, nos. 157, 158ff. There is a configuration of harmonizing [mental images] when truth flows in, if of disharmonious ones, there is confusion, no. 158. The longings to know truths and to do good things are spiritual and heavenly food, no. 178. Angels [are amazed] about the learned of the world—as long as they cling to the fallacies of the senses, it is not possible for the truths of faith to be poured into them, no. 205.

Clear experiences that spirits take away the understanding of what is true and good and change it, no. 216. Good things from heaven having fallen into the world of spirits and hell are suddenly, as if of themselves turned into evils; in the same way also truths into falsities, no. 223. Things which are false and evil cannot ascend into heaven but are turned into truth and goodness, thus into innocence, no. 238, 239. Today there are no natural truths which are planes or recipients of spiritual truths; therefore the learned cannot otherwise than corrupt spiritual things or worship nature, because there is nothing that receives and connects [with them], no. 249, see *Philosophy (Philosophia)*. A certain evil spirit raising himself toward higher things, thinking he was going to bring himself into heaven in this way, ascribing the power of the Lord to himself, but having been wrapped around with truth by means of symbolic displays, having been cast down was tormented, no. 260. There are spirits who try to distort truths and goodness, which is done skillfully, by nature. They are more invisible than others, no. 264. Evil spirits can actually be driven to admitting the truth, and even as if from conviction, no. 325. Truths fallen into the world of spirits are turned into falsities, no. 331, 332, see *Envy (Invidia)*. A person, spirit, [and] angel are gifted with the ability to do good and to know truth by the Lord Alone, which also can be taken away, no. 333. Angels were moved by the heavenly truths which I thought, together with a sense of happiness, no. 336. The punishment of running around of those who understand truths but still allow themselves to be drawn back by [their] desires, no. 436, see *Gyres (Gyrus)*. The lovely things from the understanding of truth and goodness relate to spiritual types of happiness, nos. 903 to 906, see *Happiness (Felicitas)*. Truth without goodness or mercy because it condemns to the lowest hell, terrifies spirits as a naked arm, no. 996. Those from hell spoke truth as if from belief, no. 1256, see *Faith (Fides)*. From an assumed false principle countless falsities are born and confirmed, however from a true principle, truths [can be born] which can be confirmed by all and the least details, an example, no. 1312. The tongue as an entryway pertains both to the province of the heart and of the lungs; therefore it portrays the affection of truth, for affection is a matter of the heart, and truth is a matter of the lungs, no. 1358 to 1361, see *Tongue (Lingua)*. How the seeds of faith are sprouted. They are comparatively like the seeds of trees; truths produce a tree, and love, the fruit, nos. 1436 to 1440, see *Seed (Semen)*. Many propose specific premises to themselves and corroborate them in many ways, and think they are truths when they are falsities, no. 1467. Those who hatch theories are sent into atmosphere-like waters, and are carried around in them with hardship. Those who confirm truths of the Word by philosophical and natural material suffer no hardship, except if they do so out of self-love, nos. 1468, 1469. Receptivity in the other life is greater the less there is of falsity and the more there is of feeling for truth, no. 1478, see *Love (Amor)*. There are those who speak truths so that they may be present in the company of the good, but they hide their cunning, which openly appears, nos. 1485, 1486, 1487, see *Gyre (Gyrus)*. Spiritual [truths] are implanted in the truths of

nature, no. 1531, see *Planet [Tellus]*. When a perception was not given from an aura of faith, as that the Lord governs the universe, I was confirmed by general principles, as for example that the soul governs all and the least functions of the body; and that the will directs all the muscles, nos. 1534 to 1538, see *Aura (Sphaera)*. About a falsity, that a spirit can put on the body of a person; nos. 1581 to 1582. 'That in the human body there is nothing but what is organic, thus membranous, which inwardly is heavenly, thus is life, which the blood fluids portray, no. 1741. The skin spirits try to take complete possession of a person and to put themselves in his place, which was shown to be impossible, no. 1750, see *Skin (Cutis)*.⁵²³

Truths unlimited come from only one universal Truth, otherwise [they see] mere falsities, no. 1832, see *Person on earth (Homo)*. The most general notions of the higher knowledges of faith with human beings are as it were receiving containers, into which countless truths are slipped in by the Lord; without which nothing of truth could be poured in, corroborated, no. 1935. That the Lord leaves to everyone freedom of thought, nor does He break it: one who does not have faith and who harbors lusts is bent with more difficulty by the Lord than one who has faith and does not allow himself to be led by lusts, which matter spirits discussed and debated so sharply and with [such] plausible arguments that it is scarcely believable: but some were in the dark as a result, and in the light of truth as it were blind. From this it was ascertained that when truths come into debate they come into obscurity, and into doubt: about the conclusion of those who [debate], nos. 1936, 1937. Those who work hard in disputes, are darkened, as when it is disputed about this, that the Lord governs the universe and that nothing of evil is from the Lord. From this myriads of truths flow but at the same time myriads of objections which cannot be dispelled, nos. 1953 to 1955, see *Learned (Doctus)*. Pleasures and happiness from truly good things, and from truths, must come from the one and only source, which, it is clear, is from the Lord; confirmed by angels, no. 1965, see *Happiness (Felicitas)*. Heavenly joy is from the love of uses, that is, of goodness and truth, thus from mutual love, no. 1962, see *Joy (Gaudium)*. With spirits— that today the learned love experiments and hypotheses are greatly attractive to them. That the truths of nature are vessels for the reception of spiritual truths, illustrated by the blood vessels, which unless their nature was such the bloods could not circulate there. Likewise the heart and the rest of the organs, which are formed for the nature of [their] operations, uses and purposes. That truths would be rejected among hypotheses can be evident from this, if it were said that the least of thought affects all the organic beginnings [of the brain],

[continuation p. 949 s.v.] **Truth (Veritas)**.

and from there the whole body; and that yet one is not the same as another in the whole body. This shows how crude the most sublime of our thought is. And also that the least organic part of the human being interacts with the grand human being, and that the grand human being flows into the least of thought, nos. 1967 to 1972⁵²⁴. Good is turned into evil, truth into falsity in the world of spirits, to deceive, to be clever or due to [an acquired] nature, nos. 1992 to 1994, see *Evil (Malum)*. The angels

⁵²³ This and the prior sentence marked in the manuscript marginally with a vertical wavy line.

⁵²⁴ ms. 1973.

distinctly perceive at once what harmonious good and truth there is from the Lord, which was confirmed from heaven, nos. 2115 to 2117, see *Good (Bonum)*. They spoke to me about heaven, but the meaning of the speech falling through the world of spirits was turned into another meaning, which is a sign that the last judgment is at hand, no. 2180. Certain raised up into heaven spoke with me from there saying that they perceived that those things which are a conviction of what is true, and an insight of what is good are lifted up into heaven by the Lord Alone, no. 2184, see *Faith (Fides)*. In the world of spirits anger reigns from envy of the happiness of others, and from hatred against truth and goodness, shown, nos. 2310 to 2312, see *Hatred (Odium)*. It was clearly shown figuratively that the light of truth grows dark and perishes in so far as the mind reasons in contrived ways and plunges into terms and arguments about terms so that finally nothing of truth appears, no. 2313, 2314. A conversation with spirits, that they ought to know the laws of the Kingdom of the Lord, which are the truths of faith, because they have come into a life that is going to last to eternity, no. 2331, see *Body (Corpus)*. Darkness is brought on by spirits who did not know truths in the life of the body, and from self-love, no. 2373. When truth has been shown to be true it must not be reasoned about. One who reasons about truths is just like one who denies what has been seen because one does not discern the causes, no. 2432. It was confirmed by angels and spirits that truth can never dwell in vessels of falsities, no. 2471. I was instructed that every word in the Word is a kind of vessel in which truth dwells, no. 2472. Evil spirits by nature resist all that is good and true, although they do not know what is good and true, not however things false and hypothetical, because these are in keeping with their nature, nos. 2480 to 2482, see *Character (Indoles)*. Sciences are not to be rejected, but through them truths are to be confirmed; just as neither are desires and pleasures, as long as they flow from uses, not however the reverse, no. 2523. Those who embrace falsity, that they are cast out of heaven among lower spirits so that they may be initiated into correspondence, for the truth of the whole heaven in general comes up against them and anguishes them, nos. 2597 to 2600, see *Heaven (Coelum)*. What stream in from the Lord into the world of evil spirits are turned into the contrary because they are such by nature, but still the portrayals of goodness and truth remain, as in the case of the descendants of Jacob, no. 2620, see *Marriage (Conjugium)*. Truths are portrayed by bright clouds, falsities by black ones, but they appear according to the person, as on Mount Sinai, no. 2633, see *Mental image (Idea)*. Natural truths can never give light, or illuminate spiritual and heavenly truths, because they are black and dead. But spiritual and heavenly truths give them light so that they may seem as it were to be translucent; spiritual [truths] cannot be translucent except from heavenly ones, and these not except from the Lord: otherwise spiritual and heavenly truths cannot be seen, nos. 2634 to 2636. Wisdom and the truths of faith have life, and thus those things which are contrary [to faith] have none, no. 2676, *Life (Vita)*. Those who are in falsities, their life appears as a coal fire, nos. 2672, 2673, 2676, see *Fire (Ignis)*; however those in the truths of faith appear as bright little stars, no. 2677. There is an order of heavenly and spiritual things, which is everything that has to do with faith. From this comes the order of natural things which are natural truths. These are vessels into which spiritual and heavenly things from the Lord are slipped, without anyone knowing when and how, no. 2688, see *Order (Ordo)*. Not to believe in the truths of faith unless they are seen and grasped is the wrong way around, they confirmed, nos. 2725 to 2727, see *Knowledge (Scientia)*. Those who are immersed in falsities, to them truths appear as falsities, which was shown. Therefore truths cannot enter into the aura of such people, no. 2795. I was spoken to out of heaven by means of a waving motion, thus by many together, to the effect that those who have the truths of faith do not need

confirmations because they are in all of them, no. 2999, see *Faith (Fides)*. It was told to spirits of the ancient Church, or the descendants of Noah, that fallacies cannot be vessels that can contain truths of faith, and that angelic portrayals are not fallacies but appearances that contain higher knowledge of faith that is not appearances, but eternal truths, no. 3386, see *Church (Ecclesia)*. The same spirits descended and spoke among themselves, and I did not hear. But I noticed confusion in [my] brain because they were in an aura of a certain persuasion against the truths of faith, no. 3387, see *Church (Ecclesia)*.

That circumstances vary a situation, consequently certain suppose that all truth changes according to the circumstances, and thus that there is no absolute truth. But I said that all higher knowledge of faith is never variable but are eternal truths; and even if circumstances can be given that permit some variation, still they do not take away the truth; such as if Adam had been the only person and his children had entered into marriages, it does not take away that such marriages in [his] descendants are never lawful: and such as the fact that the gentiles do not know the Lord does not take away that they are saved, for they are instructed in the other life. Thus things which are in the sense of the letter of the Word appear against the inward meaning, does not take away the fact that the inward meaning is the truth, no. 3537. Evil spirits steal away in a moment those things which conflict with their nature, although they do not know what it is [they snatch away], and [they do] this both by nature and out of wickedness, no. 3573, see *Memory (Memoria)*. Those who willingly reason, with them one objection is stronger than a thousand confirmations; when nevertheless it must be so that one truth ought to prevail over thousands, and tens of thousands, of objections, no. 3614, see *Knowledge (Scientia)*. Because order has perished, as a result mankind is ruled through external bonds, and the truths of faith separated from love instruct them, and lead back, consequently conscience [does so], which also is an outer bond. And also that a life of truths and the higher knowledges of faith is a life of light, or only of the understanding, which can never enter into a life of love, about which, nos. 3693 to 3696, see *Faith (Fides)*. It was perceived that what is false and what is true arise through variations of form, and that these are produced from love, not however the reverse. Although it is supposed to be so, and also that all delight [comes] from love, no. 3915. Scientific [truths] were seen as variations of a form, and falsities portrayed as [their] twisting-backs. Spirits having reasoned [on the matter] supposed that there could exist with people forward progressions from themselves, accordingly truth with a person. But I was instructed that all truth is from love and because with the person there is nothing except evil, the love of self and the world, accordingly there is nothing except falsity, nos. 3918, 3919⁵²⁵, see *Evil (Malum)*. In the other life one is not permitted to speak differently than one thinks. Even if he is an evil spirit, he is permitted to speak evil, thus he also [is speaking the truth for himself, because he is evil; if he does otherwise it is not tolerated but is cast out from upright societies, no. 3976. Decency is a form of being honorable and ought to proceed from being honorable, just as what is formal from what is essential, the unreal from the real, the true from the good, the spiritual from the heavenly, no. 4040. The evil can never say what is true from themselves. Whatever comes from the evil, this is not true, nos. 4130, 4131, 4132, 4137. Why it is that the evil can speak what is good and true, no. 4279.

⁵²⁵ ms. 318, 319.

Worm (*Vermis*).

[I:818]

Worms emerging from [my] body and seen, were gathered together into one mass, and by a fire, which was seen, exploded with a noise, meaning the appetite of eating, *WE* 3557 [93a], also no. 397.

Certain gentiles, who when they worship their greatest God, are magnifying themselves, and straightway changing [themselves] into little worms, no. 402, see *Gentiles* (*Gentes*). When the outer part is laid aside, then the inner part is fit to receive those things which are of heaven, just as with the transformations of insects when their bodily parts have been separated, no. 877.

The spirits of a satellite of Jupiter completely scorn [their] bodies and bodily things, and they call [them] worm food. They were asked whether they shed [their] coverings as nymphs of worms do, which they loved and affirmed, nos. 1669, 1672½, see *Jovians* (*Joviales*).

That the transformations of worms and nymphs into flying creatures are portrayed by many things in a person, no. 2475, see *Kingdom* (*Regnum*). It was portrayed to deceitful spirits that their mental images were more crude than in the whole earth, but that they were only crusts in which there were worms, which tickled, nos. 2896 to 2898, see *Thought* (*Cogitatio*). Spirits are spiritual and heavenly forms, adapted to every use in the other life, illustrated by worms and nymphs, no. 2917. About a proud one, who had in his fantasy that angels were wretched and like worms, no. 3113, see *Arrogance* (*Superbia*).

[continued in the unalphabetized manuscript, p. 62 s.v.] **Worm** (*Vermis*).

The form of the spirit is much more perfect than the form of its body, and is accommodated and adaptable to uses in the other life, illustrated by the case of worms and nymphs which become winged—the form having been changed, for the purpose of procreation—and they are in their heaven, because in a marriage, no. 3472, see *Spirit* (*Spiritus*).

Impersonator (*Versipellis*).

[I:819]

Those who take the guise of others, no. 937, see *Revenge* (*Vindicta*).

Bladder (*Vesica*).

[I:820]

Those who relate to the kidneys, ureters and bladder, nos. ¹825, 827, 829⁵²⁶, see *Urine* (*Urina*). About those relate to the sphincter of the urinary bladder and many things around the bladder, no. 867 to 871, see *Urine* (*Urina*). About those who relate to the seminal vessel in men and the operations of those things which are in it, nos. 872 to 877, and 884, see *Seed* (*Semen*). About those who relate to the

⁵²⁶ ms. 285, 287, 289.

ureters, bladder, nos. 921 to 926⁵²⁷. Punishing spirits in the miry swamp are women from the province of the bladder, no. 938, see *Revenge (Vindicta)*. About those who relate to the bladder, ureters, kidneys, no. 959, see *Urine (Urina)* The gall-bladder see *Bile (Bilis)*.

Those who relate to the bladder are those who examine outer elements and desire to punish—using lukewarm water, which is very grievous, no. 1002. Those who constitute the kidneys, apply themselves near the body, those who constitute the ureters, farther from it, those who constitute the bladder still farther away at the level of the face, extending in a certain curve, no. 1003.

Evening (Vespera). [I:821]

What "evening and morning," are, nos. 1973, 1974, see *Regeneration (Regeneratio)*.

Trace (Vestigium), [I:822]

see *Footsteps (Gressus)*.

Clothing (Vestis). [I:823]

Spirits think they are equipped with a body and its outer and inner members, and also that they are dressed in clothes, nos. 355, 364, 365. *Jewish women were bunched together, concerned about clothes, which they sell, no. 473. Spirits from fantasy think they have clothes on, no. 481.* Preparations for heavenly life are symbolically portrayed by clothing being shed, and by new garments being put on, which are resources with which they have been gifted only by the Lord, as if theirs which are portrayed by new clothes, nos. 785, 786, 787[, 788]. Spirits believe they are endowed with bodily members and dressed in clothes, no. 860, see *Faith (Fides)*.

Those who love the inward things of the Word were depicted by a girl dressed in shining white in the flower of virginity, with a musical instrument, and [adorned] with heavenly garlands, no. 1143. One who is innocent and is attacked by spirits of the urine, usually takes off his clothes and makes himself naked, testifying to his innocence in this way, no. 1206. Some outwardly honorable, inwardly desiring to strip everyone, also take off [their] clothes, declaring they have done nothing evil, no. 1208, see *Cruelty (Crudelitas)*.

[continuation p. 754 s.v.] **Clothing (Vestis).**

About those who strive for righteousness in life, that they appear in a beautiful snow white garment, but

⁵²⁷ Sic ms.

that it is turned into a brownish color, no. 1306, see *Righteousness (Justitia)*. There are spirits who love white clothing, and were driven by the desire that I buy it. What they are like; some desire only those things which are very durable. They also seem to be among those who want to make themselves righteous, nos. 1333, 1334, 1564. There is the punishment of being whirled around like a wheel until they appear like a garment, and arms as sleeves of clothes, without flesh and bone, nos. 1485 to 1486⁵²⁸, see *Gyre (Gyrus)*. The inhabitants of Saturn are covered with a thick skin, resisting the cold, consequently, they do not have to worry about clothing, nos. 1522, 1523. The inhabitants of Mars go clothed, but of what materials, they did not like to reveal. I realized that it was bark materials glued together with a kind of gum, no. 1547. About the punishment of promiscuity, that he is spun around naked, being struck with pain and shame; he wants to hide himself in clothes lest [his] privy parts appear. It is according to [the nature of his] fantasies in the life of the body, of which the punishment is an image, nos. 1694 to 1698, see *Promiscuity (Lascivia)*.

The fantasies of spirits are so physical that they think they are completely dressed in clothes, and they confirm [their belief] by the sense of sight and touch, [no.] 1796⁵²⁹. Angels when they appear to spirits, because then they are in a state of natural mental images are also portrayed clothed in beautiful and white clothes, as well as beautifully ornate with flowers, befitting their character: and when they are raised into heaven among the angels, then it is portrayed that they take off the clothes, no. 1797.

Little pieces of torn clothing were seen, which made up as it were a sphere. A man was also seen with torn clothing near the left eye. What they symbolize, no. 2692, 2693, see *Word (Verbum)*. The speech which falls from heaven into inward good spirits was portrayed by a woman walking with a man, neatly dressed, with a bodice, whose back only appeared, no. 3017. Those who wanted to rule over others, who because they wanted to bring harm to others, were snatched up to a very high place and appeared as torn clothing. They were kept in their own fantasy that they wanted to bring harm to others, no. 3057, see *Look (Intuitio)*. The murderer was sent beneath the earth, where he crawled like a snake. Finally he was wrapped around with a cloth, when he emerged; and then suddenly a small [spirit], like a little boy, flew out from the garment that he had cast off; it was said that the garments were filthy earthly elements; and that thus the angelic inward spirits left these, like garments which are not [serviceably] compliant, and that as a result these filthy things are drawn out which are purged so that they may be rendered compliant to inward matters. So there are ejections from heaven. But they were outer societies that were portrayed by the garment; and inward by the little boy. From the garment I then heard someone speak. He said he was still a medium of an outward society but there was sent there in place of the first another who was upright, nos. 3222 to 3226, see *Outer (Externa)*. I saw a beautiful little child in a shining garment, and also a boy in a green garment, then [two] handmaids in linen on [their] head, by whom were symbolized states of the most ancient Church, nos. 3378, 3379, see *Church (Ecclesia)*.

The Dutch appear in the other life clad in loincloths and garments like people on earth, no. 3515, see *Dutch, The (Hollandi)*. Two were seen in a dream, about whom I had an opinion, that one looked

⁵²⁸ ms. 1487.

⁵²⁹ ms. 1797.

upright in face but had no conscience, the other despised others in comparison with himself; they were clothed in garments with much gold adornment, that the gold was also continued up to the face so that the face was adorned with small gilded cords, which symbolized there are two kinds of Quakers, nos. 3732ff., see Quakers (*Quakeri*). Spirits portrayed black coals, a fire and then the flame; as well as a clothed woman, then a naked woman turned to the side, by which were signified bodily, earthly and spiritual things, the woman clothed in a cloak with a color verging on yellow, within which she drew back [her] face—that which was what was earthly, nos. 3852 to 3856, see *Nature (Natura)*. A certain one⁵³⁰ [of those] who had confirmed among themselves that faith alone without good works is saving, having been bound with a rope and rolled around, became like a garment, and was bound, no. 3979, see *Faith (Fides)*. Outer things must be removed, put off and die off so that inward things can be communicated. In the life of the body it takes place in this way: by removals of words and mental imagery; in the other life by dyings as it were of bodily and earthly elements, so in the angelic heaven mental imagery is mutually communicated directly, nos. 4014, 4015, see *Mental image (Idea)*.

Old man, Old woman (*Vetus, Vetula*).

[I:824

[*continuation p. 708 s.v.*] **Old man, Old, Old man, Old woman** (*Senex, Senilis, Vetus, Vetula*). [See *Old man, Old (Senex, Senilis)*.]

Road (*Via*).

[I:825

That twice in a wakeful vision I walked on a road, in the spirit, no. 56.

When a person is raised from the dead there at length appears to him paths [leading] gently upwards symbolizing he was gradually toward heaven through higher knowledge and the acknowledgment of self that there is nothing of good in oneself, no. 1120, see *Die (Mori)*.

That wild animals wonderfully know [their] way [home], like horses, dogs, bees; not however man; that even I was led [home] by a way not known to me; if mankind had faith, many things would have been known to them, no. 2209. How the broad way which leads to hell, and the narrow way which leads to heaven was portrayed, nos. 4214, 4215, 4216.

See, Vision (*Videre, Visio*).

[I:826

About visions and conversations with spirits in general, that I have been admitted into the world of spirits and spoken with many, I Vol. no. 475 [3a]. Appearances and visions, what they are and what they

⁵³⁰ ms. *quidam*; 2nd Latin Edition: *quidem* (in fact).

are like made clear to me, I Vol. nos. 1351, 1353 [15a, 16a]. Gifts were sent, a bundle of letters, a basket with apples and citrus fruits, III Vol. no. 2390 [176a]. There are many kinds of vision, about which III Vol. no. 7572 [365a], see also *Eye (Oculus)* and *Object (Objecta)*.

A kind of vision in a seemingly wakeful state, which state was unknown to me before. Perhaps this kind of vision is what the prophets had. What I saw, no. 55. Twice in a wakeful vision, I walked along a road, in the spirit, [experiencing] something like what is read about Stephen [Acts 7:55-6], that he was led by the spirit, no. 56. Horror-provoking visions and displays brought on by evil spirits, no. 70. Several experiences shown nos. 92, 93. How things were when for the first time it was opened in me, and [the spirits] were greatly surprised: and what the spirits' state was like when I was in human company, and other matters, nos. 92, 93. Very many symbolic displays have appeared to me, when my eyes were closed, and also some of the inward kind, no. 103. I saw and read writings and the words of the writings, as clearly as if in daylight, with my eyes closed, no. 134. A vision symbolizing the feeling of blessedness from the harmony flowing forth through linked together free to move wreathes, no. 166 pr.,⁵³¹ an obscure vision of little children playing heavenly games, symbolizing the happiness of innocence, no. 166 pr. ⁵³² Portrayals seen with eyes closed, as if in the light, many things [are seen] no. 192:3. There is a kind of vision with every sense so that nothing differs, no. 192:4. There is a more refined vision than spirits could have perceived, no. 195:5. By a sense that accompanies dim sight it was granted to sense the presence, departure, arrival of spirits, where they were and at what distance, no. 192:1, see also *Eye (Oculus)* and *Object (Objecta)*.

Four kinds of sight have been observed: namely in sleep just as real as wakefulness: in a waking state with the eyes closed. Then with the eyes open within oneself: and then in a state separated from bodily things, in which all the senses are still active, nos. 651, 653. The sight of spirits and angels is just as real as in a waking state of life, when they also seem to themselves to be in dwellings, in gardens, and the like, no. 652. A gold coin was seen given to someone who was in the province of the mouth, meaning that he can be transferred to the province of the heart, no. 669, see also *Eye (Oculus)* and *Object (Objecta)*.

That in sleep and when one is waking up such mental images are then understandable, as cannot be expressed with words and which therefore pass away, no. 1086. About the mental images of spirits that the Lord Alone fills these, so they see more or less, because The Lord Alone sees, no. 1498, see *Idea (Idea)*. About seers, nos. 1752, 1753, see *Fanaticism (Enthusiasmus)*.

That spirits saw nothing through my eyes unless reflection was given to them, and because reflection was not given to them with others they could not see through their eyes, nos. 2247 to 2249, see *Reflect (Reflectere)*. I spoke with spirits through symbolic portrayals alone which appeared to them as if they actually saw them. The symbolic displays of spirits, which the Lord granted, also appeared actual to me, nos. 2440, 2441, 2442. Visions in sleep, and then in wakefulness, nos. 2611 to 2620,⁵³³ see *Marriage (Conjugium)*.

⁵³¹ = beginning.

⁵³² = beginning.

⁵³³ ms. reflects numbers referenced at *Conjugium*.

Through [my] gazes spirits were moved to speaking and acting, and more, nos. 2914 to 2916, see *Looking (Intuitio)*. What the nature of vision was when Abram saw angels, midway between wakefulness and sleep, described, nos. 4250, 4251.

Widow (Vidua).

[I:827

What [is meant] by a widow, nos. 4583[a] to 4588[a].

Wakeful (Vigili).

[I:828

That three states of spirits were observed in general, namely as they are when a person is awake, as they are in a dream and also as they are in sleep, nos. 164, 165.

That their life in the other life goes from the highest wakefulness, greater than with people on earth, through all intermediate stages, into deep sleep; that their wakeful states, right into sleep, are countless, nos. 319:2, 320, 321, see *Sleep (Somnus)*.

Bond (Vinculum).

[I:829

Spirits are held in bonds in many different ways, not knowing that they are being so held, and when they are released, they think they are acting from their own power and do not know how they are being restrained, no. 23. Every evil spirit has the urge to be lord over others, and some, to be lords of the universe; so they are stupid, and one is easily controlled by another, no. 133. Another bond [see 23] is that many [spirits] are not able to think and act differently from each other. Sometimes this happens when they are under some leader. In this way, one is controlled by another, and many by one, no. 144. Spirits are held in a spiritual bond. In so far as it is slackened, so far they are evil; there is as it were a balance: when they are held in a bond they speak truths as it were of themselves and also from others, and also as it were unconsciously, no. 193. All are held in bonds, both spirits and angels. no. 198. When the bond is loosened, to that extent they are proud. It appears as if he would burst, no. 198.

Experience—that the malice and deceit of the infernal gang never can be described, and so dangerous that it even struck terror into evil spirits in the world of spirits, when [the bonds] were loosened only a little time, but that it is held bound, and is rarely loosened, no. 225. Certain evil spirits can be reduced into this state, so that they act entirely according to [their] nature, without outer bonds, no. 326, see *Spirit (Spiritus)*. About those who are outwardly honorable and inwardly desire to strip everyone [of their goods], which they also do when outer restraints do not hinder, in which fear is also present on account of the appearance of honesty, no. 1207, see *Cruelty (Crudelitas)*.

[continuation p. 945 s.v.] **Bond** (*Vinculum*).

There are societies of spirits around a person, but they are held in bonds by the Lord lest they operate beyond what is suitable, no. 1929, see *State* (*Status*). A spirit like a person on earth thinks and does nothing but what is evil from himself, just as the bond or [restraining] effort on him is loosened; but this is not realized when they are in restraints. By the slackening of the bond their nature is known, nos. 1944, 1946. Experience that a field limits spirits, beyond whose limits they can never pass. They are the limits of permission within which they seem to themselves to enjoy freedom, otherwise they would scarcely enjoy any life, therefore they beg that they be left in freedom, but within limits, nos. 2150 to 2153, see *Permit* (*Permittere*). Those who think in opposites in the life of the body, that they are introduced into societies, and because there they think in opposites, they are compelled on both sides, but how they are exposed given the opportunity, nos. 2066 to 2168, see *Society* (*Societas*). There are spirits who are constantly thinking of destroying and killing mankind, and given the least opportunity, and the least loosening of the bond, at once are at hand. Therefore they have the constant urge [to do it], but they are held in bonds, lest they be able to break out, no. 2171. Certain are examined in such a way that they think and speak without outward constraints. As a result they learn roughly what they are like, no. 2201. Some bring forth filthy and disgraceful expressions without shame and outer restraints, in whom such [feelings] are instilled by punishments as shame, horror, fear and the like, and thus at last they are withheld, no. 2206. When everyone endeavors on one's own to destroy whatever pertains to society, to what is true and good, and nevertheless each seems to himself to act freely, it shows what order, and what restraint there is, from the Lord. For when restraint is loosened to spirits, they at once think they can govern and disturb the whole world of spirits, and heaven, but it scarcely extends to the nearest [spirits], such is the equilibrium, nos. 2321 to 2323[a]⁵³⁴, see *Lord* (*Dominus*). Spirits are held in spiritual bonds, to such an extent that they do not know other than that good is from them. But as soon as the bond is loosened they rush to the destruction of all who are around them, like a wild animal upon a wild animal: experience both that evil spirits were let loose by me, and that I was let loose, nos. 2559, 2560. Inward evil spirits, when the bond is loosened, have filthy, profane, and dreadful inventions and schemes against the good nos. 2577 to 2580, see *Thought* (*Cogitatio*). In the life the body there are many bonds that restrain people, such as fear of the law, loss of profit, respect, reputation, life: with these bonds ceasing in the other life, without shame they attack whomever, although in the life of the body they were not such, no. 2603. Mankind is of so perverse a nature that it no longer lets itself be controlled from inward regions, conscience, the fear of evil, the love of good and truth, but only by external bonds, by which mankind is controlled by the Lord, about which bonds, no. 2715, see *Providence* (*Providentia*). The spiritual bonds by which evil spirits are withheld cannot be described in this way. They are kept by the goodness of the Lord as if suspended from the evil. As soon as the good bond is loosened, they rush into all evil, [my] experience. These bonds do not appear to spirits as bonds, but as liberty; but it is recognized immediately, as soon as they are loosened; therefore also certain even shrunk away from the loosening of their bonds. My experience, that for several years I was withheld in such bonds, nos. 2737 to 2739. The world today is such that unless external bonds hindered, they would rush as insane into the most wicked acts, no. 2801, see *Innocence* (*Innocentia*). An insane woman was

⁵³⁴ ms. 2324.

seen, and compared to those in the other life whom external bonds, like shame, do not restrain, that they were similarly insane, no. 2808. Evil spirits continually attack, and to the extent that the restraint is relaxed they act with recklessness, malice, tricks, and cannot stop, which they admitted; angelic spirits only hinder and defend. Because evil spirits said that they could not stop they were questioned whether they wanted to be kept in restraints or controlled. They said they did not want this, and did not even want to know that they can be kept [in restraints], nos. 2872, 2873.⁵³⁵ Evil spirits are held in an aura of goodness by the Lord, thus in a spiritual bond, and because they then seem to be free they ascribe uprightness to themselves, but that it is otherwise was often evident from the fact that they rushed into all the evil as soon as the bond was loosed, no. 2943. What a bond is can also be known from this, when someone lends, demanding nothing in return, then the other is held in the bond of thinking well of him. Those who in the other life are held in bonds act as it were freely according to [their] desires, but they are led by the Lord, not beyond the limits whereby good may result for them and for others, nos. 2964, 2965. Outer bonds restrain a spirit, such as respectability, fear, shame, various desires, which having been taken away, he rushes about like an insane person; thus also the faculty of rationality is taken away from such spirits, no. 3159. A certain one who in the life of the body had lived cautiously because outer restraints had hindered him, but in thought had condemned others so dreadfully as to condemn them to hell, wherefore in the other life he underwent the grievous punishment of dismemberment, nos. 3169 to 3171, see *Thought (Cogitare)*. Whatever comes into the thought and into the will, although not into act because outer restraints hinder—this is a sin, no. 3178⁵³⁶. Those who think evils, and only outer restraints hinder [them from doing them] undergo the punishment of dismemberment by thoughts, so that the inward thoughts fight with silent outward ones. Experience in my case, no. 3179. I realized that after the law had been wiped out in their hearts, after the time the most ancient Church, that they were restrained from doing evil only by outer bonds, no. 3253, see *Faith (Fides)*.

Sirens overhead were acting with secret deception. I observed that they only acted because the bond was loosened to some extent, no. 3457, see *Organ (Organum)*. Through the punishments of purging horrible, frightful, shameful and like things are inflicted until when they can be restrained with less reproof, which happens in the course of time, no. 3458. The Dutch regard the doctrine of faith as the worse stock's bond of conscience, no. 3519, see *Dutch, The (Hollandi)*. Some above the head, who thought they were refined, were merged together, and then suffered a punishment, no. 3588, see *Church (Ecclesia)*. Actual evil is that which one wills to do but does not do because outer restraints hold one back. A bond too which holds back is also lest one lose the joy of eternal life where one desires to be the greatest, which ought not to be confused with conscience, which when true does not exist without love towards the neighbor and without the higher knowledge of faith, no. 3615. Evil spirits are not ruled by the Lord by an inner inflow except as to the faculty of reasoning, but by an outer one, no. 3640. Because order has perished, mankind is ruled by outer bonds, and truths of faith separated from love instruct them and lead them for back. From them there is conscience which consequently is also an outer bond, for the true bond of conscience is from love, about which, nos. 3693 to 3696, see *Love (Amor)*.

⁵³⁵ 2873 does not appear to be relevant.

⁵³⁶ ms. 3179 .

[continued in the unalphabetized manuscript, p. 718 s.v.] **Bond** (*Vinculum*).

Sirens when left to themselves perpetrated the most wicked acts among themselves without any shame and horror, which showed that there is entirely no conscience, or no inner bond, only an outer one, that holds them more than others, sometimes. Such also are their thoughts. For when there is no bond of conscience, all things have been let loose, and nothing do they become ashamed and shudder to think. They seek especially with people, whom they endeavor to obsess, how to loose the restraints of conscience, besides many more things, nos. 3714 to 3723, see *Siren* (*Siren*). About those who ascribe all things to their own prudence alone, and regard the Lord and the Word as worthless, as only a bond of conscience for the common people, that they dwell at the side of Gehenna which is called the abode of the dragon, about which many things, nos. 3741 to 3749, see *Gehenna* (*Gehenna*). Further about these, no. 3754, see *Society* (*Societas*). Quakers lie with daughters and maidservants but in secret, for there are outer bonds which they fear in order that their daughters may be thought to be virgins, lest they conceive offspring, lest these acts become manifest before others, no. 3769, see *Quakers* (*Quaqueriani*). The inner bond or the bond of conscience, see *Conscience* (*Conscientia*). The deceitful overhead and evil spirits are ruled by the Lord not so much by an influence from within except insofar as they can perceive, understand, reflect, but by means of outer bonds, no. 3845, see *Holy* (*Sanctum*⁵³⁷). I realized that the deceitful have no bond of conscience. I realized that the bond of conscience exists entirely as do loves, in the highest degree for the Lord, otherwise primarily for marriage, then for children, and so on according to loves' relationships by blood and marriage, nos. 3847, 3848, see *Conscience* (*Conscientia*). I learned that outer restraints as it were form a character, such as fear, horror, fear of loss of profit, reputation, death, which remain in the other life, and through which the spirits are governed, without them knowing. With angels there are bonds of conscience, which are from the Lord, nos. 3849, 3850. A person is reformed to a point where one can make a stand in one's least evil, and thus be affected by truth and goodness by the Lord. Therefore spirits were seen as it were suspended by the evil and thus affected by truth and good, no. 3920, see *Evil* (*Malum*). The bonds of conscience are like debts, and they pertain to good and truth, in accordance with loves and their degrees, and all look to the Lord, Who Alone is the Bond and gives inner sight, no. 3937, see *Conscience* (*Conscientia*). Those who had no conscience in the life of the body, in the other life, conscience is not imparted to them except through outer bonds which are acquired through purgings—such as adulterers and cruel people, who become like bones, no. 4038, see *Regeneration* (*Regeneratio*). Inner and external restraints, nos. 4254, 4255. Hypocrites have outer restraints, no inner restraints, no. 4348. How man is ruled by means of outer restraints, no. 4389.

Revenge (*Vindicta*).

[I:830

[continuation p. 550 s.v.] **Revenge** (*Vindicta*).

There are spirits who are followers and easy, [doing] little from themselves, but suffering

⁵³⁷ ms. *Sanctus* but no such heading exists.

themselves to be led by others; some of them are also at the same time demons, in a moment they can be inflamed and extinguished, no. 808. They serve for the promotion of harmonious movement among spirits in which they are introduced, no. 809. There are those who are sticky, stubbornly retaining those things that displease them; such come from those who harbored revenge for a long time in life, no. 810. Their place is at the level of the face to the left, no. 812. Those who relate to the mammillary processes and mucus of the nose, no. 939. There are those who hold on tightly to hatreds and revenge, but depending on the motives, no. 940. They stand toward the left, as if in a barely curved pulpit. They imagine that from there they rule the universe, no. 941. Their speech is like ocean waves, because they want to be seen in this way, no. 942. The reason for hatred and from this revenge appeared just to those who stand in a smaller such [pulpit], whose wall is coated with plaster, with beautiful sculptures around the left of [my] face, that pulpit became higher until it was not seen, going out into sky blue: at the bottom consequently there are snakes and dragons, no. 943. The punishment of revenge from hatred is grievous, no. 944. The body and face are disfigured and these smoothed out like a cake, with as it were everything human dying, nos. [945,] 946. And then arms outstretched he is whirled around and carried toward heaven, and it is proclaimed that he is of this [revengeful] character, and it is also dictated [to him] what is going to be pleaded, no. 946. He is brought into the miry swamp at the side of Gehenna, and in repeated turns sunk in the mud, no. 947. Some are then cast into the flaming jaws of a dragon, no. 936. Punishing spirits are the most wicked, they take the guise of many and various individuals so that it is not known who they are, no. 937. Spirits in the miry swamp are women from the province of the bladder, no. 938. From those who had been strongly revengeful fiery heat emanated toward the face, no. 954. Is the same also depending on the sharpness and diversity of their revenge. Those who constitute the province of the colon, no. 993, see *Colon (Colon)*. A certain murderer having become as black as a mummy, confessed that he had never liked to know [anything] about anyone except the bad. He had in mind killing innocent people. He had longed for revenge, nos. [1262, 1264,] 1266, see *Kill (Interficere)*. There are those who relate to the mucus of the nostrils. To the mucus relate those who are obstinately revengeful, and those who from hatred pant for the death of another, nos. 1267, 1268, see *Hatred (Odium)*. There are those who take such pleasure in revenge that they call it “delights.” The reason sometimes is that it is forbidden them to speak what they are thinking, and as a result hatred is fostered inwardly. Belonging to their enjoyment is not only to destroy his bodily life, but even his civil, moral, spiritual life, thus his soul, and because they inwardly mull over hatreds they think more deceitfully than others. The worst of them appear like good angels, even in their yielding manner; they even work gently; such are held in concert in their group, but when hatred is relaxed for a while, then they clash among themselves, so also they are dispersed, and [their loves] are manifested before spirits and angels. They are high overhead. Having been let into other groups of spirits, in this way the kinds and amounts of their hatreds are exposed. Such are let down through a dark hole, as if to the center of the earth, depending on the degree of the hatred, and farther. They are struck with horrors, and with terrors just like those who are in dark caverns in mountains, and at the same time they are held in their passion for revenge, in proportion as that passion lasts and increases, the deeper they are let down, in horror, even almost to the other side of the earth: if they hide hatreds, they are turned about hither and thither until they are out in the open. There are angels who govern and temper [the punishments], for they ascertain what [the spirits] are like and how much they can bear. Those who exercise such hatreds and such revenge that they desire to curse people's souls which the Lord has redeemed are sent into a place to the left, down under Gehenna, where there are dreadful, huge snakes, with wide bellies. They live there among dreadful

snakes, befitting [their] fantasies: and if rationality is taken away from them, they remain there for centuries, until the life of those delights have as it were been blotted out: finally they are sent among certain kinds of spirits, nos. 1488 to 1497. Those who have been sent out from the dark hole, horror occurs [to them] when they have vengeance and hatred, thus they are deterred, no. 1500. Certain [souls and spirits] eager for revenge were even able to pray with me, no. 1501.

That it is permitted to resist evil, averting it, but not from hatred and revenge, how the matter stands with this, nos. 2889 to 2891, see *Evil (Malum)*. Acquaintances find each other in the other life, and also those whom they have worshiped, such as Abraham, Jacob and others, so let people beware of hatred and revenge, lies and adoration, for these miserably annoy them, no. 2909. Evil spirits want the good not to resist but to yield, but I replied that they would be abusing goodness to destroy all, therefore the world of spirits is such that evil returns to him who does evil, therefore it is not from good although it is thought to be so, no. 3039, see *Punishment (Poena)*. The life of evil spirits is much worse and darker than wild animals, because different from wild animals they are carried against spiritual and heavenly goodness and truth, no. 3078. Those who hold onto vengeance even until death and never pardon, their head appears harshly bone-like, of a white color, no. 3203. How one mental image of goodness is turned into other [characteristics], when it passes into other natures, is evident from the word *kiärfull*⁵³⁸. In the beginning it was, that he was merciful, later that he loved women, at the end that he was piceus⁵³⁹, no. 3210. The Lord flows into the thoughts of all, but that the life is varied according to the intermediate forms of the societies, and according to the receiving subjects thus according to the collective and particular forms, concerning which, no. 3254, see *Thought (Cogitatio)*. Those who say faith alone saves, that they are obstinately revengeful, no. 4227.

Vineyard (*Vinea*).

[I:831]

That the mountain of the Amorites symbolizes the world of spirits, the river Eskol,⁵⁴⁰ where there were grape clusters, the inward heaven, was declared from heaven, no. 2054, see *Word (Verbum)*.

Wine (*Vinum*).

[I:832]

Those who flatter from an acceptable love are sometimes recognized by a wine-like odor, no. 1047, see *Odor (Odor)*.

Dippel was seen looking black in the face, stretching out a carafe of wine that I might drink. It was said that he gave wine to someone, from which he who received it lost all understanding. He did so to those who sympathized with him, knowing nothing, and knowing nothing of what he would say, about whom, nos. 3485 to 3487, see *Dippel (Dippel)*. A Quaker spirit who imagined himself born holy from a

⁵³⁸Swedish for “affectionate.”

⁵³⁹ “Pitch-black,” from the Old Swedish *tjära* for “tar.”

⁵⁴⁰ ms. *Esel*; see 2054 note 1.

wicked act of adultery, sank in a cloud. Emerging from which as to his head he had a carafe of dark red wine, which he drank, about which; it was said that such alone drink wine in heaven, which they call heavenly wine; but the carafe around his body were his acts, from which he took a new crust, besides many other details, nos. 3801, 3803, 3804, see *Quakers (Quaqueriani)*.

Man (Vir). [I:833]

Men relate to spiritual qualities or matters of understanding, the feminine sex to heavenly qualities, no. 1061.

There was shown to me a man from the inhabitants of the planet Mercury. He was similar to the men of this earth, but more graceful, nos. 3262, 3264.

Virgin, Virginitas (Virgo, Virginitas). [I:834]

[continuation p. 710 s.v.] **Girl, Virgin, Virginitas (Puella, Virgo, Virginitas).** [See *Girl (Puella)*.]

Green (Viridis) color, [I:835]
see *Color (Color)*.

Force (Vis), [I:836]
see also *Power (Potentia)*.

Internal organs (Viscera). [I:837]

About the spirits who relate to the excretions of the internal organs and little glands, nos. 921 to 926, see *Urine (Urina)*.

That the internal organs have been formed in agreement with the nature of their operations, uses and purposes, no. 1969, see *Truth (Veritas)*.

[continuation p. 979 s.v.] **Internal organs (Viscera).**

Angelic mental imagery and portrayals are to the mental imagery of an earthly human like the forms and connections of the internal organs are to the outer form of the body, nos. 2211 to 2220, see *Angel (Angelus)*. Because angels are organic instruments the inflowing life of the Lord can be compared to the tissues and vessels in comparison to the angels, but yet as the life in the tissues and vessels. The faculty of thinking should be compared to the ability of the internal organs to function, which does not belong to the tissues and little vessels, but to the life within the tissues, nos. 2218, 2220, see *Angel (Angelus)*. The very inward parts of the Word cannot be understood, because these matters are like the inner connections of the internal organs of a human being, which do not show to researchers how they contribute to a person's outer form, nos. 2462, 2463, see *Inward (Interiora)*. From the internal organs, muscles, fibers, ovum, which are in human bodies it can be evident that the very inward and innermost things are unfathomable, and also from this be concluded that all things, down to the very least, are foreseen and provided by the Lord, nos. 2477 to 2479, and also 2483, 2484, see *Providence (Providentia)*. There were those who were saying that they did not see how myriads of myriads of things flowed into one mental image. To them I said, if they do not understand that countless motor tissues and a whole system of finer parts in the body concur in producing one simple action how can they grasp this, no. 3034, see *Idea (Idea)*. I spoke about the four provinces in the human body, and about the inflow of the one into the other: the province of the genital members, of the abdomen, of the thorax, and of the head, no. 3036.

Sticky (Viscosi).

[I:838]

Those who are slow and as it were sticky, nos. 810, 812, see *Revenge (Vindicta)*.

Sight (Visio),

[I:839]

see *See (Videre)*.

Life (Vita).

[I:840]

There cannot be more than one love, and one life, which is the Lord's Alone. Evil demons have been let into the world of spirits in order to sustain people's lives, because they are like this, *WE* 986 [7a]. The Lord Alone [is] Wisdom, He Alone [has] Power, He Alone [imparts] a Life of belief, IV p. 48 [382a].

During the praying of the Lord's prayer, the threefold meaning was perceived as a threefold life, no. 20. General life, see *General (Commune)*. Angels were amazed that those who are called learned in the world do not know that all life is poured into a person and that a person does not live from himself, no. 205.

The States of the life of spirits from the highest wakefulness to the deepest sleep are beyond number, nos. 319:2, 320, 321, see *Sleep (Somnus)*. The Lord gives angels as it were to believe that they live from themselves because from mercy He wants what is His to be so perceived, no. 337. The life of very many

spirits today consists of pure fantasies, which if they are taken away from them, they would appear as if dead, which was shown, no. 426. The lower mental powers are as it were in a sleep when the inward ones are in complete wakefulness and light, which is the state of angels, from experience, no. 456. All feelings are from one and only Love, Who is the Lord, and that from Him they compose a heavenly and spiritual form, thence are the lives of all, and thence is the order of all, thus the grand human being, no. 486. The inhabitants of Jupiter rarely live beyond 30 years. If beyond, they are said to be unteachable, and spirits do not want to reprimand them, for they say they know these things as well as the spirits, no. 546. When I spoke with many acquaintances in the life the body, they were amazed that they did not know and that others did not know that they come among spirits immediately after death so that [death] is a continuation of life, no. 621, see *Acquaintance (Notus)*. those who have faith, and believe they are governed by the Lord, and do not live from themselves, but from the Lord, have Peace and Freedom, and evil is not accounted to them; and those who do not believe these things, but [believe they] are governed by themselves, and have their own life are in a state of restlessness and servitude, and that evil clings to them, and although they know that they do not live from themselves, and do not govern themselves, that still, without faith in the Lord, evil clings [to them]; from experience, nos. 635, 638. Philosophy contains truths, for example, that the principal and the instrumental cause give the misleading appearance of one cause, and that the instrumental thinks it is the principal acting, because the one acts together [with it] to produce the effect. This is where a fallacy arises, that a person thinks that he lives from himself, therefore philosophy ought to serve, just as sensory experience, for confirming, when otherwise they do not believe, no. 650. Four states of sight have been observed; in sleep just as real as wakefulness. In a waking state with the eyes closed. And then with the eyes open, within oneself. In a state separated from bodily things, in which all the senses are still active,⁵⁴¹ nos. 651, 653. I spoke with two acquaintances about the state of souls immediately after death how they are associated first with good spirits, and so on, no. 692, see *Society (Societas)*.

Those who do not have faith can never grasp that insight or inner feeling is possible, thinking that because their own self is absent, that they have no life, or that they are like wood, stupid, not a spirit; when nevertheless there is such a difference of life as there is between darkness and light, between those things which pass out from the intestines and those things which descended from heaven, nos. 897, 898, ff. to 902, see *Perception (Perceptio)*.

Those who are raised up from the dead think especially about eternal life, rarely about salvation and happiness, and are held in a state of thought about eternal life for quite a long time by the angels, nos. 1102, 1103, see *Die (Mori)*. Those who were in the dark Chamber at the side, where the proud and deceitful are, appear with a face of a grayish lime color, thus just like statues, in whom there is nothing of life, nos. [1246,] 1248, see *Arrogance (Superbia)* and *Deceit (Dolus)*.

[continuation p. 760 s.v.] **Life (Vita)**.

It was demonstrated before many spirits that they are instruments of life, and that the Lord Alone

⁵⁴¹ Second Latin Edition *vivent*; ms. *vigent*.

lives, and although they were indignant, still they were unable to deny: this was affirmed by the heavens through spirits: spirits do not understand otherwise than if they were to lose their own life, they would have nothing left, but outward regions do not grasp inward ones, but the angels, who are inward, see it, no. [1313,] 1314. Spirits, to whom it was shown that whatever they were thinking and trying from their own power was evil, not knowing what it was to be guided by the Lord, were supposing that to do so in this way would be to have no life, when yet it is the real life, which is given by the Lord, no. 1628. Spirits, [not]⁵⁴² angelic, think those who have faith have no life, because whatever evil is evil spirits', and whatever good is the Lord's, thus because it is not from what is their own, it is nothing, no. 1708. How the Lord's life flows into evil people and also into the grand human being, illustrated by the [inflow] of the light of the sun into objects, and by the inflow of the soul into the members and parts of the body, nos. 1708 to 1714, see *Lord (Dominus)*. Without the senses there is no life, no. 1718, see *Sense (Sensus)*. Those who make up the outer skin admit only those things which favor them. They turn away when it is said that they do not live from themselves but that they are instruments of life, no. 1739, see *Skin (Cutis)*. In the [human] body there is nothing except what is organic, thus membranous, which inwardly is heavenly, thus life, which the bloody fluids portray, no. 1741. Both from inner sight and from knowledge it is clear that a person does not live from oneself: from the knowledge, that each one is some very least particle in the greatest human being, which so lives from all and each one—which was shown by the withdrawal only of [his] companions that he lay as it were dead. The fallacy that humankind imagines that it lives from itself, originates in the love of self; the angels however are given to know and inwardly see that they do not live from themselves. And that it is a fallacy is shown by the sounds of hooves of horses, and others who were entirely led to believe that they spoke; this experience displeased spirits, nos. 1769, 1770.

What kind of angelic field it was into which I was raised up, was symbolized by an angel appearing as a little child who had a little crown of resplendent sky blue flowers and wreathes of other colored flowers around the chest, no. 1849, see *Aura (Sphaera)*. The law of the heavens is that the Lord is the life of the universe. The main point of understanding in the heavens is that the whole heaven forms a greatest human being, with which all and the least things interact, whose only life is the Lord, nos. 1871, 1872, 1875, see *Faith (Fides)*. The Word in itself is dead, but in the person reading it is vivified by the Lord in the measure of each one's ability to understand and perceive given by the Lord, thus it is alive according to the life given to a person, therefore with countless variety, no. 1877. A sensitive perceptivity of knowing how much of life is present is given by the Lord. They then appear like chalk, with a great deal of variety, no. 1884. Without reflection there is no life, no. 1905, see *Reflection (Reflexio)*. There is not the least motion of a person except from the Lord, by [His] good pleasure and permission, no. 2000, see *Providence (Providentia)*. About the life of peace and about the life of passions, no. 2102, see *Peace (Pax)*. A spirit if not in the society does not have a mental image, and he has sharpness depending on the society. Without companions he is stupid as it were of no value, no. 2145. If spirits did not seem to think, speak, act from themselves, that they would not enjoy any life, therefore they prayed that they might be left in freedom but within limits, nos. 2152 to 2153, see *Permit (Permittere)*. Without reflection there is no life by sensation and thought; and that it flows in, from which it is clear that we are organic forms, no. 2221, 2222. What is their own in people and spirits

⁵⁴² The index at *Dominus, Fides, Proprium* includes *non*.

appears black, hard, bony, because it is the Lord's life from which it becomes soft, and the softer and more fluid, the more perfect [it is]: as is known from the very first tissues from the organic parts of little children, no. 2250. In the other life they are only prepared for receiving life, not possessing it, because they are only instrumental substances or vessels of life, nos. 2291, 2292, see *Correspondence* (*Correspondentia*). No person on earth and no spirit, nor any angel thinks, wills, does anything on his or her own power, but that they are instrumental substances. The life of the Lord streams into them, but that it is received according to [their] forms and natures, was supported by the angels, who confessed that they are nothing, nos. 2325 to 2328, see *Lord (Dominus)*. After the flood there is no one who does not retain something of what is their own, thus so that they seem to themselves to live their own life, which therefore is compared to a rainbow, nos. 2346 to 2351, see *Rainbow (Iris)*. Spirits, in order that they might know that that Lord Alone was life, and rules all things from inward regions, one and all appeared like the crudest little vessels, having no life, thus they admitted that of themselves they are dead, and that life is from the Lord Alone, no. 2423. I saw that a human on earth and a spirit can know nothing from vessels, what is within, unless it is granted by the Lord then they are as it were translucent, no. 2428. I spoke with spirits who supposed that life was also present in evil because they were able to do evil. But I said that life is portrayed by light, and death by darkness, and that life is good and truth, thus death is evil, which having been seen by them they could give no reply, no. 2460. Choice was slipped into me, and reflection upon it, whether I could [do] anything from myself, but I gathered that nothing [came] from myself, thus that not the least thought and little motion. When spirits said that thus they are nothing, I said that it is enough that they seem to themselves to be able to think, speak, act as if from themselves. What more do they want? That in that universe there is such a chain that one thinks and acts from another; nos. 2464 to 2466, see *Faith (Fides)*. I have very often shown spirits they do not think, speak, consequently live from themselves, and that in my case it has been continually corroborated for several years. But as often as it is shown to them they think they are being deprived of freedom and life as a result of this. That it is a fallacy that they believe they live from themselves was also shown by [their] speech in my native language with me, which they imagine to be from themselves, nos. 2607, 2608. It was shown by a candlestick with lamps and flowers, in honor of the Lord, fashioned by angels, that the Lord Alone, fashioned it, therefore that all good is the Lord's Alone, nos. 2646 to 2649, see *Lord (Dominus)*. I spoke with spirits that wisdom, or the truths of faith, have life, and that as result those things which are contrary have none, thus insanities and falsities have none; I said that their life appears like coal fire, glowing dimly. From this comes their light, which they prefer to real light, because they are in it: and so that it might be shown what their life is like, by a mental image the pleasure of that life was withdrawn from them. They then appeared ugly, like effigies of death. Because they were insisting, I said that their life is a faculty of reasoning, thus of understanding truth and goodness, which human beings are endowed with beyond the wild beasts, nos. 2672 to 2674. Those in whom reasonings have been obscured by falsities appear like red fires; those in whom they are still more [obscured], like coal fires, those in whom they are still more, as sickening sorrowful fires. Those however who have the truths of faith appear like bright little stars; from which also they are recognized, where they are and what they are like., nos. 2676, 2677. The ideas of spirits have a circulation almost like the convolutions of the brain, which no one comprehends; in the heavens it is still more wonderful, whose pattern no one ever comprehends in the most general way; from this it is clear that all life is from one, thus from the Lord Alone otherwise there would be no order [of the thoughts], no pattern, no law,

nothing living whatever, thus nothing earthly containing life, or not life, nos. 2728 to 2731. Some spirits on hearing that the Lord Alone is life, and that He gives faith, imagined as a result that they should let their hands hang down: but I said that the Lord grants that they as it were do things on their own, otherwise they would do nothing, thus there would be no reformation. But they knew nevertheless that to be able to do good as if from themselves is the Lord's. But an earthly minded person does not grasp this, just as he does not either grasp what inner sight is, nos. 2732, 2734. Unless life [came] from the Lord Alone there would be a confusion of everything, and as a result nothing, no. 2735. Spirits arguing about life, whether the Lord Alone is Life, thinking that life could not be appropriated unless the receiving vessels were also living, which they were convinced of. They were instructed that it is a fallacy that they live from themselves, since they are only receiving vessels, as for example that we think the organs of the senses live, when yet they are only organs. They were instructed also that the innermost mind and the very inward one, or the heavenly and the spiritual, are not mankind's, but the Lord's, but that the earthly and bodily mind is mankind's, nos. 2828, 2829. Those immersed in the falsity that the human being lives from itself fall down out of heaven on a slant towards Gehenna, into a certain river,⁵⁴³ which is there, others differently, no. 2832, see *Heaven (Coelum)*. There are faculties of life, bodily, earthly, spiritual, and heavenly, and that the outer ones have their life from the inward, and thus in order, and that it is clear from much experience, [it is done] in this way by the Lord Alone; and that it is a crude fallacy that a person lives from oneself, as for example, when in the body, that the body lives from itself, and when one is a spirit that one is physical, nos. 2835, 2836. Evil spirits imagine they are able [to do] anything, and indeed of themselves. Angels however think that they can do nothing, but that the Lord does everything and that that they are only instruments: I said to spirits that unless it were allowed them by the Lord to imagine that they [acted] from themselves and this to be attested to by achievements, they would be deprived of all life, for their life consists in such fantasy, no. 2840. From several experiences spirits confessed that they did not think, speak and act from themselves, but that [these actions] flowed in from others, no. 2842. What little children's mental images are like, that they think those things are alive with which they play, no. 2844, see *Little children (Infans)*. I experienced the angels' pleasure, and indeed from the fact that they do not think, speak, act from themselves, from this comes their delightful heavenly rest. The same with others was annoying, wearying with anger, which I also experienced, nos. 2870, 2871. A spirit sent by Abram came to me, about whom it was said that he could deceive the devil, skillfully carrying out [his] deceptions, insisting that because the Lord Alone is life, that as a result the deceits also are His; but I replied that this is how things are: it is just like objects which receive different colors from the light of the sun, even dirty ones, similarly the nature of a person which he acquires for himself in the life of the body, no. 2876. The life of evil spirits consists in thinking and doing evils, and that the life of their rest is in the hope of doing evil, no. 2880, see *Evil (Malum)*. The Lord is the one love, the one life, that flows into the universe. From it is the life of all things and of each individual, according to the form of each individual and the nature each one has personally acquired, from which comes the order of all things, no. 2884. From the understanding of truth and the will for good, which are the Lord's, a human being is a human being; and that the faculty of reasoning with the evil is from the Lord's life, otherwise they could not think but would be scattered like wild animals. But

⁵⁴³ ms. 2832 has "something flamy" but Index ms. for *Coelum; Fluere, Fluxus, Gehenna; Stagnum; Vita* has "certain river."

to think what is false and do what is evil is theirs, no. 2904. Life is happy—having no power of themselves, and not recalling things past, or considering things future—I saw, but the spirits were indignant, no. 2956. A person on earth does not flow in through their own thoughts into heaven and to the Lord but the Lord's life flows in, and where there is a vessel fit to receive and interacting, that heaven is moved. It is different when the vessel is not fit, no. 2960. One speaks from another was shown, and it is a continuous mediation, or a continuous inflow into the thinking and speaking, from the Lord, no. 2966. Certain seemed to themselves to be carried in a carriage and also to be endowed with a body, and to have hands, denying that it was a fantasy and a fallacy, because they saw and touched. But [to show] it was a fallacy, their hands were taken away from them and more than two were given to them; from this it was clear that it is a fallacy that mankind live from themselves, when nevertheless it is enough that they do not know otherwise, no. 2985. The life of spirits consists in their desires and fantasies, without which they could not live, therefore they are bent by the Lord through these, which belong to their life, no. 3014. The Lord flows into the whole heaven, and just so into the world of spirits, in this way into the human race, thus indirectly, and that He also flows in directly. The inflow is received according to [their] natures and characters, nos. 3020, 3021. Sometimes it has been granted [me] to lead others, who then knew entirely no otherwise than that they thought and spoke from themselves, no. 3073. It was shown that the life of the body is so dark that it is as it were darkness compared to the life of the spirit separated from the body, in which there is as much light and life as in thousands of bodily life. The life of evil spirits is worse and darker than wild animals, because unlike wild animals they are carried against spiritual and heavenly goodness and truth, no. 3077, 3078. There are deceitful sirens who are in a higher place overhead. The question was given them to solve, whether there is life which is from themselves. It was given them to realize that that is not life which is from themselves, because what is from evil aims at evil, but that the Life from Good aimed at good is life. But these deceitful [sirens] sought another middle ground so that they might escape, but it did not succeed, no. 3092. Certain are much more convinced by philosophical truths than by others, such as [the truth] that the prime cause and the instrumental cause act as one effecting cause, so that the instrumental cause or tool thinks it lives from itself, no. 3095, see *Philosophy (Philosophia)*. A certain spirit was confused when he was told that he did not live from himself but that he seems to see that he lives, which was illustrated by various fallacies, that he supposes he has eyes, hands; therefore that thought is not his was shown, an outward society was taken away from him and only an inward society remained with him. This was portrayed by a certain matter that was placed upon my head. I said to a good spirit, when this is the case what more can one want than that one seems to oneself to live so that he knows nothing other, then what more need one want than to live the life of the Lord. Hearing this he was he was amazed, saying he had never heard such a thing, nos. 3155, 3156. I spoke with spirits about fantasy, that they suppose they live by their own power, although they know that it is a fantasy they live in a body, even as to the lowest functions of the body, although they knew they were spirits, and that consequently the fallacy remains, because they thought they lived by themselves and by their own power, no. 3172. Certain deceitful ones slipped into the company of good spirits. But they were noticed by a certain inanimate snowy whiteness around them, and they were cast down by an inward way of the body toward the urinous parts. They were among those who did not care for inward things, no. 3186. The Lord's life streaming into the perverse [loves] becomes not life but death, nos. 3192, 3193. A deceitful murderer was cast toward Gehenna, and there he appeared to roll as a black body, from which so much poison then breathed out

that it aroused deceitful sirens. When I spoke saying that spirits are only implements, and that heavenly love alone possesses life but that desires possess no life, then the murderer turned over like an inanimate mass, and he scattered his poisons around, from which when the spirits became angry, little of life was left to him, in which he was tormented, nos. 3214 to 3216, see *Deceit (Dolus)*. When the principles of nature worshipers were told, then the murderer seized them so eagerly that he said that he never had had such life and then he scattered poison, to such an extent that spirits were bound by him so they could scarcely think differently, no. 3217. About those who search through the thoughts of others, professing otherwise with the mouth, with the purpose of extinguishing the souls of others, no. 3218, see *Deceit (Dolus)*. It is a fallacy that prayers and thoughts flow into heaven, but [life] from the Lord [flows] into the thoughts of all, many things about this, no. 3254, see *Thought (Cogitatio)*. Spirits of the starry heaven who progress to the ninth use, when they arrived at the ninth use I was given to perceive their character and life. They signal their life from uses by a streaming into the left eye. They worship as god a bearded old man who spoke with them over my head. He was acknowledged by them through this, that he poured such life into them, which was communicated to me. It was said to them that they adore their own life, thus all who can inspire such life into them, and thus [they adore] countless such. When nevertheless there is One, Who is the life of all, Who is the Lord, nos. 3272, 3278, 3281, 3284, see *Star (Stella)*. Their life is similar to a persuasive one, nos. 3285, 3305, see *Star (Stella)*. There is a spontaneous and a voluntary breathing, and the one acts with the other, and is regulated not only [as contributes] to each sense, so that it may be wakeful, but also to each thought, as is known with regard to every voluntary action, as well as to every word of speech, with countless variety, besides many more things, nos. 3320, 3321, see *Breathing (Respiratio)*. Breathing responds to the mental process, and the inward aspect of breathing is a mental process, because it is organic, whose Life is the Lord, nos. 3322, 3323, 3326, see *Breathing (Respiratio)*. The whole grand human being is organic, whose life is the Lord Alone, no. 3419, see *Organ (Organum)*.

A spirit was with me upside down, head downward, and feet upward. He spoke into [my] ear. He did not even want faith to be named still less that it saves, considering faith and the higher knowledge of faith to be the tree of knowledge. He wanted only life. At first he was barely noticeable, but then he was seen lying on his back, as something white, like a body by which his life was portrayed. I said to him that absolute life is the life of faith, and that for one who has the life of faith, eventually faith is not felt because faith becomes life. Life he said consists in this that he is nothing; but what being nothing is, he did not know, saying that being nothing is life, and then he is pure, and there is nothing of evil in him. But the one who was seen, [who] had been in ignorance of what being nothing is—in which was [his] life—could easily be convinced, so he declared that this or that was meant by being nothing and life, but his preacher not so. He did not want to allow the expression “truth and good,” because it involves faith. His preacher did not only not want to allow the expression “faith, truth and good,” but hardly the word “love,” thus not the life of love, except from a bodily love known to him. I sensed his life as being cold, and when he lived in the body he considered himself to have done nothing evil. Because he led a life devoid of higher knowledge, he seemed barely noticeable. The preacher seen in his black garment, when standing erect, upright spirits seemed themselves upside down, and when he was upside down then the upright spirits seemed erect. His conviction was turning [them] upside down in this way: when he lay on his back, then the upright spirits seemed to be standing, but to want to stagger forwards. The

preacher was also brought into several societies of good spirits, also into this, where they believe that there is nothing but evil and uncleanness in man, but he could not abide there: he said that with humanity there is nothing of evil because the Lord took away all evil, and that the Lord bears all evil, thus that the Lord, until he comes in glory, has channeled all uncleanness into Himself, so that He is therefore such. Because it is just the opposite, that the Lord Alone is life, He Alone is holy; and all, both angels, spirits, and people on earth are in themselves dead and profane, therefore upright spirits seem upside down when he was erect, and vice versa. He was conducted into an aura where they believe there is nothing of life except from the Lord, but there he could not abide. I spoke with him, that life can never be given without the higher knowledge of faith, otherwise they would have had no need of the Word, nor would he have had need to have preached, for then it would be poured in directly; and that regeneration is not produced except by means of the higher knowledge of faith, and because there is nothing but evil in people on earth they cannot be reformed without the higher knowledge of truth and good, besides many other things. He was conducted to those who have the conviction that faith saves without works. Then the aura of the convictions of both came together. As a result he who was convinced in this way about faith

[continuation p. 1093 s.v.] **Life (Vita).**

appeared to change as to his head, and he could not hold back, therefore he drew away, because he did not have such strong conviction as the other, nos. 3428 to 3439. The aura of his conviction communicated [to me], seemed to take away the higher knowledge of truth and good, just as with him, about him, no. 3441. Another was raised up into a certain enjoyment, but there he could not feel delight. Afterwards he was carried to those who think the same as he, that he is nothing. There he obtained his life's happiness. But that happiness consists in mutual love, and that happiness is given by the Lord according to uses, which are many, about these things he did not understand. I told him that life without love is like the light of the sun without heat, like that of winter from which nothing is born; it is same with life without love, that from it nothing of truth, let alone any fruit of faith can be born. He had this kind of life, which as communicated to me was frigid, with cold occupying [my] hands, left knee, foot down to the sole, nos. 3443, 3444. The preacher's life of persuasion was such that what I earlier read with perception and delight, in his presence I scarcely grasped the meaning of the Words, no. 3461. Further about such [spirits], and the preacher, see *Adultery (Adulterium)*, *Conscience (Conscientia)*, *Deceit (Dolus)*. Respiration flowed in separated from the chest, which was in the abdomen, which symbolized a life separated from goodness and truth, no. 3464, see *Adultery (Adulterium)*.

Certain want to claim their own life to themselves from this that they have a very inward and innermost mind, but they were instructed that the very inward and innermost [mind], is not theirs but the Lord's, but that the earthly [mind], both its bodily things and lower part, which relates to sight, and its inward part, is a person's own [mind], which things are arranged into obedience by the Lord through the very inward and innermost, in a way like a rainbow, besides more about the same, nos. 3474, 3475. **About the life of the Dutch, that it appeared like wintry light, icy, and that let into their life, they imagined themselves to be as it were in heaven, but what their life would be like, no. 3519, 3522, see *Dutch, The***

(*Hollandi*). Certain spirits, who were simple and upright, having scarcely anything of spiritual life. Still they were such that their inward parts could be opened, with their knowing scarcely anything about faith, only that the Lord rules; that they were introduced into spirals and then instructed by angels, nos. 3531 to 3533, see *Ignorance (Ignorantia)*. Those from among the common people, who had lived like beasts, and thought that like the beasts, they would die, have scarcely anything living, but they were enlivened by the Lord through angels and received new life; about them, [nos.] 3550 to 3556, see *Ignorance (Ignorantia)*. The living element of their life [instilled] in stages was portrayed by a whitening marble color, then by a sky-bluish color, in which was a whitening, and then by patches of shining clouds, no. 3554, see *Ignorance (Ignorantia)*. In the other life they receive life from the higher knowledge of faith, for to that extent they receive life from the Lord, which was confirmed from those who spoke like inanimate statutes, and were enlivened, and also from another, who was contrary to faith, whom spirits said could not live, nos. 3564, 3560. Spirits, who thought they lived from themselves, when it was shown to them in a living way that life flowed in through others, then came into anxiety, saying that they could not live, although they were in the life of truth. From this it was clear why it is allowed people to think that they live from themselves, although it is a pure fallacy, no. 3571⁵⁴⁴. All things which have been created are from a purpose, from which there is a use, and from the use effects, which all are uses; and that the purpose is life, consequently that the Lord is Purpose and Life Alone, and that they have been created in this way so that they may look to Him and that they cannot look except by His power: and because uses and purposes cannot come forth except by instrumental substances, it is plain that uses and purposes are the living elements of instrumental substances, and that the Lord Alone is Life. In this way the universe is filled with the Lord: but one is not able to arrive at use thus at a life of inward things except by removals or castings away, just as by a death of outer elements, about which, nos. 3574 to 3578, see *Use (Usus)* and *Organs (Organa)*. Antediluvians were declaring they were nothing so that they might emerge, but because they could not entertain the word “love”— which for them was too crude of an idea —it was evident that their life was a wintry one, no. 3579, see *Church (Ecclesia)*. Once more those were heard who had been almost dead. They were raised up into life by the angels with delicious pleasantness, which was felt, no. 3655. Spirits supposed that if the life of the Lord flowed into mental imagery that all things would advance with regularity, not in the way objects of the senses seemed to arouse mental images, many things about this, nos. 3666 to 3672, see *Idea (Idea)*. The Word contains vessels into which the Lord’s life of can flow in, through heaven, and that through it heaven and the human race have been joined together, otherwise it would have perished, no. 3676. The life of truths or the higher knowledges of faith is a life of light or only of the understanding which is diverse depending on the convictions, and because the life of light cannot enter into the life of love, for this is inverted order, and because the life of light, or of the higher knowledge of faith, in which they then are, is born from the life of love, this is why the life of lusts must be purged first before [a spirit] can come into heaven, for the life of light can introduce no one into heaven where there is nothing except love, no. 3694, see *Faith (Fides)*. Whatever deviates from true faith, of which a person is convinced, derives a life opposite to true life. Such lives of convictions constitute a shell, the lives of lusts constitute the kernel, which for the most part join together, for conviction flows in and subdues the lusts, just as the lusts are apt to do that induce convictions, no. 3696, see *Faith (Fides)*.

⁵⁴⁴ ms. 3572.

When there was a conversation about buildings it was said that those things flowed in from angelic ideas, which no one could know, about which they were speaking, for the construction of buildings, just as other likenesses apply themselves to numberless cases. It was reasoned by spirits that evil is first presented by spirits, and then hindered and turned away by the angels, and that therefore the mental imagery of evil spirits flowed into heaven, but it was answered that when the Lord flows in through heaven into the world of spirits, where [His inflow] is turned into evil, there also flows in at the same time the impediment and response to evil, through angels. Besides this such a delicate balance is maintained that every single evil and falsity receives its own response, nos. 3725, 3726. I spoke with evil spirits, again, that they do not perceive what is good, nor do they know what is true, for they think what is good is evil, and what is true is false, thus the reverse. From this it was clear that there is nothing of life in them, because life consists in the will of good and the understanding of truth, an example: at this they were silent. They said that still they have life, just as in the world, they said that one knows this, another that, like clothing besides other things: but I said that it is like the life of brute animals, that they know better than people, for example how to build nests, and many things; and if they had had need of garments they could have made them much better than people. Consequently that the life of bodily things is not life, except like that of brute animals. The things of truly human life however are those which look to eternal life, which life is one of spiritual and heavenly things and consists in willing good and knowing truths. Therefore with evil spirits there is no life, as was corroborated by those who like wood were as it were dead, and were raised up into life, nos. 3756 to 3758. Spirits pour into their mediums both passions and convictions, [they pour] desires into a person, and thus arouse convictions, so that the spirit supposes and also a person, that he is living, thinking and speaking on his own, for desire and at the same time conviction bring this with it, no. 3782 see *Desire (Cupiditas)*, and also nos. 3786, ff. see *Freedom (Libertas)*. Angels do not know other than that [good qualities] are from themselves when they are not in a state of reflection, for they are instilled by the Lord with good feelings together with conviction, but when in a state of reflection they know that they are not from themselves, no. 3787, see *Freedom (Libertas)*. In a dream I saw a castle, which evil spirits were besieging, after the capture of which they attacked me. Having woken up I learned that they were still in the siege of the castle. This showed that such spirits, when they are enveloped in dreams, suppose they are awake; which they also acknowledged, no. 3792. Wild animals also have an inflow from what is heavenly and spiritual, for they have loves, as for example doves, whose pairs, [have love] toward offspring, and also toward their companions, for they live mutually in societies, as birds [do], and the rest. But in so doing they are not receiving the inflow they are only looking to earthly things, which are their ends. Wherefore it is one thing to be acted upon by what is spiritual, it is another to receive life. From one's purposes everyone's quality is recognized. Wild animals know more things by nature than humans do by their knowledge and arts. They know how to build nests, to feed chicks, to fashion webs, to wrap themselves in little silken houses, like the silk-worm, to shape comely cells, like the bees, to have governments among themselves. So such are the sciences and arts that humans have in common with wild animals, from which it is clear that such things regard earthly life. Humans can however think about and gain insight into what is true and good, thus into spiritual and heavenly matters, and thus be in societies of the other life which wild animals can never do, therefore one's purposes reveal of what quality one's life is: consequently one who lives in bodily things is scarcely different than a wild animal; which is also evident from certain, who are like wood in the other life, who unless they were vivified by

the Lord could not but have been scattered like wild animals, nos. 3818 to 3820. Deceitful and evil spirits are ruled by the Lord, not so much by an influence from within, only insofar as they can perceive, understand, reflect, but by means of outer bonds: but the angels are ruled by the Lord through an inner influence, nos. 3845, 3846, see *Holy (Sanctum)*⁵⁴⁵. Upright spirits were in an aura of feeling that they were not thinking or speaking on their own power, but they said that they could not live thus. When it was said to them that this is the truth, and that the angels are delighted that it is so, but still they said that they could not live thus. From this it was clear how burdensome it is even for the upright to live in this way, that they do not appear to live from their own power, no. 3903. As often as the mental image and notion of love occurred in the world of spirits, such a crude [mental image and notion of it] occurred, like a heap of earth, and the mental image of heaven like a dense community. But when the persuasive life [of the spirits came into play], then [the mental image or notion] was so refined it was like that of light. The reasons were that marriage love was nauseous to them on account of adulteries: that love toward the neighbor was nothing but hatred. Life about which everyone convinces oneself is the finest. Yet just the opposite is the case, namely, that love is the finest of all things, the very purest, the most holy, and the most special, and the opposing loves are not of life, but the grossest and a confused something, so as to be nothing, nos. 3945, 3946. No idea of the Lord can be had, nor can be predicated of Him than the Infinite and the Eternal and the Is; and because He Alone is the Is, which is the Infinite and the Eternal, everything finite has its being from Him, and because only the Is is Life, everything finite lives from Him; and it was said—which they could not grasp—that the present is eternal [to Him], no. 3958, and also 3973, see *Eternal (Aeternum)*. A certain Lutheran was asked what his opinion was about an idle life in heaven and about joy without an active life, but it was said that he only enjoys joy in idleness; and what [his opinion was] about spirits who served mankind. It was realized that the joy in idleness after a short time would be turned into disgust and nausea, and also that an idle life of joy is no life, but that only an active life is accompanied with joy, and that it is life, because it is active, no. 3985, see *Faith (Fides)*. Evil spirits, who are continually pouring in evil about the Lord and about angels, are asked to show one angel who does not acknowledge the Lord and that the Lord is the life of all, and that they have all happiness from the Lord, but they were not able, nor [could they do so] within as much time as I have been among them, no. 3990. Evil spirits were insisting that objects of sight flow into mental images, not however the reverse. But it was said to them that thus they would also say that the applications of the lungs to muscles, and of the muscles to actions would inflow into the will and thought, and not the reverse, when nevertheless they are governed from the will alone so diversely that it is incomprehensible how motor tissues run together to one action. Therefore when they do not comprehend this, still less can they comprehend the inflow of the Lord's life, and know how it presents mental imagery so diversely, no. 4000. Spirits held me to the point of weariness in the fantasy that objects both of sight and of speech flowed into mental imagery, and that the Providence of the Lord is not in the very least things, because a successive chain of events follows from the counsel of one person. But it is enough to know that the Lord flows into heavenly societies where He is received variously depending on the differences of love, in which they are, then [is received] by those in the world of spirits, where also the mental imagery is received in various ways; finally with people on earth, where they are received according to their bodily memories, thus

⁵⁴⁵ ms. *Sanctus* but no such heading exists.

according to their convictions and desires, so that they cannot be recognized from what origin [they have come]; which is clear from the fact that they are turned into their opposites, according to states of their convictions and the states of their desires. This can be further shown from this fact, that angelic mental images are portrayed by flames and animals in the world of spirits, and spirits' fantasies by twistings of their bodies. [It is shown] especially by the fact that angelic mental imagery is able to come down into numberless things. For example the mental image of good with the angels, into good states, into happy ones, into the pleasant or comfortable ones of people on earth, and so on, according to their state, then also into opposite and intermediate ones. Therefore from objects of sight and speech it can never be known what the quality is of those things that are in the inward, much less in the very inward and innermost regions. Angelic mental imagery, moreover, consists not only of portrayals, but also parables, from which countless different details [emerge]; just as from a seed such a variety are produced that are nowhere in the seed. The providence of the Lord can never be known when they do not even know the source of luck is, which is so various in the lowest things of nature. When this cannot [be known], less can it be known what is in its more inward, less in the innermost regions, in which there is stability. From stable determination there, countless unstable things come forth. Therefore it is preferable not to know such things, and simply to believe that the Lord's Providence is in the very least things. For if they wanted to investigate these they would never come to a knowledge of the most general facts, just as he who wants to know how the thought and will flow into the lungs' applications, and into the muscles, and how thousands of these apply themselves in different ways to every single action, which cannot be explored even as to generals within many years, and not then be known. Therefore is preferable that it only be known that thought and will flow in and produce the very least of actions. Thus it is still more preferable to believe the things belonging to the inflow of life from the Lord, and of His Providence, in the very least things, nos. 4002 to 4010. A spirit with man, and thus the man cannot think and speak otherwise than as the vessels of the memory are arranged, to which the spirits are so to speak bound; and they suppose it is from themselves, and that in man's memory generals, which are many, are arranged by the Lord, spoken of, nos. 4041 to 4045, see *Vessel (Vas)*. There are two lives, the life of convictions, and the life of passions. Those who think a person is saved by faith alone, separate the lives, thus thought from will, so it is a pretense which comes from this, and they think they can be saved by a life of thought. The life of conviction is purged differently than a life of passions, about which, no. 4050 to 4054⁵⁴⁶, see *Faith (Fides)*. I realized more clearly than at other times that life and the Providence of the Lord flows into the very least things. When angelic mental imagery, which is figurative and parabolic, and thus also contains countless things, in the world of spirits can present so many and so varied things, depending on the qualities of those receiving, that it can hardly be expressed, about which, what cannot the Lord do, Who is Infinite, as to simply His mercy, Which extends itself to all and the least aspects of love and the least aspects of faith, and also to all opposites and intermediates, according to the forms and natures of the recipients? Since the mental imagery of one person speaking can be received with diversity at the same time by a thousand, what cannot inward mental imagery which can contain comparatively countless things, and more the more inward mental imagery and still more the innermost, then what cannot be said of the Lord, Who is Infinite, in comparison to Whom every one of Countless innermost details is nothing, and so on? And because He

⁵⁴⁶ ms. 5054.

is Infinite, all the very least things are in the present from eternity, so not a thing can exist that is not accessible to everyone, nos. 4095, 4095½. Life is one, namely of love, thence a higher knowledge of faith, which was the life of the most ancient Church. But when love was turned into passions, and thence into falsities, and finally into false convictions, it became like it was in people before the flood, as result life was separated and became life unto itself, but this life cannot enter into heaven before it has been purged, no. 4096. It was clearly realized, even by spirits, that without love there is no life. Those who are immersed in the love of self and the world, from this realized, unless love and its delight, or passion, which is the continuum of love, aroused them to thinking and doing, that they would have no life; just as without heat nothing grows, so in the spiritual world without love nothing lives: therefore true love is the only life, no. 4105. Spirits have a life of convictions as well as a life of passions, very much about which, nos. 4115 to 4120, see *Conviction (Persuasio)*. Societies are distinguished according to [their] lives, no. 4188. They pass through many states of mind before they come into [their own] state of life, no. 4224. Spirits have an instinct, from their life or love, no. 4253. Those in the church who become idolaters. They have little life left. They become sphincters of the anus, no. 4282. Doctrinal matters are for the purpose of a person becoming [such as they teach], no. 4294. With the evil it happens that little of life is left, no. 4322. The inflow is farther off and closer to [the person's] life and states of life, no. 4319. In the other life inner qualities or life bring them together, no. 4349.

Vice (*Vitium*).

[I:841

Those who have been exposed many times by societies, some mark always sticks to them, just as with Cain, no. 2499, see *Deceit (Dolus)*.

Volume (*Volumen*).

[I:842

The spirits of Mercury think as a mass, in this way they are united by the Lord according to the character of the inner sensation, no. 1455. A long round roll with beautifully colored sticks was seen coming down, what they mean, nos. 2821, 2822, see *Father (Pater)*. People's rising up as rolling waves sobbing, no. 3531, see *Ignorance, (Ignorantia)*.

Will (*Voluntas*).

[I:843

Thoughts, will, actions, steps and footsteps are controlled by the Lord by means of angels and spirits, in the very least details. I was led in this way, and was still going around with people just as before with no one noticing, *WE* 943 [5a], see also *Feeling (Affectio)*. A person does not receive what he wills from himself, if [he wishes] well, III Vol. no. 748 [125a].

That earthly spirits think they are people on earth, furnished with bodies, and therefore want to be regarded as such. However it is not the body that makes the human being but the mind, its

understanding and will, so good spirits and angels are human beings, no. 21. A proposition put to spirits: whether demons are able to do anything contrary to what they desire; for they say that they want what they desire. It was answered that they are not able, no. 54, see also *Love (Amor)*, *Feeling (Affectio)*, *Desire (Cupiditas)*. A proposition put to spirits: whether Pure Love is able to will anything but the salvation of all. It was answered that it is Pure Love Alone Who wills, and it is the Salvation of all that He wills, no. 54, see also *Freedom (Libertas)*. In heaven they are transferred from society to society of their own will, never as a result of rejection, no. 704, see *Heaven (Coelum)*.

[continuation p. 809 s.v.] **Will (Voluntas)**.

The heavenly [angels'] mental images about the understanding, the will, and action, that is, the fruits of faith, that they were portrayed by mental images of affection, nos. 1470 to 1480, see *Love (Amor)*. When a perception of faith was not given, as that the Lord governs the universe, I was confirmed by general principles, as for example by the soul, that it governs all and the least functions of the body, and by the will, that it directs all the muscles, nos. 1534 to 1538, see *Aura (Sphaera)*. The Lord is the life of all, rules and disposes all things, illustrated by the government of the soul over all details of the body, and of the will over the tens of thousands of muscular tissues, nos. 1758 to 1760, see *Lord (Dominus)*.

That spirits control the will, so that I seemed to will and not to will, illustrated by the opposing operations of spirits when I walked, by which I became fatigued; and when they directed my steps agreeably that I was as it were carried up steep stretches, no. 1907. One spoke with me who imagined that he could do good from his own power, but it was said to him that everything one does flows from the will, otherwise it is pretense and that the will would have in view something that is not from love, about which nos. 3026, 3027, see *Love (Amor)*. Earthly things come forth from spiritual things just as spiritual things produce those things which are of the body, confirmed by thought which governs the acts of the body through the will, no. 3118, see *Spiritual things (Spiritualia)*. All things in the human body correspond to the grand human, confirmed by the will, which pertains to love, which governs the whole body, no. 3148, see *Human (Homo)*. Whatever comes into the thought and not into the will is not a sin; what comes into the thought and into the will, but is shaken off, because conscience refuses, this is not a sin, but is a temptation: however whatever comes into the thought and into the will, although not into act because outer restraints hinder, this is a sin, no. 3178. After the flood the thinking was separated from the will, which was left to desires, so that there is no will [of good]. Thus it is otherwise than with those before the flood, nos. 3376, 3377, see *Church (Ecclesia)*.

People today do not know what an idea is, hardly what thought is, and that thought is distinguished from the will, consequently they do not know that there is an inner person, nos. 3730, 3731, see *Thought (Cogitatio)*. About the general voluntary sense, who and what the spirits are like who constitute it, nos. 3160 to 3165, see *General (Commune)*. About the general involuntary sense, who and what the spirits are like who formerly constituted it, and who and what they are like who constitute it today, more about them, nos. 3860 to 3868, see *Cerebrum (Cerebrum)*. As long as evil is only in the thought it does not so readily return, but as soon as it nears being put into practice it passes over into the will, and thus finally occupies the whole person and continually returns, no. 4113. Horror for adulteries is

implanted in the intellectual part, no. 4368. Today there is a small remnant of the understanding part, no. 4371. The correspondence of the understanding and the will, no. 4387.

Pleasure (*Voluptas*).

[I:844

About those who are below the soles in great cold, and also in darkness, who in the life the body had indulged in pleasure in this way, no. 271.

[*continuation p. 349 s.v.*] **Pleasure** (*Voluptas*).

Certain promiscuous ones dwell in little rooms and are attacked by mice and other foul animals according to their promiscuous motives, no. 386. Pleasures of the body and passions are turned, depending upon their evil intentions, into dreadful animals, diverse and frightening, which attack, thus from pleasures into a hell, no. 387, see also *Lasciviousness* (*Lascivia*). Their cruelty of those women, who lead an indulgent life from idleness, pride and pleasure of the body, nos. 592, 593, see *Indulgence* (*Delicatum*).

Certain spirits, even evil ones, when they were affected by harmonious song, were raised up into heaven, spoke with me from there saying that they had been greatly beguiled in their idea of heavenly joy, that it was indefinitely greater than the joys of the pleasures of the body, which they called dirty and filthy, saying that they felt heavenly joy as if it were their own, because [it was felt by] an inner sensation, no. 2109, see *Music* (*Musica*). I felt how gross the pleasures of the body separated from inward ones are, and how sweet inward pleasures are, in which there is peace and innocence, no. 2128. What they are like who indulge in deceptions by flatteries, for the sake of their own profit or their own pleasure, that is to say by such things as flow from the love of self and the love of the world, no. 2503, see *Deceit* (*Dolus*). Pleasures are never denied to a person, consequently not delights, but so that they may follow from uses, thus may serve uses, nos. 2506, 2508. Those who recently come from the life the body, that they are introduced into games and the like which they have practiced, so that they may be shed, spoken of, no. 3100, see *Game* (*Ludus*), see also *Delight* (*Jucunditas*). Those who have for an end enjoyments of the body are under the buttocks, and eat human excrement. A certain woman came to me, she miserably bewailed [her lot], n. 3211⁵⁴⁷, and also 3212, see *Excrement* (*Excrementum*).

That people reason from the standpoint of pleasures concerning heavenly joy, from things of the senses concerning every spiritual matter, from time concerning eternity, from spaces concerning the infinite, about which, nos. 3476, ff., see *Eternity* (*Aeternum*). The enjoyment of life and the pleasures of the body have never been denied to mankind. The experience in my case, that more exquisite ones have been granted to me than to all others, and have never been denied, no. 3623. On marriage love has been bestowed pleasure and happiness surpassing others, which are bestowed according to the urgency of the uses and purposes, no. 3778, see *Marriage* (*Conjugium*).

⁵⁴⁷ ms. 3221.

Vomit (Vomitus).

[I:845]

The odor of vomit from a lukewarm [devil], nos. 793, 794, 795, see *Lukewarm (Tepidus)*. Pretenders such as those of certain poets, speakers are sometimes recognized by a nauseating odor of vomit, with variety, no. 1045, see *Odor (Odor)*. Those who were from that very deep [hell], where there was the stench of a dead body, when they came had this effect on [my] stomach, that I would vomit, nos. 1273, 1274, 1278, see *Hatred (Odium)*.

[continuation p. 925 s.v.] **Vomit (Vomitus).**

Those were introduced into a certain angelic field who put on innocence, but they were seen as little children who were throwing up milk out of the mouth, and in the face were sculptures, nos. 1842, 1848, see *Aura (Sphaera)*.

Antediluvians, when pushed down by a little angel and were in anguish so that they were not able to breathe, were seen vomiting out what was in them, which was the effect, that they were coming back out of that death into their own life, nos. [3586,] 3587, see *Church (Ecclesia)*.

Word (Vox).

[I:846]

That the essences of things and the inward meanings are poured in by the Lord, from this come the words of speech, that thus the words are not understood by the angels, but the things: it is otherwise with people, III Vol. no. 678 [119a], no. 681 [122a], see *Speech (Loquela)*. When good spirits speak, they skillfully bring forth words that contain many concordant things III Vol. no. 4737 [287a]. When spirits of the Lord speak, very many more things are contained in an idea than do or ever can fall into words; as everywhere in the Word of the Lord, III Vol. no. 7705 [369a]. In one word in [the prophets is so much that it] requires [an entire exposition], therefore the style is such, IV Vol. p. 33 [376a].

[continuation p. 133 s.v.] **Word (Vox).**

While praying the Lord's Prayer, [my] hands were folded and unfolded by a manifest force. Also, the words seemed to be lifted up, and mental glimpses of the contents imparted, no. 81. How spirits raise up mental images out of a person's memory, which fall into words of speech, no. 85. When the mind dwells on the words by themselves, the inward meaning does not show itself, no. 99, see *Inward (Interiora)*. Demons and evil spirits skillfully take away words, and the meaning of words; and also arouse for some evil purpose whatever agrees with themselves in a word and in a mental image arising from various sources, nos. 100, 101. The speech of spirits takes place in the vernacular of people on earth, and in other languages which the person is practiced in, not in their own, which they do not know. The words are chosen by them, but familiar and clear ones that obviously follow from their

mental images falling into words. They are not heard by anyone but the person being spoken with, even in the midst of company, no. 142. What the Book of life is: all and the least things thought, said, and done are inscribed upon a person's nature, so that [nothing] so miniscule can be imagined that is not in it, no. 140.

By an angelic choir speaking I was instructed that the continuum of a symbolic display ceases, thus its delight, when the symbolic display has been separated and came down into words, no. 678. Those who are eager only for their own favorite ideas, such as critical analysis, languages, verbal eloquence, double meanings, have ideas so closed that there is hardly anything of spiritual life in them, which is clearly seen, for the mind dwells on these lower things, no. 805. These do not intend further uses as an end. Therefore contemplation is not open to inward things where there are uses, no. 806. The brains of such appear enveloped by a certain callous. When it has been taken away, they lament they have lost everything, no. 807.

Those who are in the use of double meanings, and in eloquence and poetic style are sometimes merely corporeal and material people, no. 1224. The mental images of spirits fall into the words of the speech of people on earth, and then the mental images with which they are mixed are noticed at once, no. 1305, see *Idea (Idea)*. One idea, just like one word, contains many ideas and meanings, no. 1395. How the heavenly [angels] form mental images by means of the mental image of affection, not letting anything from the speech of words enter, nos. 1470 to 1481, see *Love (Amor)*. I was not able to speak with the heavenly [angels] because they do not allow words containing harshness, and so not consonants, unless they took away the too hard sounding parts: from this one can perhaps determine what kinds of spirits spoke through those in the Word, as well as from the whirling motions and stops, nos. 1645, 1646. What spiritual mental images are like, cannot be understood but by a spirit, as for example that a spirit can attach himself to a word such as the word servant, for the sake of testifying to [his] humility, no. 1735. Those who attend to the words, they attend less to the sense. Their ideas appear closed, about which, no. 1950 to 1955, see *Learned (Doctus)*. That words and names in the Word symbolize things, was shown from heaven, no. 2061, see *Word (Verbum)*. The speech of spirits is universal and indeed from mental imagery. When these images fall into a person's memory they produce words suiting their mental images, no. 2138, see *Speak (Loqui)*. From one word of speech what a spirit is like can be perceived, nos. 2181 to 2184, see *Idea (Idea)*. Philosophy is almost nothing but vocabulary, however when they debate there about words, it is trivia, which puts out the light, nos. 2263, 2264. Words and names are not at all [literally] understood in heaven, nos. 2285, 2286, 2356, see *Word (Verbum)*. Spirits spoke through mental imagery, but with me that it fell down into words of my vernacular, nos. 2308, 2309, see *Speak (Loqui)*. Spirits, how fully they perceive mental imagery of thought from only one word, as for example from the word "so" attached to a symbolic portrayal, from which it is clear how many things in the Word are understood by simple words, no. 2557. Bodily things, names, words, are never understood in heaven, and thus neither the Word's material mental images, no. 2609, see *Word (Verbum)*. Those who are lifted on high by the Lord grasp my writings, thoughts and speech without [interference from] words. It is otherwise with those who lift themselves up through fantasies, no. 2961. When a different image is impressed on a familiar word, in speech with spirits this causes trouble [for them]. They cling to the familiar image of the word, an example, no. 3043. The speech of spirits is a mental image of words, for every word has a mental image of great extension, nos. 3050, 3051, see *Speak (Loqui)*. From only one

word inward spirits can know, and more so the angels, what a spirit is like. Shown from the word Truth, not only from the tone, but also from the mental picture, nos. 3064, 3065, see *Idea (Idea)*. So that the mental imagery and inward things of people may be communicated to others, lower things, such as words, must be removed and die off, and done so in succession; [it happens] thus in the other life, before they can come into heaven, nos. 4014, 4015.

Fox (*Vulpis*).

[I:847

A certain one was portrayed by a dog turned into a cat, and then into a fox, in whose mouth was a white froth, afterwards by a snake, then by a panther, no. 3191, see *Adultery (Adulterium)*.

Zeal (*Zelus*).

[I:848

That anger is turned into zeal, thus into an active life for the glory of the Lord, nos. 2346 to 2351, see *Rainbow (Iris)*. Preachers when they are in a state of zeal preach ardently, what they nevertheless at heart do not believe: likewise those who hear an ardent preacher, when they nevertheless afterwards believe nothing; therefore a certain preacher was let into a state of zeal and then he was in a state of conviction so that others were amazed, nos. 3105 to 3108⁵⁴⁸, see *Preacher (Praedicator)*. The zeal of a preacher was shown. It was so great that spirits hardly stood it. But what he was like was indicated to me by the foul smell of teeth, no. 3200.

548 ms. 3109.