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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 II.*

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.)

For Index II, Swedenborg had five pages of keywords in three main columns per page (with blank columns to the right of each column for additions). Each keyword had one or more page numbers in the Index II manuscript where entries under that keyword could be found. Frequently a keyword was combined with other keywords on the corresponding page in the manuscript, if it is given at all. For example, the key has "Lascivia — 9" and on page 9 of the manuscript we find the keyword "Adulterium" with "Lascivia" added to it. In the second Latin edition of Index II at "Lascivia," instead of "— 9," it says "[vide Adulterium]" (see Adultery) and there at the first heading in this alphabetized index one finds the keywords "Adulterium, Lacivia, [Meretrix.]" along with all the entries for these three words. (In the key, "Meretrix" had also referred to page 9 but is in brackets because Swedenborg did not add it as a keyword on page 9 as he did "Lascivia.") Because Swedenborg's key was used to alphabetize the Index II manuscript, the second Latin edition of Index II has many headings consisting of more than one keyword, and many keywords whose only entry is "see [another keyword]."

In the preface to the second Latin edition, J.D. Odhner noted, "Since we have alphabetized both indexes, such a key is unnecessary," (vol. VI, p. vii). J.F.I. Tafel included the key in the first Latin edition. We are grateful to the Heavenly Doctrine Publishing Foundation for providing an annotated transcription of the contents of the key which we have added as the last numbers (442-454) of the revised 2nd Latin edition but have not translated it here.

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 I:...:I, I...I 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

[INDEX of paragraphs 3428 to 6110½ (II:1–441)]

ADULTERY (*ADULTERIUM*) – GIRDLE (*ZONAE*)

Adultery, Lust, [Whoredom] (*Adulterium, Lascivia, [Meretrix]*).

[II:1

About those who believe that adulteries should be shared property because good is to be common property and about their miserable lot, nos. 3440, 3442, 3450, 3451 to 3456, 3463, 3465 to 3469. *About women who desire to be without men and yet think lascivious things, what they are like, nos. 3895 to 3900. The atrocious acts which are associated with those men and women who have lasciviousness as their goal in marriages, nos. 3922 to 3924. There are adulterers who ensnare by means of various kinds of uprightness, nos. 4082 to 4085. The aura of adultery flows out from those who have faith alone and who have not lived well, nos. 4230, 4235. Falsities come down into promiscuity and adulteries, no. 4336. About the hell of adulterers and that they are trying to emerge from it, no. 4563. In the Christian world adulteries are regarded as nothing, no. 4661. Those who are in a hellish marriage are most dreadfully tormented by an inflow from heaven where there is heavenly marriage, no. 4768. About the demons who deceptively act on people's feelings, especially turning them to adulteries. From this it was evident that one who has confirmed himself a single time in favor of adulteries and has been seized by such [spirits], can never be freed except by the Lord, no. 4784. Adulteries are felt by those who acknowledge another doctrine with the mouth than they believe in the heart, an example, no. 4836. Adulteries and fornications also are experienced by those who use the Word for the falsehoods of doctrine. With them depending upon the use [of falsehood] and life various kinds of adulteries are seen, no. 4888. From among those who study the sense of the letter alone without doctrine unspeakably horrible adulteries are portrayed, no. 5086. Who they are who are symbolized by adultery with a daughter-in-law, no. 5067¹. To which adulteries the dragonists correspond, nos. 5371, 5374. About whores in the Western quarter, who attacked many and block the way to their dwellings, they were hurled into a stagnant marsh, no. 5401. About another kind of whores who were hurled into a dark cavern, no. 5402. About yet another kind, who were hurled into a southern stagnant region, no. 5403. — About wicked women, who undercover are whores, and malicious, who have been skilled in wicked tricks of leading men to their innate nature, thus to themselves, and have plundered the men, and have treated them cruelly, and nevertheless in outer respects have been as it were involved in religion, about whom and about their dwellings in the southwestern quarter, which are described, no. 5466. The women were hurled into a sulfurous lake there and the men into a dark abyss sloping under the stagnant region of those women, about whom, nos. 5467, 5472, see Hell (*Infernum*). The lake and a drawing of the abysses, nos. 5468, 5470. That different women and men from various mountains were gathered together thrown into the same hells, no. 5469. These women were afterwards transferred into hells further away in the west, and then were seen extremely monstrous and terribly horrible, no. 5469½. The tricks with which they enchant men, several enumerated, no. 5464, 5465. The adulterers were thrown out into hells, namely those who were truly adulterers, because they are entirely shut out from heaven, but those who are spiritually adulterers, many were thrown into uninhabited places, no. 5538. In the Christian world there are more [adulteries] than elsewhere, the reasons, no. 5539. Those who are in the hells are against marriage love, no. 5830. Those who have confirmed themselves in adulteries in their belief and life were cast into deserts because they have no communication with heaven, and thence are devoid of rationality, no. 5832. — — Adulterers are in excremental hells, p. 113 [4794a]. About a few of the heinous acts of adultery of those who have faith and devotion and do not care about*

¹ ms. 5607.

life, no. 5939. Adultery with a mother-in-law, to what evil it corresponds, no. 5979. About adulteries and their indecency, nos. 6051, 6053, 6055.

Egypt (Aegyptus).

[II:2]

On top of the hell of the magicians appears a snake like a scaly whale, no. 4672.

Equilibrium (Aequilibrium).

[II:3]

From hell there is a constant endeavor to do evil, but this is restrained by the Lord, no. 3821, which is the source of mankind's being in freedom of thinking from equilibrium having been restored between heaven and hell, nos. 5871 to 5876, see *Way (Via)*.

Eternity (Aeternum).

[II:4]

Many things about the subject of what God did from eternity, thus they think from time about eternity, they slip into dreadful fantasies and about statues at the end of the universe for those, who appear to swallow them, nos. 3476 to 3484. **To the Lord all the present is eternal, no. 3958.** That when [thinking] about integrity, one must not think from time, which nevertheless is difficult for a person, no. 4204.

Feelings (Affectiones),

[II:5]

[see *Love (Amor)*.]

Africans (Africani).

[II:6]

*About the establishment of a new Church in Africa. There is a Revelation there and they acknowledge the Lord, nos. 4770, 4772, 4776. I was led to the region where the Africans are. It was said by them that a Revelation had been promised them, and it was about the Lord. I heard that they had spoken with angels about the Lord, no. 4774. About their faith, that God is entirely human in form, no. 4775. About the regions in Africa where there is a new revelation. They are described, nos. 4777, 4779. The new revelation there is also the coming of the Lord, no. 4783. About an inward female Magician in Africa, who was among those who had been religious and nevertheless criminal women, about which magician, nos. 4946 to 4951, 4989 to 4994¹, and some things about their hell, no. 4950. I was brought to Africans, who came into sight, and when I was granted to speak with them, [I spoke] especially about the Lord, and about the feeling for truth from good, nos. 5516, 5517. Spirits and angels from the reformed who have heavenly doctrine are sent to them, nos. 5516, 5517. They think inwardly and acknowledge truths when they hear them. They possess this faculty from this: because they live according to their religion, no. 5518. They were greatly amazed that any person could ever live other than according to religion. When it was said of Christians that they live according to civil laws and only know religion, and do not make it a matter of life, they did not believe it to be possible, no. 5518½. That the Africans more than the rest of the gentiles have a correct idea of the Divine Human, thus of the Lord, nos. 5809, 5811½, about the idea of the Divine, nos. 5807 to 5811½, see *Lord (Dominus)*. There is a Book among the Africans written using correspondences, as is our Word, no. 5809. The Africans have an idea of a Divine Human concerning the Divine, and [say] that God Himself created Himself, which was confirmed concerning the Lord, no. 5919. I was led to Africans, and spoke with them about various things, where they dwell; and they are wise and understand the inner sense of the Word, no. 5946. Africans have psalms written in a style similar with the Word, no. 4947.*

Wings (Ala).

[II:7]

Some appear with wings on the head, and they are messengers, no. 5953

¹ ms. 4990.

Height (*Altum*), [see *Mountain (Mons)*]. [II:8]

Walk (*Ambulare*), [see *Go (Ire)*]. [II:9]

Friendship, Sociability (*Amicitia, Conversatio*). [II:10]

Societies of friendship take away delight from others, and also understanding, nos. 4243 to 4249, 4439. There can be friendship, but not the love of friendship, that is say, the love of a friend, the reason, no. 4524. Those who pervert justice for the sake of friendship are deprived of rationality, no. 4858. About those who were solely involved in the delight of friendship and sociability, how much bother they brought on others, p. 8 [4574a]. That friendship ought to be for goodness, and that other friendship is harmful, p. 123, 124 [4810a]. The evil climb up into the higher regions and penetratingly look down, and they seek for places where they may find the delights which those have who are below who undergo and suffer pains, and also where they can derive those who are below of their delights. But they are all cast down, no. 5929.

Love, Feeling, Love of commanding (*Amor, Affectio, Amor imperandi*). [II:11]

*About those who act upon good feelings, and draw [them] to their side, nos. 3496, 3497. When love and heaven are named in the world of spirits, there is a very crude and filthy mental image of love, the reason, and a mental image of heaven like the mental image of a dense community, nos. 3945, 3946. All matters of thought from feeling develop within a general [mind-set] of a person and spirit, thus within their ruling love, and those things which are within [it] they think to be their own, and those things which are outside not their own, no. 4190. Spirits change societies until they come to the society of their ruling love, but they change societies among those who were within the aura of their love, no. 4232. On love are inscribed the higher knowledges of faith, nos. 4263, 4264, 4266. From mutual comes love all the happiness of heaven, no. 4436. So far as the love of self enters, so far the understanding is darkened, no. 4537. About a dark Room in which those are who have not believed in the Divine, and have only aspired to power, and various things about their deliberations, nos. 4658, 4721; and how those who are there appear in the light of heaven, no. 4720. About spiritual pride, they despise others in comparison to themselves in spiritual things, how they are treated, and they cannot be tolerated in heaven, nos. 4684[, 4685]. About the insane love of ruling Char[les] Tw[elfth], what he is like described in brief, he is entirely against the Divine, and yet he has an earthly acuteness beyond others, nos. 4746 to 4751, 4752, 4754. The love of self rushes on to such a degree that it even wants to be the devil and to destroy everything of heaven, especially the Divine of the Lord, nos. 4763, 4764. Devils can acknowledge the Lord if only they are held in the conviction that they are the greatest from Him, no. 4817. In the case of angels, especially the heavenly ones, all gestures, feelings and ideas of thought speak, thus the nature of worship, from experience, no. 4819 to 4822. Those who are full of self-love are continually against the Lord, and want to play the part of the devil, nos. 4884, 4885.¹ About command coming from the love of self and from love toward the neighbor, the difference in their nature, nos. 5000, 5001. In so far as the love of commanding enters, so far the love of marriage perishes, no. 5022.² Those who have a love of commanding do not receive an inflow from heaven but from hell, no. 5049. About Swedes of the equestrian order, what they became like after they received their insignia. They became external and dominated by the senses, nos. 5461, 5462, see Swedes (*Sueci*³). Those become dominated by the senses who strive for high positions and undertake them solely on account of*

¹ ms. 4884.

² ms. 5002.

³ Sic J.F.I. Tafel but J.D.Odhner: *Sveri*.

themselves and honor, no. 5462. *Evil spirits know how to turn the thoughts of others to what is their own and to themselves through various arts and thus to lead them wherever they want, nos. 5463 to 5466, see Selfhood (Proprium) and Arts (Artes). The details of understanding, that is to say, of thought, flow and are derived from the will's affection, like light from a flame, illustrated, no. 5566½. Most of those who were in the prior heavens were in the love of commanding. What they were like as a result of this, described, nos. 5786 to 5792, see Reformed (Reformati). About the stubbornness of Babylonians of doing evil to others who did not worship them as gods from the love of ruling, nos. 5812, 5813, see Babylon (Babylonia). — — How all things which agree, enter into a love, some things [about this], pp. 13, 14, [4589a–4593a]. — — Loves conjoin people with the heavens or with the hells, so that they are as it were bound and can hardly be separated. [Shown] by [actual] experience, pp. 50, 51, 52 [4686a–4690a]. That everyone comes to one's own society, and cannot live in another, from an example, pp. 69, 70 [4732a]. What the love of ruling joined with one's own intelligence is like. It schemes evils against all others, and wishes to possess the wealth of all, and so that they may obey itself blindly, besides many other things, Conr[ad] Ribbing, nos. 5892 to 5894. A spirit cannot desist from doing [that] to which his love leads him, no. 5897. All things come from affection, that is to say from love, from experience, and faith is nothing without this, no. 5940. Most of those who were in the former heaven and were cast down have a desire of ruling and thus of teaching others who are below, nos. 5966 to 5968. Those who have faith alone do not know what love is, no. 5975. The love of ruling has in itself that it rejects the Lord, no. 5983. A spirit is just as his own affection, no. 6000. Faith is such as is the person's affection, no. 6001. The delight of the love of commanding, no. 6010. Many examples of what they are like who have a supreme love of commanding and a love of possessing the goods of others, no. 6034. About the love of ruling, no. 6052. Every person has his own ruling love and thus his own center in the societies in which he is, no.¹ 6058. The love of evil is against the Lord, and today they crucify Him, nos. 5976, 5977, 5978.*

Love of commanding (*Amor imperandi*),
[see *Love (Amor)*.]

[II:12]

Angel (*Angelus*),

[II:13]

How zealously angels from the Lord inspired life into certain from among the lowest common people, who were as if without life because without higher knowledge, nos. 3550 to 3556. The heavenly angels' wisdom is displayed by something flaming, nos. 3629, 3630. Spirits and angels are always engaged in an active life, nos. 4181, 4182. The angels do not regard [anything] except purposes, no. 4223. From these angels see countless things, nos. 4246, 4267. About the angels' magnificence, opulence, power, even though they have and will nothing from themselves, no. 4427. Spirits and angels cannot continue to exist unless they have outer qualities, although they are put to sleep, nos. 4482 to 4483. When they are taken away into heaven, they appear to take off garments, the reason, no. 4480. The angels in the heavens are not seen by the evil, nos. 4556, 4557. That those things which are heard by angels cannot be expressed in earthly speech, no. 4567½. About the power of angels over the hells, no. 4632. About the speech of the angels of the inmost heaven. It is more heavenly than the speech of the lower heavens, for which reason there are feelings for things in their conversation which are not perceptible to others, no. 4670. The Lord seen as a Sun, and variations of it appearing according to the state of the angels, no. 4639. *About the spiritual and the heavenly angels, see Heaven and Heavenly. About the angels' change of state, nos. 5126 to 5129, see State (Status), p. 70². There are seven levels into which the heavens are divided, and [into which] the inward elements of angels and people on earth are divided, no. 5547, about these levels, nos. 5548, 5549, 5550, 5551, see Levels (Gradus). From where it is that angels have the human form, no. 5556, see Person*

¹ ms. vers.

² i.e. of the ms.

(*Homo*). About those who can pretend to be angels of light, nos. 5638 to 5641, see *Hypocrite (Hypocritica)*. About a certain one who pretended to be an angel of light and raised himself into heaven by cunning, how this happened, see pp. 93, 94, 95 [4772a].

Englishmen, London (*Angli, Londinum*).

[II:14]

About the two cities of London, in one where the evil are, which was purified at times by sinking in the middle, no. 5016. About a London city, what it was like, how it appeared, and I wandered through it, no. 5012. They appoint magistrates¹ whom they venerate, whom they obey as result of their character. They have faith in such, no. 5013. They have rather sharp sight in matters of faith when it is explained rationally, but they have a receptive not an active sight, no. 5357. They have spiritual light, so they perceive those things which are of religion more clearly than others when they hear [them], and they also receive² them, no. 5369. Where the English dwell in the middle of the Christians, no. 5369. The English are in the middle between [other] Protestants, no. 5395. Something about the English and the Dutch, no. 5577. With the English a snowy whiteness appears above what is earthly, about which, not so with the Dutch, no. 5629. The reason that the English are such deduced from their freedom, and the righteousness and sincerity they have from [their] laws, many things about which, no. 5629. Comparison of the English with the Italians, [their] opposite characters are from their opposite freedom, about which, no. 5629. About the city of London walked through, how it was found to be, and what the people there were like, and where they were purged, nos. 5712, 5718, see *City (Urbs)*. About the character of the English in general, no. 5825. What the English are like when they read [something] attested to by a famous man, and [something] not attested to, no. 5951. Many things about faith [in a conversation] with the English, nos. 6002 ff., further, they attested to this through an idol made by them, no. 6007. [A conversation] with the English about justification by faith, no. 6050.

Soul (*Anima*).

[II:15]

It is unknown what the soul is, shown from various examples, yet it is the spirit of a human being in the human form, about which, nos. 4616 to 4618. The educated, from theory concerning the soul, which they have confirmed with [their] knowledge, become sensual, but the uneducated are wise, no. 4628.

Anthony (*Antonius*).

[II:16]

Some things about Anthony, no. 4402, see *Roman Catholic Saints (Sancti Pontificum)* above[, here below].

Anus (*Anus*).

[II:17]

Itching and rubbing of the anus arises from the presence of spirits who believe themselves to be rational and consequently take pride, when nevertheless they are not at all rational, [my] experience, no. 4851. Who they are who inflict pain in the anus, and who in the urethra, nos. 5764, 5767, see *Piety (Pietas)*.

Appearances (*Apparentiae*)

[II:18]

in heaven. The appearances in heaven are real and have substantial existence, nos. 4292, 4293. Appearances, which are from Divine things displayed in them, fill the minds of angels with joy, illustrated, nos. 5152 to 5154, 5159, 5160. Good spirits, especially young women, are instructed by changes of appearances, about which, no. 5601, see *Instruction (Instructio)*. Something about appearances in heaven, they appear as if they are what they are when nevertheless they are correspondences with their more inward elements, no. 5774. In the heavens there are magnificent [palaces], but they only appear to the

¹ ms. *illos* (those).

² J.F.I. Tafel *arripiant* (take hold of).

angels who are concerned with what is more inward, not however to spirits who are concerned with outward things, no. 5784.

Spider (*Aranea*). [II:19]

About spiders falling from heaven, that they are those who can conjoin themselves with others through good affections, even with those in heaven, nos. 4735 to 4738. Spiders, they are those who have led the very worst life, and then have embraced outer holiness, and there are various kinds of them, nos. 4889, 4890. About spiders, they are those who appear outwardly pious and devout, but inwardly have overflowed with poisons, no. 5199.

Ark (*Arca*). [II:20]

About the decalog and something about the ark, and also about the mercy-seat, and about the cherubim there, no.¹ 6065.

Aristotle (*Aristotles*). [II:21]

Some things in the case of Aristotle not mentioned, no. 3959 to 3961, see above [here, below] *Philosophy* (*Philosophia*).

Arnel (*Arnel*), [II:22]
about him), p. 108 [4789a].

Tricks of magic and of fantasy (*Artes magicae et phantasticae*), [II:23]
[see *Fantasy* (*Phantasia*). See *Magic* (*Magica*).]

Cunning (*Astus*), [II:24]
[see *Deceit* (*Dolus*).]

Cunning (*Astutia*), [II:25]
[see *Malice* (*Malitia*).]

Athanasius (*Athanasius*). [II:26]

From the Athanasian Creed concerning the Lord reduced to an abridgment, no. 5397. I spoke with the Babylonians about the Divine and the Human of the Lord from the Athanasian Creed, as may be seen, no. 5840, see Lord (*Dominus*), further nos. 5852 to 5854, see Lord (*Dominus*). What Athanasius is like now, and when he thinks, it is still about three gods, no. 5959.

Atheist, Naturalist (*Atheus, Naturalista*). [II:27]

About a dark Room in which those are who have not believed, and have aspired only to power, and various things about their deliberations, nos. 4658, 4720; and how they look in the light of heaven, no. 4720. About the faith of Wolf against the Divine in favor of nature, and against the truths of the Church, various things, nos. 4727, 4728, 4744. About Polhem, his position in favor of nature, no. 4722. A great multitude from the Christian world, who were atheists, was seen, no. 4769. About the hell of atheists who have a persuasion against the Divine, they are near to the Nephilim hell, nos. 4933, 4934. A few signs are mentioned from which it can be known whether they attribute all things to nature and not to the Divine, no. 5659,— — Naturalists are Atheists, through experience, p. 65 [4722a].

¹ ms. vers.

Authority (*Auctoritas*). [II:28]

About Augustus' air of authority, no. 4418. About the wicked who in authority appear just as if they are just and sincere, what they are like, nos. 4579, 4582¹, 4589, see *Sincere* (*Sincerus*). What they are like who are in authority and believe they know more than others, how stupid they are, no. 4552.

Augustus (*Augustus*). [II:29]

Some things about Augustus, his air of authority, and a window in his Palace, no. 4418.

Aulaevil (*Aulaevil*), [II:30]

[conversation] with Mohamedans about the one God, no. 5600, see *Mohamedans* (*Mahumedani*).

Ear (*Auris*). [II:31]

Those who relate to the ear are in an axis. This is apparent from the turning of the ear, no. 3957. Where the forked speech near the ear comes from, no. 4194. About those from the Babylonian nation who occupy the province of the left ear, and in this way take away the inflow from heaven and rule the thoughts and as it were possess them, since the ear is the axis of inflow, no. 5569, see *Babylon* (*Babylonia*). The ear symbolizes obedience because it is from creation that that which enters through hearing enters through truths into life as with the heavenly [angels], illustrated, no. 5851. — — Something about the earlobes, through them there is inner sight, p. 17 [4602a].

Bird (*Avis*). [II:32]

A celebration of the Lord is portrayed in the song of birds, no. 4176.

Babylon (*Babylonia*), [II:33]

[see *Pontiff* (*Pontifex*).]

Whale (*Balaena*). [II:34]

Above the hell of the magicians appears a snake like a scaly whale, no. 4672.

Bath (*Balneum*), [II:35]

About the heat of those who constitute the inward parts of the nostrils. It is like that of a bath, nos. 4024 to 4036, see *Nostrils* (*Nares*).

Beard (*Barba*), [II:36]

[see *Hair* (*Crinis*).]

Benzelius (*Benzelius*). [II:37]

How Benzelius' father darkened the understanding, because he believed he knew more than the rest and was able to teach all, no. 4552². About Jac[ob] Benzelius in the Babylonian sun, no. 5004, see *Babel* (*Babel*). He was adored by the Jesuits, no. 5006, see *Jesuit* (*Jesuita*). About those who are believed to be learned and understanding from [their] memory alone, no. 5702. About Gustav Benzelstierna. Because he could inveigh against others most ingeniously, it was believed he was intellectual, and nevertheless he understood nothing, no. 5702, something more, nos. 5900, 5962. What Eric Benzelius was like as to life, described, and what he appeared to be like, no. 5722. — About Jacob Benzelius, pp. 69, 70 [4732a], about his deceits, more, pp. 93, 94, 95 [4772a], about his desire for revenge, pp. 96, 97, 98, 99, 100 [4774a–

¹ ms. 4589.

² Sic ms.

4775a]. About Gust[av] Benzelius,¹ pp. 105, 106, 107 [4786a-4788a]. About Jac[ob] Benzelius nos 5896, 5897. About Jacob Benzelius, no. 6033. — About Hinr[ik] Benzel[stierna]² and idleness, no.³ 6072.

Beast (*Bestia*), [II:38]

What the difference is nevertheless like between human beings and wild animals, although in many respects they appear the same, nos. 3818 to 3820. Wild animals in the spiritual world are appearances from the thoughts which go forth from the ruling love, no. 4705. What the articulation of sound in speech is like. It is from understanding which only a human in the world, a spirit and an angels has. It is entirely different from the continuous speech of brutes, which because it is not intellectual, neither is it articulate. What [articulation] into single words is like, and in them, no. 5589. About those who are in favor of nature against the Divine, and convince themselves that animals have understanding equally as human beings, the source of this, no. 5710.— — Wild animals have a kind of inner sight, about which, p. 69 [4729a to 4731a].

Library (*Bibliotheca*), [II:39]
[see *Write (Scribere)*.]

Bonoschöld (*Bonoschöld*), [II:40]
Something about Bonoschöld, n. 4788 to 4790.

Good, Truth (*Bonum, Verum*), [II:41]

See also *Evil (Malum)*, p. 5⁴. Those who have earthly Good, and not spiritual [good], cling to the Hells, no. 4561. The Lord and heaven flow into those things which are with a person, thus through this goodness into truths, and not from goodness apart from truths, nos. 4619 to 4621. With people who do not have truths from goodness, there is an inflow into their outer affections, through which they are ruled, nos. 4611, 4622. How they spend their time and live who embrace earthly goodness, and have lived well, no. 4739. Goodness without truths is adulterated goodness, and truth without goodness is falsified truth, nos. 5030, 5031. Mohamedans understood many things more than Christians, such as about the will and understanding, and about goodness and truth, and about the conjunction of both, and about the desire of the one for the other, no. 5248. In the spiritual world truths produces light, from various experiences, nos. 5413 to 5420, see *Babylon (Babylonia)*. Truths cannot be seen by those who are involved in evil, and not by those who have confirmed falsities among themselves, and also, spiritual and natural truths agree, but the agreement cannot be seen except by those who first are in spiritual truth, and truths are closed by factual knowledge, but the way to them must be opened by the same knowledge, and more, nos. 5702 to 5710, see *Confirmation (Confirmatio)* and *Knowledge (Scientifica)*. About those who reason whether the truths of faith are true. What they are like in comparison to heavenly [angels], many things, also from experience. Hence it is harmful to distinguish Churches by truths, nos. 5848 to 5850, see *Reasoning (Ratiocinatio)*⁵.— — The imagery of the thought of the evil sometimes begins from good but is turned to evil, but the imagery of thought of the good sometimes begins from evil but is turned to good, p. 9 [4577a]. How principles of truth and good break passions of evil and falsity, and in turn principles of falsity and evil destroy affections for good and truth, illustrated by examples, thus how regeneration takes place through truths, pp. 20, 21, 22 [4610a–4614a]. — Those who have goodness and not truths appear beautiful as to

¹ 4787 appears to refer to Erik Benzelius (*E.B.*) and 4788 to Gustaf Boneauschold (*Boneauschöld*).

² ms. Benzelius (*Benzelio*) but 6077 Benzelstierna (*Benzelstierna*).

³ ms. *vers.*

⁴ *I.e.* ms.

⁵ There is no entry for *Ratiocinatio*.

the rear of the head and the hair there, but as to [their] faces they were ugly, from experience, no. 5925¹. How evils are removed in the case of the good, and goods and truths in the case of the evil, no. 5998. People ought to do good as if of themselves, no. 6032.

Arm (*Brachium*), [II:42]
[see **Hand** (*Manus*).]

Broman (*Broman*), [II:43]
Erl[and] Broman several days after his death returned to his criminal life which he had in the world, nos. 5492, 5495. His criminal acts, which were adulteries and thefts, were enumerated to a great number, and the enumeration was gone through with based on the members of [his] body [with which he had committed the crimes], no. 5493². He was hurled into hell soon after death, and first the truths in his memory were taken away, which removal appeared like a drawing out of rays of light, and he became black, no. 5493. He was then shown with which hell he had been joined in the world, no. 5494³. About those like Carl Broman, no. 5888.

Bunge (*Bunge*), [II:44]
about him, pp. 79, 86 [4746a, 4760a– 4761a].

Shoe (*Calceus*). [II:45]
Those who have an outward holiness and no inward holiness can be in the lowest heavens, and they correspond to the shoes of the feet; a shoe was also seen to touch their face, no. 5814.

Calculation (*Calculatio*), [II:46]
[see **Number** (*Numerus*).]

Heat (*Calor*). [II:47]
About the Hells that bring on a hot and cold fever thus which bring on heat and cold, as well as fainting spells, nos. 4571, 4572, 4590, 4591. The angels have a sensation of heat and cold and of light and shade, but only a notion of them from [their] state of life as to love and from this as to faith, no. 5627. About those from the Babylonian nation who are skilled at getting light by a trick and communicating [it] to others and persuading that [it] is the light of heaven, likewise false heat, no. 5737 to 5739, see *Babylon* (*Babylonia*).

Calvin (*Calvinus*) [II:48]
although he had faith alone, still he led a Christian life, no. 5920. About Calvin, no. 6041.

Bald (*Calvus*), [II:49]
those who are the worst appear bald, no. 5812, see *Babylon* (*Babylonia*).

Room (*Camera*). [II:50]
About a dark Room, in which they are who did not believe in the Divine, and have aspired only to power, and various things about their deliberations, nos. 4658, 4720, and how they look in the light of heaven, no. 4720.

¹ ms. 5924.

² ms. 5492.

³ ms. 5493.

- Dog** (*Canis*). [II:51]
 Something about dogs, who they are, no. 3679. What a dog on the shoulder [symbolizes], no. 4729. Dogs symbolize cravings. Good [dogs] the craving of good, bad ones the craving of evil, no. 4853.
- Head** (*Caput*). [II:52]
 All things which belong to what is true and good are found in certain places of the head, no. 4149.
- Charles XI** (*Carolus XI*). [II:53]
 About him and his Queen, no. 6019.
- Charles XII** (*Carolus XII*). [II:54]
 About Charles the Twelfth, what he was like and with what spirits he was associated in the world, no. 4741. About the most stubborn spirits with him, nos. 4742, 4743. About an infernal marriage, no. 4745. About his love of exercising control, what he was like, described in brief, he was entirely against the Divine, and yet he [excelled] in earthly perspicuity beyond others, nos. 4746 to 4751, 4752, 4754. How he was purged and became stupid, nos. 4351, 4900. What kind of an atheist he was, described, and against the Lord, nos. 4763, 4764, 4884, 4885, see *Love of self (Amor sui)*.
- Cedercreuts** (*Cedercreuts*) [II:55]
 Something about Cedercreuts, no. 4825.
- Cederholm** (*Cederholm*), [II:56]
 what he was like, p. 47 [4676a–4678a].
- Cerberus** (*Cerberus*). [II:57]
 What Cerberus and the morsel were. The presented morsel took away all understanding, no. 4946.
- Cerebrum, Cerebellum, Occiput** (*Cerebrum, Cerebellum*¹, *Occipitium*). [II:58]
 About the inflow of the general sense, which is that of the cerebellum, into the cerebrum and into the face, what it was like and how it changed from ancient time, described, nos. 3860 to 3868, 3871². The involuntary, which is [our] heredity draws us to hell, but the Lord lifts us up through the voluntary by means of the understanding, and therefore tissues of the cerebrum and cerebellum are carried associated together, nos. 4521 to 4523. What they are like who live for themselves and do not love any use, and they correspond to a blockage of the cerebrum, no. 4548. About those who come up to the occiput and control the thoughts, no. 5568, see *Babylon (Babylonia)*. About the correspondence of heaven with a human being as to the fibers from the cerebrum and the cerebellum, nos. [5779 to] 5783, see *Heaven (Coelum)*.
- Neck, Neck** (*Cervix, Collum*), [II:59]
 About those who were in the province of the neck, no. 6066. About a cincture around the neck or halsduk³, no. 6073.
- Chaldea** (*Chaldea*), [II:60]
 [see *Pontiff (Pontifex)*.]

¹ ms. *Cerellum*.

² ms. 3874.

³ Swedish for "cravat."

Chaos (*Chaos*), [II:61]

All the spirits cast down are collected into a unit, and it is assigned by the Lord that each go on the way to his own society or dwelling, as if he knew from himself, no. 5805. This was compared with the chaos, with a collection of the blood in the heart, and in the sinus of the liver. The same thing happens¹ with the good things in the will, they are brought into order in the understanding, no. 5805½.

Charity (*Charitas*), [II:62]

Those are reduced to total ignorance who have acquired for themselves the higher knowledge of faith and not lived the life of faith, nos. 3903, 3904, 3905. From those who have charity a one comes into being, illustrated, no. 4046. [Conversation] with country people about the conjunction of faith and charity, no. 4655. No one can have a life of charity except when he thinks about the Lord, also about His Divine, no. 5881, see *Lord* (*Dominus*). One who believes charity is the essential the Church, is the same as one who believes faith alone is, if one does not live the life of charity, the reason, no. 5881½. — — One who has charity keeps all the precepts, illustrated, p. 30 [4632a]. The holy going forth from the Lord, which spirits and angels speak, is the Holy Spirit, shown in various ways, p. 42 [4062a–4664a]. — — About a certain one who was moved by mercy toward anyone he saw suffering, and did not make a distinction, because he was without higher knowledge of what is true and good. He was not able to be in heaven, not even there among the simple, from experience, nos. 5890, 5891. It was shown by actual experience what a spirit is like who has a life of charity, and what one is like who has faith alone, by the transparency of his body, and that the spirit was in every respect what his nature was in respect to charity, and that faith alone resided only in the skin, no. 5926. Something about those who acknowledged charity but did not live the life of charity, no. 5961.

Chinese (*Chinenses*). [II:63]

Something about the Chinese, no. 6067. About the inhabitants of Tartary near China, what they are like, no. 6077.

Choir (*Chorus*), [II:64]

[see *Gyres* (*Gyri*).]

Queen Christina (*Christina regina*), [II:65]

what she was like, and what she was like at Rome, no. 6087.

Food, Eat (*Cibus, Edere*). [II:66]

Spirits have life from higher knowledge, and therefore the higher knowledge of what is good and true are spiritual foods, nos. 3564 to 3567. About the food and bread in the spiritual world, no. 6088.

Courtesy (*Civilis*), [II:67]

[see *Moral* (*Moralis*).]

City (*Civitas*), [II:68]

[see *City* (*Urbs*).]

Heavenly, Spiritual (*Coelestes, Spirituales*). [II:69]

Heavenly beings do not speak about doctrinal matters because they are written on [their] life, illustrated, no. 4294. All gestures, feelings, mental images of thought speak in the case of angels, especially

¹ J.F.I. Tafel *ferē* (almost).

the heavenly ones, thus everything of worship, from experience, no. 4819 to 4822. *About various things with the heavenly angels, or in the heavenly Kingdom, see Heaven.* Heavenly angels were seen sitting at a table and passing food and plates, but that this was what was seen, however they were only symbolic appearances of their thoughts, no. 5519. Not a thousandth part of what they think could be expressed by spiritual mental images, no. 5519. The heavenly understand the spiritual well, but not the reverse, no. 5519. The reason is because they receive doctrine immediately into life, no. 5520, and therefore they do not know where it comes from that they are wise, and it appears as if infixed, no. 5522. Their speech is like a soft yet audible undulation, no. 5521. The reason they can be such is because they have self-acknowledgment and humility, and acknowledgment of the Lord, no. 5524. On the other hand there are demons opposite to them, no. 5524. About the speech of the heavenly and of the spiritual, no. 5587 to 5596, see *Speech (Loquela)*. About the instruction of the spiritual by a heavenly one among them, no. 5730, see *Instruction (Instructio)*. About those who reason about whether truths are true, many things, what they are like, even from experience, nos. 5848 to 5850, see *Reasoning (Ratiocinatio)*. — — It was portrayed from heaven how the case is with the faculty of understanding and the voluntary faculty of the heavenly and of the spiritual, and about the separation of the spiritual from the hells of demons, pp. 60, 61 [4711a–4714a]. How a person becomes heavenly, and how a demon, and what they are like, no. 5941. No one can become spiritual except through higher knowledge from the Word, and through the acknowledgment of the Lord, various things, no. 5933.

Heaven's societies (*Coeli societates*),
[see *Societies (Societates)*.]

[II:70]

Heaven (*Coelum*),

[II:71]

see also *Heavenly (Coelestes)*. Spiritual things cannot be grasped by an earthly minded person, nor forms of heaven, illustrated, nos. 3607, 3611, 3612, 3614. When in the world of spirits love and heaven are named, the mental image of love is very crude and also filthy, and the mental image of heaven is like one of a dense community, nos. 3945, 3946. The appearances in heaven are real and have substantial existence, nos. 4292, 4293. The intelligent cannot tell the difference between heavenly delight and infernal delight, no. 4440. About the torment of those are engaged in their fantasies and are lifted up into the light of heaven, no. 4468. From mutual love comes all the happiness of heaven, nos. 4435, 4436. Phantasies are shed by those who are lifted up into heaven, not however by those who come into hell, no. 4484 to 4487. The angels in the heavens do not appear to the evil, nos. 4556, 4557. Those who are taken away into heaven appear to take off garments, the reason, no. 4480. How certain gentiles investigate their progression toward heaven or toward hell, no. 4652. About the speech of the angels of the innermost heaven, that it is more heavenly than the speech of the lower heavens because it derives many elements from the warmth of heaven, from which come feelings in speech, which are not perceptible to others, no. 4670. The evil in heaven are tormented, and appear as monsters, no. 4678. It was shown how a person appears bound by spirits and how an evil one gradually sinks into hell, and a good one is raised into heaven. And this happens when a person is in the world, and also what a person is like appears before he dies, nos. 4686, 4687. About Rhydelius, he was brought into heaven because it was his desire, and he felt pain and torment, no. 4700. <It was shown how a person appears bound by spirits and how an evil one gradually sinks into hell, and a good one is raised toward heaven. And this happens when a person is in the world, and also what a person is like appears before he dies, nos. 4686, 4687.> Those who are involved in a hellish marriage are tormented most dreadfully by an inflow of heaven where there is heavenly marriage, no. 4768. About a certain one detained in a dream, he saw indescribable things of heaven, about which, no. 4826. What they were like in the first heaven that perished, nos. 4887, 4891, 4893. They also are understood who are of the second resurrection, no. 4891. The heavens are continually purified from such as cannot be held by external restraints in a civil and moral

life, and how, no. 4892. About those who cast themselves into heaven through fantasies, how, nos. 4899, 4905. And that they [rush] from one heaven into another, no. 4906. How the heavens appear on high, no. 4923. The difference of the preaching in heaven and in the world, no. 4943. I was brought into heaven and from there into various places which are described. About those who dwell on the mountains, those on the rocks, and those in the forest, who they are, nos. 4894 to 4899. Those who were in the cities could live an outer moral life, their inner qualities being as it were lulled to sleep just as in the world. They constituted the first heaven, but there the good have been continually separated from the evil, and societies have been purified, and this up until the last judgment occurs, nos. 4930, 4931. About *Churches and preachings in heaven*, see *Worship (Cultus)*. About the inflow of higher things into lower ones by correspondences, some things, nos. 5054, 5056. Mohammedans are not able to be approached in their heaven, for very many reasons, about them, no. 5061, see *Mohamedans (Mohammedani)*. Those who had faith alone constituted the first [heaven]¹. They had believed they would come into heaven because they have known doctrinal matters and have lived in outward holiness and have believed themselves to be in heaven when they are on mountains and rocks, no. 5077. About the magnificent things of heaven, and from among the symbolic displays of these, the wisdom with the angels, seen and felt by spirits lulled to sleep as to their outer parts, nos. 5115, 5122. Spiritual and heavenly angels cannot make a unity, the reason, nos. 5115, 5122. What appearances are like in the heavenly Kingdom, from experiences, and they are not understood except by those who are in the same state, nos. 5116, 5117. The heavenly angels speak and think affections of heavenly love, no. 5118. They are not delighted by the things seen, but by those things which are symbolically displayed, no. 5119. The joy of those things is immense, since they are affected in [their] whole life, for an angel is his love from head to heel, no. 5120. Certain things about those who denied the Divine and yet had lived a moral life, they were cast down from the rocks, no. 5150. About *the heavenly, something*, see *Heavenly (Coelestes)*. From the change of objects they perceive the presence of spirits from other societies, no. 5122. Married partners there constitute one angel, and their marriage [love]² is without any lasciviousness, no. 5124. Most in the world believe heaven is on high, thus in a place, not knowing that it is a state of life, and therefore they ascend on high, and yet they do not perceive heaven, and when they perceive [heaven] through an inflow, they cast themselves down headfirst, no. 5125. The heavenly joy and wisdom of the angels consists in the Divine things which the objects represent, nos. 5152 to 5154. Heavenly joy consists in the love of use for the sake of use, nos. 5155, 5156, 5157. The appearances recounted which from the Divine things depicted in them fill the minds of the angels with joy, no. 5159, 5160. In the heavens all things are constant, neither clothing nor objects change, and this is a sign that they are in a definite state, no. 5172. About the sinking of the valleys where the evil were, were and in their place the good, and about the casting down of the evil from the mountains, and about the angels in their place, of which some were hidden elsewhere, certain ones there and not seen, nos. 5184 to 5186. The deeper one goes in the heavens, the more perfect the wisdom, no. 5191. About the last judgment on the Reformed, who were from the prior heaven on many mountains, nos. 5202, 5203, see *Judgment (Judicium)*. In heaven the simple have wisdom from the Lord through those who have wisdom from higher knowledge, nos. 5189, 5194, see *Wisdom (Sapientia)*. About *the changes of the states of the angels*, see *States (Status)*, p. 70.³ A person on earth is [as it were] a platform, and the Word with him is the basis of the wisdom of the angels of heaven, no. 5190. The monks with the people taught them what heaven is, led them to their treasures, gave something little from it, and brought them to a table and prepared elegant dishes, no. 5330. All the places in the spiritual world are distinguished according to the kinds and species of truths from good, that is to say of faith and love, therefore those were led around to these places. They clearly perceived whether they had the truths of faith, and what it

¹ Sic J.F.I. Tafel.

² Sic J.F.I. Tafel.

³ I.e. of the manuscript.

was like, and also on this account it is known from the ways in which they walk what they are like, nos. 5351, 5364, see *Reformed (Reformati)*. *About the prior heaven from the Reformed, and a throwing down of them from there*, nos. 5377 to 5400, see *Reformed (Reformati)*. In place of those who were from the prior heaven, when they were thrown down, followed others from various places, where they had been guarded by the Lord. They were those who were meant by those in Rev. XX: 4, 5, 6, 12, nos. [5389,] 5390. In the prior heaven were those who placed all worship in external holiness. They lived around a society, but were cast down, nos. 5424 to 5451, see *Dragon (Draco)*. Others in their place were raised up by the Lord having been kept safe, no. 5427½. In place of those cast down from the mountains were raised up from the lower earth those who had been kept safe by the Lord and instructed, about whom, no. 5480. — About those from the Catholic nation who had been kept safe by the Lord, and to whom were given lands in every region nos. 5501 5505¹, 5515, see *Babylon (Babylonia)*. They were separated who lived according to doctrine of the Church, who lived according to the Word without doctrine, who believed in accord with doctrine but lived according to the Word, and they were rejected only believed and did not live [accordingly], no. 5525. Those are received into heaven who live according to the Divine laws, because it affects the inward parts and communicates with heaven, and consequently they have an affection for what is good and true on account of what is good and true, and an aversion for evil on account of evil, again, who have lived morally solely on account of Divine laws, about whom, no. 5526. — Why in heaven the angels are not seen by the evil, nor [their] houses and magnificent things; this is also from a moral turning away, no. 5531, see *Conversion*² (*Conversio*). *About the throwing out from heaven of those who had the Word and doctrine, and were not in a life [in accord with it], various things*, no. 5532 to 5542, see *Reformed (Reformati)*. — A multitude from the prior heavens were cast down to the various quarters and this happened after their arrangement in a society according to the quarters, nos. 5543, 5544. — In heaven they live just as they did on earth, and they are divided into groups according to spiritual relationships, no. 5546. — About those who can pretend to be angels of light, and enter into the heavens, nos. 5638 to 5642³, see *Hypocrite (Hypocrita)*. *About those in the prior heaven who have an intellect from higher knowledges and evils from the will*, nos. 5696 to 5699, see *Reformed (Reformati)*. *About the prior heaven, those who formed the first heaven, in the beginning were from those who had heaven within them and consequently heaven outside them, but afterwards only something like heaven outside themselves, and this consisted in various magnificent things before their eyes, in servants, in dignities, sumptuous living and pleasures, and in external worship on account of these; but after such things ceased they began to provide similar things for themselves through fantasies and through arts. And when they had become such, the last judgment came*, no. 5749. But still purifications from evils are always going on until they can no longer be purified. Just as the blood, which is always being purified, but when the whole has been defiled, death comes, no. 5750, see also *Dragon (Draco)*. The prior heavens consisted of those who outwardly had lived morally, whose inward parts could be closed just as in the world in societies, which were nevertheless wicked and ungodly, nos. 5744, 5745, 5746. — *About those of various kinds who were cast out of the prior heavens*, nos. 5758 to 5767, see *Reformed (Reformati)*. In place of the prior [heavens] followed those who had been kept safe by the Lord in various places, from whom a new heaven [was formed], nos. 5762, 5763. All from the prior heavens were cast out who looked downwards and roundabout, the reasons, nos. 5761, 5763, 5765½. Further *about those of various kinds who were cast out of the prior heavens*, nos. 5765 to 5769, see *Reformed (Reformati)*. — The whole heaven relates to one human being, reasons worth reading, no. 5775. — The form of heaven cannot be comprehended. It can be inferred from the fibers in the brain, and the body, about which, nos. 5779, 5780, 5782. From the fibers from the cerebrum and from the cerebellum joined together in the body can also be inferred what the

¹ ms. 5001 to 5005.

² There is no entry for *Conversion (Conversio)*.

³ Sic J.F.I. Tafel; ms. 5641.

nature of the heaven is below the earths there, no. 5781. The communication of all things in the heavens is like the communication of thoughts and the will with the whole body, for the whole body is conscious, and everything there in its own way, no. 5783. — In the heavens there are magnificent things, but they only appear to the angels who have inward things, not however to spirits who have outer ones, no. 5784. — What they were like who were cast down from the prior heavens, nos. 5786 to 5792, see *Reformed (Reformati)*. It is not so difficult to walk the way that leads to heaven as is believed, nos. 5793 to 5798. About the wide way which both the evil and the good walk, and about the stone in the parting of the ways, and from there the way that leads to heaven, and leads to hell, and about the anger of the evil, that they do not come into heaven equally as the rest, who have lived similarly, no. 5798. The societies of heaven are separated according to their idea of the Divine, nos. 5807 to 5011½, 5821, see *Lord (Dominus)*. Those were cast out of heaven who had outward holiness without an inward one, nos. 5814¹ to 5815½, see *Lord (Dominus)*. Those who were in the prior heavens elevated themselves into lofty regions through fantasies, nevertheless they were below and many were in the hells, from experience, and were covered in a cloud by falsities, and after that earth, no. 5816. They were preserved in heaven who at heart had acknowledged the Divine of the Lord, especially the Divine Human, and they were thrown down who had a mental picture of the Lord only as a common person, no. 5819. Those who within Christianity acknowledged only the Father, worshiped no God, and were thrown down, no. 5821.² The communication with heaven of those who had faith alone was shown, no. 5827, see *Faith (Fides)*. All were thrown down who looked down into lower regions, no. 5831, see *Reformed (Reformati)*. About the arranging of all according to their affections and desires, and that ways were directed for each, nos. 5838, 5839, see *Reformed (Reformati)*. About those who look down, they were separated, about this looking down, various things, nos. 5830, 5839, see *Reformed (Reformati)*. — It is allowed some to climb high, where the prior heavens were, but they are carried from there by a determined way to their own place, nos. 5871 to 5876, see *Way (Via)*. About the hell of profaners, no. 5879, see *Profane (Profanum)*³. Those who are raised into the new heaven appear from a distance like a vapor from the earth after a rain, no. 5882. About a certain deceitful hypocrite who imitated an angel of light, and by cunning raised himself into heaven, how it was done, pp. 93, 94, 95 [4772a]. Heavenly joy consists in use, illustrated, pp. 118, 119 [4805a]. The evil climb up into the higher regions and look down and through [things], and in general search for places where they find pleasures, and pleasures to them are when below are those who suffer pains, and also where they can deprive those who are below of their pleasures, but they are all thrown down, no. 5929. No one can become spiritual except through higher knowledge from the Word, and through the acknowledgment of the Lord, various things, no. 5933. Those thrown down from the prior heaven were seen to want to rise up, but in vain because those places were given to angels, no. 5966. Most of those had a desire of commanding, therefore they were attracted to high places, no. 5967; they wanted to lead those who were below, no. 5969; yet they were not on high but in the hells, no. 5968. —

[continuation p. 153 s.v.] **Heaven (Coelum)**,

The new heavens, how they assemble and how they are broken up, nos. 6012, 6020.

Holy supper (Coena sancta),

[II:72

I spoke with Babylonians and Lutherans about the holy supper, whether anyone, when he partakes it thinks about the presence of the material body and blood of Christ, and it was asked, and it was ascertained that then no one [does], but only about its Holiness, which they receive, and that this was from the Lord, lest it be profaned, no. 5842. Those who partake of the holy supper do not think about the

¹ ms. 5804.

² ms. ambiguously corrected from 5831 to 5821. J.F.I Tafel & J.D. Odhner: 5831.

³ There is no entry for *Profanum*; see *Profanatio*.

body and blood but only that they receive holiness, from experience, about which, nos. 5909, 5910. About the sacrament of the supper: in the case of the Papists, they have separated the bread and wine, no.¹ 6059.

Thought (*Cogitatio*), [see Mental image (Idea).] [II:73]

Higher knowledge (*Cognitiones*), [see Knowledge (*Scientifica*).] [II:74]

Neck (*Collum*), [see Neck (*Cervix*).] [II:75]

Generals (*Communia*). [II:76]

General [reflections] govern the details, no. 3666 to 3672. About the general sense and its change, nos. 3860 to 3868, 3871², see *Sense* (*Sensus*). Everything of thought and feeling arises takes place within the general [aura] of a person and spirit, thus within his or her ruling love, and those things which are within they think to be their own, and those which are without not their own, no. 4190. A general thing arouses details, no. 4195. In the generals of speech, thought and feeling of people on earth are present details perceived by spirits and angels, nos. 4208 to 4210. Particulars must be looked into from generals, and not the reverse, no. 4392. About those who have a general idea, but a focused one, where this comes from, nos. 4666, 4667.

Communication (*Communicatio*). [II:77]

The communication of all in the heavens is like the communication of the thoughts and the will with the whole body, for the whole body is conscious, and everything there in its own way, no. 5783.

Comedian, Comedy (*Comoedus, Comoedia*³). [II:78]

What comedians are like in the other life, no. 4315.

Council (*Consilium*). [II:79]

About the council where it was concluded that a division must be made between the Divine and the Human nature of the Lord, no. 4551.

Council of Trent (*Consilium Tridentinum*), [II:80]

some things about it, collected from a Book, no. 6089.

Confirmation (*Confirmatio*). [II:81]

What the nature of conviction is coming from confirmations, illustrated, nos. 4202, 4203. About those who are able to prove anything so that it appears as if it were true, and about one who therefore believed there is no truth, because he could prove anything. Sent into [a place where there were] inner things, he became blind, Rosenadler, no. 5700. About another who could cleverly attack others, and nevertheless was endowed with no understanding, Gust[av] Benzelst[stierna,] no. 5701. About another who was able to speak from memory alone to convince others that he was more learned than others, Eric Benzel[ius,]

¹ ms. *vers.*.

² ms. 3874.

³ ms. **Commaedus, Commaedia.**

no. 5702. Those who can only confirm, they do not see anything from their inward person; differently the simple who do not confirm themselves, no. 5703. Such also are those who have confirmed themselves in favor of faith alone, and were involved in evil, no. 5704. Experience that they cannot be raised in the light of heaven, no. 5705; with such sensorial light shines, no. 5705. What has been confirmed appears bright, no. 5708. When they had been brought back to the principle itself which had been confirmed, so that they might look into it, they saw nothing, and it was said that the light of heaven enters into the understanding through goodness, and if they had goodness, that they would have seen, no. 5708. Those who do not have goodness, indeed cannot see the truth itself in light. It would not have been conducive to eternal life if they had known all truth, no. 5708. There are two foundations of truth, the Word and earthly knowledge, and they agree, and the interior elements have been closed to seeing truths, the reason, but they must be opened by the agreement of spiritual and natural things by means of the understanding, no. 5709. That the Word is the foundation itself, but for whom, no. 5710. Two examples illustrating that knowledge has closed a person's inward elements and that the inward elements are not open unless first the truths of the Word are believed. One example is that it prospers for the evil depending on their tricks, and that they are raised to honors and grow rich; another is that wild beasts have understanding equally as human beings, about which, no. 5710. Those who reason about whether truths are true, reason on the basis of confirmations, about which many things, also from experience, nos. 5848 to 5850, see *Reasoning (Ratiocinatio)*. Those who confirmed themselves in the falsities of religion, destroy intelligence, p. 83 [4752a]. About those who stubbornly cling to opinions in which they have confirmed themselves, pp. 117, 118 [4803a-4804a].

Marriage (Conjugium),

[II:82

About a certain one believing that marriages were shared, because good must be shared, and about the miserable lot of those, nos. 3440, 3442, 3450, 3451 to 3456, 3463, 3465 to 3469. *About women who want to live without men, and nevertheless think lasciviously, what they are like, nos. 3895 to 3900. The wicked activities of the men and women who have lasciviousness as their purpose in marriages, nos. 3922 to 3924. Marriage love is portrayed by the most beautiful things, no. 4156. From true marriage love comes all beauty, no. 4175. Something about marriage love, no. 4350. Marriage love is a conjunction of minds, nos. 4408, 4409. About the hell of those who maliciously plot against marriage love, no. 4638. About hellish marriage, what it is like, no. 4745. Those who were involved in a hellish marriage are tormented most dreadfully by an inflow of heaven were there is heavenly marriage, no. 4768. How the Dutch women who want to control are changed for the better, no. 5021, see Dutch, the (Hollandi¹). As much as the love of commanding enters, so much the love of marriage perishes, no. 5022. A conversation with the Mohamedans about many wives, why it had been allowed to them, no. 5061. Both partners constitute one angel, and marriage love in heaven is without any lasciviousness, no. 5124. About a mountain where they are all naked and have marriage love without lasciviousness, and they who come there are all examined as to whether they are of a similar nature, and if not they are driven away, nos. 5179, 5181. About those who believe they were in a genuine marriage [relationship] nevertheless were not, they could not be together with them, from an example, nos. 5180, 5181. About the throwing down into hell of those who from their belief about polygamy have taken many wives, no. 5197. Those who are in hell are against marriage love, no. 5830. — — One who thinks he has lived well with his wife does not on that account have marriage love, from an example, pp. 91, 92 [4771a]. About the deceitful who have a religion about faith alone, how much they are against marriage love for the sake of wicked rape, pp. 96 to 101 [4774a–4776a]. — About marriage love, certain things, no. 5954. About marriages and their holiness, or about marriage love, nos. 6051, 6053, 6055. Marriage love is from the marriage of goodness and truth, no. 4076.*

¹ ms. *Hollandus* (Holland) but that heading is not found.

Conscience (*Conscientia*). [II:83]

About various consciences, nos. 3445 to 3447. About conscience, something, nos. 3847, 3848. What conscience is was explained before someone who did not know what conscience is, no. 4346. They cannot know what conscience is who make faith alone the sole means of salvation, the reason, illustrated, no. 5855.

Custom, Habit (*Consuetudo, Habitus*). [II:84]

All things in man draw their nature from habit, thus from early childhood, similarly when man is regenerated, no. 4226.

Consummation (*Consummatio*), [II:85]
[see *Purging* (*Vastatio*).]

Contempt (*Contemptus*). [II:86]

Contempt from the love of self and from hatred is truly contempt, no. 4347.

Stubborn, Obstinate (*Contumax, Obstinatus*). [II:87]

About spirits who are most obstinate and stubborn, and where they are from, nos. 4742, 4743.

Association (*Conversatio*). [II:88]
[see *Friendship* (*Amicitia*).]

Turning (*Conversio*). [II:89]

The good are turned to the Lord, the evil backward from the Lord, some things about which matter, no. 4850.— All are recognized for what they are from the turning of the body and from the change of the face, when the evil are present, and persuade and arouse, no. 5068. In the world of spirits all turn themselves to their loves, and from there they have their quarters, nos. 5527, 5528. In heaven they turn themselves to the Lord, where their east is. From there they have their quarters, about which, no. 5528. The rest of the quarters have light and warmth from the light and warmth in the east depending on the separation, that is to say the difference of state as to distance and as to angle, no. 5528. Those who are in the world of spirits turn themselves in every direction, and in whatever turn they are in another state, but this [happens] when they turn themselves intentionally, no. 5529. Those who turn themselves around from others intentionally, as well as from aversion, immediately disappear, and do not appear, and then neither do [their] homes and many things appear. As a result in heaven the angels do not appear to the evil, nor their homes and magnificent things, no. 5531. They are examined by [their] turning toward their own loves, something about this turning, no. 5535½.¹ The perception and thought of one is in another when they have mutually turned themselves, so that one believes himself to know what the other [knows], it is different when they turn themselves away, illustrated, no. 5596. What spirits are like is examined by turnings round about, but certain know how to deceive in various ways, no. 5930.

Heart (*Cor*). [II:90]

About those who bear a golden heart on the chest and a sword with a golden hilt. Such² rush away from evil spirits, nos. 4732, 4733. The respiration and pulse of the heart with spirits and angels is in accord with their idea of the Divine, and also, those who do not have a just idea of the Divine bring on a heaviness

¹ ms. 5536½.

² ms. plausibly should be read as *tali* (such); J.F.I. Tafel and J.D. Odhner read it as *late* (widely). See *Gladius* (sword).

to the heart and respiration, and those who have a just idea a lightness, from much experience, nos. 5807, 5808, 5809, see *Lord (Dominus)*.

Body (Corpus). [II:91]

Human beings are such as to their whole body as they are as to their beginnings in the brain, no. 4608. The will is the whole person, especially the whole spirit, and the body is only an obedient thing, illustrated by various things, n. 5720¹.

Correspondence, Display (Correspondentia, Repraesentatio). [II:92]

Spiritual things cannot be grasped by an earthly person, nor the form of heaven, illustrated by correspondences with tissues and muscles in a person, nos. 3607, 3611, 3612, 3614. How things corresponding to such things which are on earth flow in, in the case of spirits, nos. 3817, 3894. At a distance and below the speech of angels is portrayed by various things, as for example by clouds, no. 4018. All the details of what is true and good are found in certain places of the head, no. 4149. Progressions and thoughts proceed according to organic human forms, from experience, nos. 4180, 4184. Angels are involved in the things corresponding to those which come forth in [the thought of] a person on earth, nos. 4295, 4296. About the correspondence with various kinds of garments, and with hats and the rest of the garments, nos. 4786, 4789. Those who are above, if they are evil, flow in with wickedness into those below according to correspondences, about which, differently if those above are good, no. 5054, 5056. How they act by correspondences as if raving in the hell of demons, nos. 5075, 5076. About the correspondence of heaven with the human being as to fibers from the cerebrum and cerebellum, no. 5779 to 5783, see *Heaven (Coelum)*. — — A human being remains after death depending on the correspondence of the inward and outward memory, illustrated, p. 35 [4645a–4646a].

Hair, Beard (Crisis, Barba). [II:93]

Sirens appeared to cling to the hair when they attach themselves to mental imagery, no. 4517 to 4519. The heavenly ones appear bearded, and consequently a beard was highly esteemed in former times, and also because it is a most outward feature, about this matter, nos. 5126, 5127, 5131. That the Word in the letter can be compared to the hair and the beard in the Grand Human Being, who is heaven, no. 5131².

Crocodile (Crocodylus). [II:94]

About a pernicious emanation from the hells, especially of those who have revenge; and they appear like a crocodile, nos. 4907, 4908.

Cruel (Crudelis). [II:95]

About the cruel, their lot, no. 6016.

Knife, Iron tongs (Culter, Forceps ferri), [II:96]

with which coals and wood are moved in a fireplace, what it symbolizes, no. 4715. A knife is courteous pleasure, [and] tongs (a *gaffe*³) its courtesy which pleases, in speech, no. 5038.

Worship (Cultus), [II:97]
[see *Religion (Religio)*.]

¹ ms. 5721.

² ms. 5138.

³ Swedenborg explains with this Swedish word for "fork."

- Copper** (*Cuprum*), [II:98]
symbolizes earthly good, from experience, p. 75 [4737a].
- Carriage** (*Currus*). [II:99]
In polite society small horses and carriages are portrayed in the air, nos. 4233, 4234. About a home of the intelligent where horses and carriages appear, no. 4707.
- Dahlborg** (*Dahlborg*). [II:100]
Some things about Dahlborg where it treats of faith, no. 5031, see *Faith* (*Fides*). He was granted to wander around and to realize where there was an idea of the Divine Human, no. 5811½.
- Danes** (*Dani*). [II:101]
The Danes are toward the West side among the Protestants, no. 5395.
- David** (*David*). [II:102]
Various things about David, and about the insanity of those who believe themselves to be gods, nos. 3656 to 3661, 3664, 3665, 3674, 3682.¹
- Decalogue, Law** (*Decalogus, Lex*). [II:1103]
About the decalogue, in it is a summary of religion, and about the ark in which were the tables, no. 6065, something no. 6080.
- Delagardie** (*Delagardie*). [II:104]
The marriage between Elizabeth, Empress of Russia and Delagardie, no. 6027.
- Swoon** (*Deliquium*). [II:105]
About inducing swoons, nos. 4571, 4572, 4590, 4591.
- Tooth** (*Dens*). [II:106]
About those who correspond to the bones and teeth. There are many from the learned, who have acquired knowledge from some delight of knowing, not on account of any use, and who as a result remained in lowest things, nos. 5141, 5142, 5143.
- Desert** (*Desertum*). [II:107]
[see *Hell* (*Infernum*).]
- God** (*Deus*). [II:108]
About David and the insanity of those who believe themselves to be gods, nos. 3656 to 3661, likewise about the pontiffs who believe themselves to be gods, nos. 3662, 3663, 3688 to 3692. *The idea of God as a Person*, no. 6061.
- Flood, Inundation** (*Diluvium, Inundatio*). [II:109]
The nature of the flood sensed, and it is twofold, namely of desires and fantasies, that is to say of persuasions, nos. 4155, 4165. About the inundation of Babylonians, nos. 5812, 5813, see *Babylon* (*Babylonia*). — — About inundations, p. 115 [4798a– 4799a].

¹ ms. 3642.

Dippel (*Dippelius*). [II:110]

About Dippel: it was depicted by a carafe of wine presented that could have taken away the understanding of truth from all, nos. 3485 to 3487, 3497. He had a conception of spirits as being like specters, nos. 3890, 3891. About Dippel and Gust[av] Benzelstierna, no. 5962.

Distance (*Distantia*). [II:111]

[see *Place (Locus)*.]

Divine (*Divinum*). [II:112]

[see *Lord (Dominus)*.]

Riches, Wealth, Money, Treasures, Profit (*Divitiae, Opes, Pecuniae, Thesauri, Lucrum*). [II:113]

About Plutocrats who seem to themselves to possess riches, nos. 4427 to 4429. About those who for the sake of profit do whatever evil, even if it were against those who are good and friends, no. 5888. — — About the simple who have treasures in storerooms, believing these treasures to be heaven, about whom, pp. 130, 131 [4823a].

Doctrine (*Doctrina*), [II:114]

see also *Church (Ecclesia)*, p.¹56², and also *Religion (Religio)*; p.³42. About those who make no doctrine from the Word, no. 4762, see *Word (Verbum)* and *Dragon (Draco)*. The Babylonians seem to embrace the true doctrine, but with the intention of distorting it, no. 4988. The heavenly doctrine without knowledge and various things which are matters of the understanding cannot be fully seen nor can those things which are from the Word's sense of the letter be settled, no. 5545, see *Understanding (Intellectus)*. A learned man has two states, one when he thinks and speaks from doctrine, another from life, and the state of life remains, nos. 5917, 5918.

Deceit, Cunning (*Dolus, Astus*). [II:115]

About those who act upon the good feelings of people on earth and draw them to side with them, nos. 3496, 3497. About the deceitful overhead, and their way of flowing in, nos. 3842 to 3846, 3851. About the most deceitful overhead, among whom were even Popes, and similar people, entrapping through innocence, what they are like and about their punishments, nos. 3926 to 3936, 4101. Sirens communicate with the most deceitful [spirits], overhead, nos. 4019, 4020. About the most deceitful overhead, nos. 4068, 4069. The more subtly evil the evil are, the grosser they are, no. 4189. Snakes appear from the thoughts of those who are deceitful, likewise they themselves [so appear] in the light of heaven, no. 4705⁴. Those who have been most cunning and deceitful, and evil, are in the west. They make themselves invisible and finally become stupid depending upon the nature of their cunning and deceit, no. 5692. About deceit, no. 6053.

Lord, Divine, God, [Father] (*Dominus, Divinum, Deus, [Pater]*). [II:116]

About a certain one who believed that the Lord bore all evils, and took them into Himself, and thus that mankind were free from evils, when nevertheless the opposite is [true], nos. 3435 to 3437. *Those who do not have faith cannot name the Lord*, no. 3568. A person is held away from evil and held in good by the Lord, illustrated, nos. 3918 to 3921. To the Lord all the present is eternal, no. 3958. *About the omnipresence*

¹ Sic J.F.I. Tafel; ms. *n*.

² *I.e.* of the ms.

³ Sic J.F.I. Tafel; ms. *n*.

⁴ ms. 4704.

of the Lord, illustrated, nos. 4016, 4017. People on earth from themselves are never able to find anything of truth, but falsity, nos. 4131, 4132, 4137. From the Sybilline writings that the Lord is going to come, no. 4094. Celebration of the Lord is portrayed in the song of birds, no. 4176. There is nothing in thought without a cause and purpose, thus nothing except from the Lord, no. 4178. Why the Lord willed to be born on this Earth, no. 4376. Evil punishes itself, and this [happens] from order, and the Lord does evil to no one, no. 4432. *About a simple idea of the Lord, that He rules all things, and about the angelic idea*, nos. 4441 to 4443. The Lord does evil to no one but it is evil to them when the Lord does good, no. 4549. *About the Council where it was decided that a division was to be made between the Divine and the Human nature of the Lord*, no. 4551. All good is from the Lord, and all evil is from what is one's own, no. 4588. *Few Christians inquire after the Lord, and many after saints and idols, and this is because the hells are unable to stand the Divine of the Lord*, no. 4593. The presence of the Lord is in accord with love's faith in Him, nos. 4712, 4724. *With a person left to his own thought the idea of the Divine without a human form falls into the idea of nature [as being God]*, no. 4713. The love of self rushes on to such an extent that they wish to be devils and to destroy everything of heaven, especially the Divine of the Lord, nos. 4763, 4764. *The Lord is acknowledged in Africa, where there is a new Church*, nos. 4775 to 4779, 4783, see *Africa (Africa)*. There is a new revelation when there is a new Church. It is the coming of the Lord. And as often as there is a new Church, so often there is a coming of the Lord, no. 4783. About the Moravians' faith concerning the Lord, see *Moravians (Moraviani*¹). Devils can acknowledge the Lord if only they held in the conviction that they are the greatest by means of Him, nos. 4817. On this Earth they would have become insane if the Lord had not come into the world, plainly shown, no. 4829. *Mohamedans can be brought to acknowledging that the Lord is one with the Father, more than Christians, from experience*, no. 4831. *It has been ingrained² in everyone in the whole world from earliest times (spoken of) that God is in the Human form, but that this ingrained thing has been rooted out in the Christian world*, nos. 4775, 4779. Many things from heaven, [attesting] that the Divine is in the Human form, and that the Lord is the one God, nos. 4844 to 4846. *In the inward heavens there is a perception of the Divine under the Human form, and it appears ingrained, because of the inflow of heaven*, nos. 5032, 5033. *[A conversation] with Mohamedans about the faith of Christians, that they believe that Divine is divided into three persons, and yet they say there is one God*, nos. 5241, 5242. *[A conversation] with gentiles about the Lord, that he is the Only God, and was born man, about which matter*, no. 5244. *There are those from the Mohamedans who receive faith concerning the Lord, that He is one with the Father*, no. 5246. *They were examined who thought about the Lord only as a person, and not at the same time about His Divine. They did not accept the Divine*, no. 5378. *The Divine inflow cannot be received by those who do not think about the Divine under the Human form*, no. 5391. *I spoke with those who have not thought otherwise about the Lord than as about a common person and that it is against the universally received doctrine of the Church, and about their lot*, no. 5396¼. About the Lord from the Athanasian Creed, no. 5397. *Few in the Christian world know that the Lord rules heaven and earth, because they think about Him as about a common person*, no. 5404. *About the latter and the former among the Protestants*, see *Reformed*. The Lord assumed the Human, so from last things as from firsts He might rule heaven and earth, no. 5553. About levels and about the lowest, that on it the inward things which are of heaven [come to rest]. They stand on it like a house on its foundation, nos. 5547 to 5552, see *Person (Homo)*. Whatever goes forth from the Lord conspires to the human form consequently angels and spirits have this form, no. 5556. *Consequently it is ingrained in the simple good and the upright gentiles to think about the Divine, about angels and about themselves after death in the Human form, not however in the learned*, no. 5556. *About a certain Christian speaking with Mohammedans about the one God, and about the Lord*, no. 5600, see *Mohamedans (Mahumedani)* — *About the religion of the Mohamedans concerning the Lord, and those who acknowledge Him as the*

¹ ms. *Moravia (Moravia)*, but such a heading is not found.

² In ms, "inborn" (*innatum*) is changed to "ingrained" (*insitum*).

greatest Prophet, the Son of God, and the wisest of all were in a better state than those of the Christians who took all power of the Lord to themselves, and than those who when they think of the Lord [think about Him] as about a common man and not about His Divine, nos. 5663 to 5669[a], especially nos. 5668[a], 5669[a], see *Mohamedans (Mahumedani)*. Dragons do not think about the Divine of the Lord but only about the Human, no. 5723. — The breathing and pulse of the heart in the case of spirits and angels is determined by their idea of the Divine, from much experience, no. 5807. The societies of heaven are also separated according to their idea of the Divine, nos. 5807, 5808. They bring pressure on the chest, both on the heart and the lungs there, who do not have a just idea of the Divine Human of the Lord, no. 5807, Various ideas about the Divine, and about the Divine Human of the Lord with Christians, about whom, and they were joined together and separated according to these ideas, no. 5808. The Moravians, because among themselves they deny the Divine of the Lord produced pain in [my] right arm near the shoulder, and the Socinians¹ produced a breaking of the bones of the chest, no. 5808. About various ideas of the gentiles concerning the Divine and concerning the Divine Human that is to say the Lord, listed up to seven, from experience, no. 5809. They affect the chest pleasantly and unpleasantly depending on the ideas, from experience, no. 5809. The Africans more than others have a just idea about Divine Human, thus about the Lord, nos. 5809, 5811½. The ancients had an idea of an invisible and a visible Divine, and the most ancients had a just idea of the Divine Human, no. 5810. It was revealed to certain gentiles that the Lord was born Man in Jericho, and they cherished this saying, and certain see a bright star in the air when they think about Him, no. 5809. The idea of the Divine joins things together, and is implanted and perfected through Divine Truth, no. 5811. Experience concerning those who had an idea of the Divine Human and at that time of the Lord, both among Christians and gentiles, especially among Africans. There is an enormous number and all are among the happy in heaven, besides among all in the higher heavens, from experience, no. 5811½. All were distinguished and separated according to their ideas of the Lord, about whom; and those within Christendom who [acknowledged] only the Father were found out to believe in no God, and were banished, no. 5821. They who had outward holiness and not inward had only an idea of the Human of the Lord, no. 5814², see *Outward Holiness (Sanctum externum)*. They were preserved in heaven who in heart acknowledged the Divine of the Lord, especially the Divine Human, but those within Christendom who [regarded Him] as a common person, were thrown down from heaven, no. 5819. I spoke with the Babylonians about the Divine and the Human of the Lord from the Athanasian Creed, that these are the things which are contained there: that He is one with the Father, that His Divine was in His human as the soul in the body, that thus they cannot be separated, and that thus they have arrogated His Divine power to themselves; they could not answer anything to this, except that they stay with the dictates of the Pope in the Consistory of Rome, and when it was asked whether they would have changed anything in the Athanasian Creed, it was said that [they would have changed] nothing, no. 5840. — I spoke again with the Babylonians from the Athanasian Creed, that they cannot think about the Human of the Lord separate from His Divine, no. 5852. And the Lord possessed power from Himself, because from the Divine, and why do they say that power was given to Him from the Father, also from the Athanasian Creed, and that this power is Divine, no. 5853. I spoke with them about the holy Spirit. They said that they now know that that is the Divine Truth in the heavens going forth from the Divine, and it was said to them that from the creed it goes forth from the Lord, and why do they say from the Father, and that it is because they arrogate it to themselves, and besides some things about this, no. 5854. No one can have the life of charity unless when he is thinking about the Lord he thinks as well about His Divine, and one is not thinking about the Divine of the Lord when one is only taken up in doctrinal matters, and not when one is praying to the Father on account of the Son, no. 5881. About the Moravians' idea of the Lord, and because it is [an idea] of only the Human [aspect], they are wicked, no. 5886, see *Moravians (Moraviani)*. — — The Lord's love is such

¹ Sic J.F.I. Tafel; ms. *Sociani*.

² Sic J.F.I. Tafel; ms. 5804.

that it wishes to give all that is its own to mankind, from experience, p. 48 [4681a]. *About how the Lord was seen to look like in the world*, p. 134 [4831a]. *How much they are tormented who come into the Aura of the Divine going forth from the Lord*, no. 5898. *About the belief of the Africans that the Lord Himself created His Human*, no. 5919. *[I spoke] with Papists about the Lord's Divine in His Human according to [their] doctrine, that they do not think about His Divine, but only about the Father's, the reason*, no. 5924. *[A conversation] with angels that the Lord was conceived from His Own Divine, because from doctrine it is equal to the Divine, which is called the Father*, no. 5927. *Those who did not acknowledge the Lord but only the Father are focused on the loves of the body and the world, the reason, and further on what they are like*, no. 5941[a]. *The Lord Alone produces all things in lowest matters, [shown] by experience*, no. 5934. *About the conversations of the Greeks with the Mohamedans about three persons and one God, the Greeks do not know what they are replying, about which*, no. 5952. Some hellish ones acknowledge the Lord, but dislike the Lord, from an example, nos. 5976, 5983. In the Christian world the Lord has almost been rejected, although in the churches in the world he is orally acknowledged, nos. 5978, 5983. The love of ruling has in itself the rejection of the Lord, no. 5983. The Lord put off the human from the mother, no. 5992. The Mohamedans [thought] about the Lord, no. 6021. About those who believe in only the Father, what they are like, no. 6025. All think about God as about a person, no. 6026. About those who think nothing about the Divine but yet do not deny it, no. 6029. The mental image of God as a person is ingrained in the spirit, no. 6045. About the same thing illustrated by various things that God as a Person is in the idea of a spirit no. 6057. The idea of God is a Person, no.¹ 6061. "One God" cannot be enunciated by those who think three persons, no. 6093.

Houses, Dwellings (*Domus, Habitationes*).

[II:117]

About the dwellings of those in heaven who were from the most ancient Church, no. 3925. About the Dwellings of the spirits with a person, no. 4142. How spirits are examined through the roads [they take] and [their] places in [their] houses, no. 5991. How the rooms of a house differ as to ideas, nos. 6047, 6056.

Dragon (*Draco*).

[II:118]

About the haunt of the dragons, where those are who believe religion is only for a restraint for the common people, nos. 3741 to 3749. A dragon portrayed, where it came from, no. 4265. Those are dragons who make no doctrine for themselves from the Word but apply the sense of the letter to whatever they wish, thus who wish to know nothing about the sense of the letter^a, and they then from knowledge confirm their own errors, nos. 4760 to 4762. Those who have faith alone, and points of doctrine from this and have a convincing faith about those things, and make how one lives of no account, are also dragons, nos. 4875 to 4883. They also are dragons who outwardly appear just like Christians and live a moral and civil life, but inwardly seek nothing other than the world and glory, no. 4886. They are dragons who have the doctrinal matters of faith and not the life [of faith], and also who have only the sense of the letter of the Word, and of these there are many who are in the prior heaven, nos. 4902 to 4904. Faith in the Word that has for its goal [the world] and its glory is harmful, from an example, no. 5015. They are the dragon who study only the sense of the letter of the Word, and apply it to whatever. The reason they are called the dragon, nos. 5083, 5084, 5085, 5087. From them are portrayed wicked adulteries, no. 5086. Those who are sensual are meant by serpents, no. 5088. Such are prone to embrace whatever heresy, no. 5089. They are those who in the Word are everywhere understood by serpents, spoken of, no. 5089. They can slip falsities into the upright, no. 5090. From the Word they can defend all evils, no. 5091. Who they are who constitute the head of the dragon, the body and tail; who they are who constitute serpents of the tree of knowledge, that they nevertheless are all sensual, no. 5100. The dragon are those who have no

¹ Sic J.F.I. Tafel; ms. vers:.

^a Sic in ms. perhaps inner sense (*sensu interno*) was meant.

doctrine, and so from the sense of the letter can show favor to whomever, and to themselves, no. 5370. What they are like and to what adulteries they correspond, nos. 5371, 5374. They reject doctrine and the inward sense, no. 5372. They are hurled into an abyss in the Eastern quarter toward the South, and they appear bound, and it is the abyss into which the dragon has been hurled and is bound there a thousand years, no. 5372. Some are in various desert places, why, nos. 5373, 5375. They do not have a particular religion, no. 5373. An immense multitude of them was thrown out, no. 5373. By the tail with which the inward dragon dragged down the third part of the stars is understood the higher knowledge of good and truth which perish with such, nos. 5373, 5374. Some things about those who are [in]¹ the dragon's head and body, no. 5376, that they are all sensual, nos. 5370, 5376. — They are dragons who falsify the Word, by [doing] which they can apply it to favoring whatever, caring nothing about the doctrine of the Church, and they have no truth; they can defend what is false; the falsities that they can defend and that they defend for those whom they favor are listed, no. 5422. They were gathered at the heel of the left foot, and were seen like dragons with a long tail, no. 5423. Those who were like this and at the same time had an outward holiness, in the prior heaven above those who were below, were collected together, and it was found that they did not have any higher knowledge of truth, and that consequently they could not be imbued with any angelic wisdom, and that they dwelt around societies, and when they turned themselves to the angels there, that they took away all joy and happiness from them and brought on dimness, and that nevertheless they were admitted into the prior heaven, no. 5424. They communicated with dragonists, no. 5425. Because they could not endure the heavenly doctrine, the dragons who were below were hurled to the southeastern corner and at that time together with those above in the prior heaven, because they were closely joined, and it appeared as if a starry mass was dragged down by the tail of the dragon, no. 5426. When cast down they were led through various quarters, about which, up to their own place, no. 5427. In their place, others kept safe by the Lord were raised up into heaven, no. 5427½. When dragons looked at those who had doctrine they came into pain and torment, no. 5428. Michael are those who have the heavenly doctrine, and the blood of the Lamb is truth from the Divine, no. 5429. Black horses were seen, like clouds, and those came who said that they had no need of higher knowledge and truths, but only worship from holiness. But it was said to them that this holiness is not holy, that they are Gog and Magog, nos. [5450,] 5451. Two hells in the eastern corner, one near the other, for those who have adulterated the Word by the fact that they have not cared for doctrine, one for men, the other for women. They are pictured there too, and how they appear is described, and that the further there, the more wicked, no. 5473. Further in the same corner is a hell full of those also from ancient times who do not have any certain but a vague faith because they have only the sense of the letter of the Word and no doctrine. What they are like there, and they dwell aimlessly, no. 5474. These hells are what are called the abysses into which the dragon was thrown, no. 5475. — The dragons are opposed to heaven because they are opposed to heavenly doctrine, from which the angels have wisdom, and consequently they cannot at all be in heaven. The reasons. And their presence brings torpor and weariness on those who have an affection of truth for the sake of truth, no. 5542½. — They are in the head and body of the dragon depending on the nature and degree of [their] confirmation, no. 5542½. — *Who they are who constitute the head of the dragon, who the tail and who make its poison*, no. 5722½. *The dragons do not think about the Divine of the Lord, but only about the Human*, no. 5723. The Babylonians are not dragons, no. 5724. A large number were thrown from heaven, no. 5723. — There appeared something like a hand stretched out by the Lord; and a raised as it were back appeared where there were angels. Dragonists spoke with them and refuted the heavenly doctrine, especially about the Lord, therefore they were brought back into the thought which they had had in the world about the Lord and it was gathered that they had not thought about His Divine but about his Human and that they had wanted to worship an invisible Divine, and also that they had believed the life of charity did nothing for salvation, not knowing what the life of charity is:

¹ Sic J.F.I. Tafel.

there was a great battle almost through all the prior heavens. The battle was a temptation of those who had the good of charity even to desperation; then the Lord appeared outside the Sun and then the dragonists were judged so that they were cast down which also happened to tens of thousands, nos. 5742, 5743. The western region was full of such, and they who were cast down were covered by a cloud and were no longer seen, no. 5744. What those who were cast down were like as to faith and life is described, no. 5744; for the prior heavens in which they had been were constituted of such who in outward respects had lived morally and whose inward parts could be closed as in the world in societies, which nevertheless were malignant and impious, nos. 5744, 5745, 5746. The angels who were understood by Michael were those who were [fighting] for the Divine Human of the Lord, and for the life of charity, and they were from various heavens, about whom, no. 5747. The western quarter from the northern to southern ones was full of those cast down from the prior heaven, and dragonists, who only wanted the Word and not doctrine, forward in a curved line like a tail, no. 5748. In the beginning of the church heaven was formed from those who had heaven within themselves, and from this heaven outside themselves, but afterwards only outside themselves as it were a heaven which consisted in various magnificent things before the eyes, in servants, in dignities, in gladnesses and pleasures, and in outward worship on account of these, but after such things ceased, they began to acquire similar things for themselves through fantasies and tricks. When such things happened the last judgment came, no. 5749. Purifications from evils were always going on. Yet when they can no longer be purified, just as the blood, which also is always being purified, but when the whole has been defiled, death comes, no. 5750. *Those who had faith alone and rejected the life of charity were also among the dragons*, nos. 5828, 5829, see *Faith (Fides)*. Dragons are those who have knowledge of doctrinal matters and of the Word and do not have a life of charity; and Michael are those who have knowledge of doctrinal matters and of the Word and at the same time a life of charity, no. 5879. *Who those are who correspond to the dragon's head, body and tail*, no. 5961. It was as a dragon that one was portrayed who was [a believer] in faith alone, no. 6070.

Doubt, Deny (*Dubitare, Negare*). [II:119]
 About those who are in negative doubt, and about those who are in affirmative doubt, p. 11 [4580a].

Dyker (*Dyker*), [II:120]
 something, no. 6047.

Church (*Ecclesia*), [II:121]
 see also *Religion (Religio)* and *Worship (Cultus)*, p. 42^a, *Doctrine (Doctrina)* p. 110^a. About the dwellings of those in heaven who were from the most ancient Church, no. 3925. How the Church is today, portrayed, no. 4179. The truth is believed to be [that] of the Church in which they were born, and nevertheless it must be looked into, illustrated, no. 4664. About the establishment of a new Church in Africa, nos. 4770 to 4779, 4783, see *Africa (Africa)*. Good without truth is adulterated good, and truth without good is falsified truth, no. 5030, 5031. The hells for those who have not wanted to know anything about the truths and doctrinal matters of the Church, and thus have not believed in the Divine, and therefore are utterly dimwitted, and some virtual idiots, both men and women, which hells are in the pictured northwestern corner, no. 5479. From many Churches make one, no. 5662¹, see *Syncretists (Syncretista)*. The unification of Churches as to the truths of faith is not possible, but as to the goodness of caring for others, and also what they are like who reason about the truths of faith whether it is true with respect to those who do not reason, many things, also from experience, nos. 5848 to 5850, see

^a *i.e.* of the ms.

¹ This passage found as no. 5662[a], following no. 5669 in some editions.

Reasoning (Ratiocinatio). — — It was seen how the Church is like the heart and lungs, and those who are outside the Church live from it, p. 50 [4684a].

Eat (Edere), [see *Food (Cibus)*.] [II:122]

High (Editum), [see *Mountain (Mons)*.] [II:123]

Ehrenpreis (Ehrenpreis), something, no. 5996. [II:124]

Eliezer (Eliezer), about him, nos. 4691, 4692, 4693 to 4698. [II:125]

Enosch (Enosch). About the Church symbolized by Enosch, no. 4139. [II:126]

Sword (Ensis), [see *Sword (Gladius)*.] [II:127]

Fanatics (Enthusiastae), [see *Quakers (Quakeri)*.] [II:128]

Horses (Equi). [II:129]
From polite society small horses and carriages are portrayed in the air, nos. 4233, 4234. Horses and horsemen also symbolize protection, no. 4632½. A horse appears as a result of intellectual meditation, no. 4706. A small horse appears running without a carriage, the meditation of those who have faith alone, no. 4707. About a home of the intelligent, where horses and carriages are seen, no. 4707. Black horses were seen, like clouds, and those came who said they had no need of higher knowledge and truths, but only worship from holiness and piety, but it was shown from many things that this is not holiness, no. 5450¹.

Excrement (Excrementum). [II:130]
Pleasures purely of the body are turned into excremental matters, no. 4141. — — About the excremental hells, p. 113 [4794a–4795a].

Examination, Examiner, Visitation (Exploratio, Explorator, Visitatio). [II:131]
How those are examined by judges and masters, and punished who have become accustomed to [doing] evil, no. 4756. Visitation and examination described just as in Sodom, no. 4932². What all are like appears from the turning of the body and from the change of the face when the evil are present, persuade and arouse, no. 5068. How examination takes place by evil spirits being sent into societies, and it is meant by yeast and by a net, to which the Kingdom of God is likened, and by weeds gathered into bundles, no. 5222. Examinations sometimes appears as transfers into different regions, back and forth, no. 5411½. Examination also takes place through a turning to one's own love, about which something, no. 5535½.

¹ ms. 5451.

² ms. 4933.

Spirits are examined as to what they are like by a turning round about, but certain then know how to deceive in various ways, n. 5930.

Outer (*Externum*), [see *Inner* (*Internum*).] [II:132]

Face (*Facies*). [II:133]
About the general sense, which belongs to the cerebellum, the inflow into the cerebrum and into the face, what it was like and how it was changed from ancient time, described, nos. 3860 to 3868, 3871¹. The faces of spirits are changed, and they become images of their affections, nos. 4717, 4718, 4730. Each spirit appears in face and body in agreement with the communication with those who flow in, experience, no. 4885. All are recognized as to what they are like from the turning of the body and the change of the face, when the evil are present and persuade and arouse, no. 5068.

Woman (*Faemina*), [see *Virgin* (*Virgo*).] [II:134]

Fallacies (*Fallaciae*). [II:135]
About certain fallacies of the senses in natural and spiritual matters, nos. 5823, 5824. — — Certain fallacies of the senses listed, pp. 109, 110 [4790a].

Falsity (*Falsum*), [see *Evil* (*Malum*).] [II:136]

Bundle, Sheaf (*Fasciculus, Manipulus*). [II:137]
How examination takes place through spirits sent into societies: it is meant by yeast and by a net, to which the Kingdom of God is likened, and by weeds gathered into bundles, no. 5222.

Fever (*Febris*). [II:138]
About spirits and hells who bring on a hot and cold fever, thus who can induce heat and cold, and also swoons, nos. 4571, 4572, 4590, 4591.

Cats (*Feles*). [II:139]
Those are cats who only listen to preaching and take in nothing from the concepts [in it], and nevertheless they live morally. They can bear the Divine Aura, no. 5899.

Window (*Fenestra*). [II:140]
In cities in the other life dark openings in place of windows appear where they are not alive, as people in windows where they are alive. They are seen in this way by angels, oppositely by evil [spirits], an experience, no. 5711.

Yeast (*Fermentum*). [II:141]
How examination takes place through evil spirits sent into societies, and it is understood by yeast and by a net, to which the Kingdom of God is likened, and by weeds gathered into bundles, no. 5222.

Iron tongs (*Ferri forceps*),

¹ ms. 3874.

[see *Knife (Culter)*.]¹

Faith (Fides).

[II:142

[nos.] 3574 to 3576.

About a certain [spirit] who entirely rejected faith, and only believed in life, so that he believed he could be saved without higher knowledge when nevertheless life is given and is perfected by higher knowledge, which is a matter of faith, believing also that he has life due to the fact that he believes that he is nothing, [but] he did not know what love is; thus rejecting the enjoyment of life, nos. 3428 to 3434, 3437 to 3439, 3441, 3444, 3445, 3448, 3461. *Evil spirits cannot be with those who have simple faith*, no. 3549. *They are reduced into total ignorance who have acquired for themselves the higher knowledge of faith and have not lived the life of faith*, nos. 3903, 3904, 3905. *About the purging of those who have faith alone; and the dwellings portrayed of those who had [belief in] faith alone and had been saved because they lived a life of faith*, nos. 4050 to 4054. *The higher knowledge of faith precedes, and there is no faith without charity*, nos. 4171, 4172. *Some things about those who believe faith alone saves*, nos. ¹4227, 4228². *An aura of adultery emanates from those who have faith alone, and have not lived the life of faith*, nos. 4230, 4235. *The higher knowledge of faith is written on love*, nos. 4263, 4264, 4266. *About heavenly beings, they do not speak about doctrinal matters because it is written on [their] life. Why it is so*, no. 4294. *Those who are in faith alone believe in the remission of sins in a moment*, no. 4542. *About the lot of those who have confirmed themselves in faith alone, and those who have not confirmed, and besides who have lived well*, nos. 4653, 4654. *[Conversation] with countryfolk about the joining together of faith and charity*, no. 4655. *A society described where there are those who have faith alone, in whose midst there are those who had led a good life*, no. 4699. *Preachers believe the things they preach when they preach, although they do not believe*, no. 4833. *Those who make faith the only means of salvation inflict pain in the chest*, no. 4778. *Those who have faith alone and the doctrinal matters from it and have a persuasive faith about those things and make [honesty in] life nothing are also dragons*, nos. 4875 to 4883³. *About the rocks on which those dwell who have faith alone and about the separation of the good from them, and about the sinking of the rock to hell*, nos. 4925 to 4928. *About a particular convincing faith*, no. 4935. *Good without truth is adulterated good, truth without good is falsified truth*, nos. 5030, 5031. *Faith in the Word whose goal is self-love is harmful, from an example*, no. 5015. *Those who had faith alone constituted the first heaven, those who had who believed they were going to come into heaven who knew doctrinal matters; and those who lived in outward holiness believed heaven to be in the mountains and rocks*, no. 5077. *Those who have faith alone and self-love are the worst*, no. 5074. *Those who have faith alone and have believed they are saved by outward holiness, and yet have lived evilly, greatly harass the upright*, no. 5066. *Various kinds of those are listed who have faith alone, and outward holiness, and no life of charity besides many [other] things. What they are like*, no. 5070. *I spoke with Luther about faith alone, and other things*, nos. 5103 to 5105, see *Luther (Lutherus)*. *All are destroyed who have faith alone and have lived evilly*, no. 5228. *An enormous multitude of those who thought they were saved by faith alone and cared nothing at all about life. They were let down through various winding paths, about which, and some were scattered and some because they said they had had faith were then examined, and it was shown to the point of their admission that they had no faith, and that they did not know what the life of faith and charity is*, no. 5351. *Those who had no faith, no religion, and no conscience were cast into hell and into the desert because they had lived a moral life before people and not before God*, nos. 5353, 5354, 5355, 5355½, 5355½, see *Reformed (Reformati)*. *All places in the spiritual world are separated according to their kinds and species*

¹ J.D. Odhner: *Forceps ferri* (Iron tongs), having the same meaning in Latin but different indexing. The relevant article is only under *Culter* (Knife).

² ms. 4228.

³ ms. 4831.

of truth from good, that is to say, of faith from love, therefore those who were led around to these places clearly perceived whether they had true faith and what it was like, no. 5364, see Reformed (Reformati). Those who were separated from others, were all who would not have known that religion is a matter of life and thus would not have thought about life from the viewpoint of religion but of civil [life], n. 5535½, 5539, see Reformed (Reformati). About the expulsion from heaven of those who only have knowledge of doctrinal matters, thus who have faith of the memory and do not have a life [of charity], various things, nos. 5532 to 5542, see Reformed (Reformati). Heavenly things and matters which pertain to the Church are not believed if made a subject of direct attention, nos. 5678 to 5686, see Thought (Cogitatio). Those who have confirmed themselves in faith alone and do not have goodness, cannot be led into any understanding of truth, nos. 5700 to 5710, see Confirmation (Confirmatio). About the last judgment on those who have faith alone and are in a life of evil, no. 5731 to 5736, see Reformed (Reformati). Faith alone is not possible, from experience, no. 5804. — The communication of those who have faith alone with heaven was shown. They were as it were under water and in a dark cloud so that they were scarcely noticeable, thus far away, no. 5827. — Those who had faith alone and made a life of charity from religion of little value, made revolts and scandals against the Lord, and therefore doctrinal matters, because they were of faith alone, were taken away from them and thus they were deprived of understanding. They were cast into a dark quagmire in the eastern quarter near the south, nos. 5828, 5829. They were among dragons, no. 5829. — About those who reason about whether the truths of faith are true, what they are like respectively, and about the separate Churches according to the truths of faith. They can never be joined into one. Also many things from experience, nos. 5848 to 5850, see Reasoning (Ratiocinatio). Those cannot know what conscience is who make faith alone the sole means of salvation; the reason, illustrated, no. 5855. He who believes charity is the absolute essential of the Church is the same if he believes it is faith alone, if he does not live the life of charity, no. 5881½. — How principles of goodness and truth break passions of evil and falsity, and principles of evil and falsity destroy feelings of goodness and truth, illustrated by examples, pp. 20, 21, 22 [4610a–4614a]. Faith does not exist without caring for others, illustrated, p. 26 [4626a]. About the light of persuasive faith, that it is darkness, p. 45 [4670a–4672a]. The fruits which are called [the fruits] of faith are good works, some important points, p. 123 [4809a]. — It was shown by an actual experience and the appearance of a translucent spirit what he was like as to goodness in life or charity, and what he was like as to faith alone, that this was in [his] skin, no. 5926. Those who apply the doctrine of faith alone to life come into a state that cannot be changed since they think of evil deeds that they are of no account, and also of good ones, no. 5928. All things are the product of affection or of love from experience, and faith is nothing without it, no. 5940. Faith alone can never be joined with charity, thus justification cannot. A conversation with them, and also about him who wrote the duty of men, no. 5958. A [conversation] with the English about their prayers before the holy Supper, that there charity is said to save; and with them and others various things about faith according to their opinion, nos. 5970, 5971, 5985. Faith without charity is not possible, and is like a tree without fruit, no. 5973. About faith, whether it is received in the last hour of life, and saves, no. 5974. Those who have faith alone do not know what love is, no. 5975. Faith is as is the nature of the affection, no. 6001. Many things about faith with the English, no. 6002 ff. About an idol formed by them in conformity with their faith, no. 6007. About the appearance of those who have faith [separate from charity], and about their barren dwelling, nos. 6023, 6043. About a conversation with them about the separation of faith from good works, no. 6024. About the progression of faith to justification, an example, [no.] 6014. Many things about those who have faith alone, nos. 6044, 6046. A [conversation] with Englishmen about faith's justification, no. 6050. Faith is truth, and life and truth make one, no. 6065. About faith alone, Dragon (Draco) and Works (Opera) may also be seen. About the path of faith into the will, and the reverse, nos. 6079, 6085.

Purpose (Finis).

[II:143]

Nothing in thought comes into existence without a cause and a purpose, thus there is nothing except from the Lord, no. 4178. Angels do not look at [anything] except ends, and from these they know countless things, nos. 4223, 4256, 4267.

Flame, Fire (*Flamma, Ignis*). [II:144]

The heavenly angels' wisdom is displayed by something flaming, nos. 3629, 3630.

Iron tongs (*Forceps ferri*), [II:145]

[see *Knife (Culter)*.]

Fortune, Misfortune (*Fortuna, Infortunium*). [II:146]

Fortune comes from the world of spirits, and is from Providence, nos. 4562, 4567. — — About misfortune, that it is from the spiritual world, experiences pp. 82, 104 [4751 a, 4784a].

Frederick the King (*Fredericus Rex*). [II:147]

Tricks using interactions in his case, nos. 5799, 5803. — — pp. 76, 77, 113 [4742a– 4743a, 4794a].

Cold, Ice, Snow (*Frigus, Glacies, Nix*). [II:148]

About the hells that bring on a hot and cold fever, thus bring on heat and cold and also swoons, nos. 4571, 4572, 4590, 4591. In the spiritual world there are those who are in cold [zones], where ice and snows are seen, nos. 5144 to 5147. The angels have a sensation of heat and cold, and also of light and shade, but their notion comes from [their] state of life as to love and faith, no. 5627.

Frölich (*Frölich*). [II:149]

Lagm.¹, many things about him, nos. 5572 to 5576, see *Demon (Genius)*.

Future (*Futurum*). [II:150]

What spirits are like in the face who anxiously think about future events, no. 4150.

France, Louis King of France (*Gallia, Ludovicus Rex Galliae*). [II:151]

About the King of France, his conversation with [his] grandson the king, at Versailles, no. 5980.

Joy of heaven (*Gaudium coeli*), [II:152]

[see *Heaven (Coelum)*.]

Genevieve, St. (*S^t Genevieve²*). [II:153]

About St. Genevieve some things, no. 6091.

Demon (*Genius*). [II:154]

About demons ascending as it were by ladders at the back, no. 4583. About the Hell of Demons, and what it is like there, some things, no. 4656. About demons, how they act secretly, especially by bending towards adulteries, and that from this it was plain that once one has convinced himself in favor of adulteries, and has been taken over by such, he can never be freed except by the Lord, no. 4784. The hell of demons, what it is like; and how they pass time there, from experience, nos. 4860 to 4863. Those become demons who indulge much in thoughts, and plot evils, and do not want to show [this]; thought is

¹ Swedish for Provincial Judge.

² Sic J.F.I. Tafel for *S^t Genevieve (St. Genevieve)*, *de s^t genieve* (about St. Genevieve).

taken away from them and they are left in [their] desire [to do evil], lest they communicate with spirits: as a result they appear naked, nos. 4861 to 4863. How they act by correspondences as if delirious in the hell of demons, from experience, nos. 5075, 5076. About demons, some things, no. 5524. — The hells of demons spread themselves out widely at the back, deeply, also a little below the hell of spirits, but they have been separated by a hard as it were rock, no. 5572. About a certain Lagm. Frölich, who was a demon and an atheist. He was able to govern thoughts so that they did not know that it was from him, no. 5573. From experience [it was given me to know] from this, that in the world they are solitary and take delight in thoughts, and that they still think from their own ideas when they hear others, and they are not bent, so they are continually against others. So it is that they can control the thoughts of others from their own, and this because they love themselves and their own principles, no. 5574. At length they become like ossified flesh because they are against heavenly good, nos. 5575, 5576. Such in the hells are inconspicuous, and they flee from each other, because they think from their own self and do not receive [the thought] of others, no. 5576. — — About demons, that they change the feelings of the good in a moment, pp. 81, 82 [4749a–4750a]. About the Hells of demons and spirits, various things, pp. 127 to 131 [4815a–4824a]. — How a person becomes heavenly, and how a demon, what they are like, no. 5941.

[Genoveva,

see *Genevieve, St. (S^t Genevieve).*¹

Gentiles (*Gentes*).

[II:155

*About how certain gentiles investigate their progression toward heaven or toward hell, no. 4652. The Mohamedans make a surrounding region around the Christians, and the gentiles around them, and the light from the middle where the Christians are enlightens them, and the whole circle of all there is like a globe, no. 5240. [A conversation] with gentiles about the Lord, that he is the Only God, and was born Man, many things, no. 5244. About a judgment on the Gentiles, that from the west they were brought down above the Christian world toward the east behind the Mohamedans, no. 5263. On both sides where the Mohamedans and gentiles were there were wide chasms, into which the evil were thrown, no. 5264. There was even a large chasm at the side of the desert in the northern region toward the east, into which those who were simply idolaters were thrown, and similar ones from the Babylonian people, nos. 5264 to 5266. All from the Babylonian People, which was in the northern stretch to the west, who were idolaters, were thrown down and partially mixed with the gentiles, no. 5267. About the Mongolians and their last judgment, no. 5729, see *Mongolia (Mogul)*. About various ideas about the Divine, about the Divine Human, and about the Lord in the case of the gentiles, which ideas are listed up to seven, from experience, nos. 5809, 5811½. About the idea of the Divine, nos. 5807 to 5811½, see *Lord (Dominus)*. It has been revealed to certain gentiles that the Lord has been born, in Jericho, and they cherish the name Jericho, and they have seen a bright star in the air, no. 5809. About those from the gentiles who were in complete ignorance of the Divine and of religion. They were just like apes, no. 5822, see *Ignorance (Ignorantia)*. About similar ones elsewhere, no. 5880, see *Ignorance (Ignorantia)*. Gentiles other than the upright from them, no.² 6067. About the inhabitants of Tartary near China, no. 6077.*

Germans (*Germani*).

[II:156

The Germans do not want to understand other than those things which are of their own religion, no. 5358½. The Germans are toward the north among the Protestants, no. 5395.

Gestures (*Gestus*).

[II:157

¹ *Sic* J.F.I. Tafel, but without ", St." as also J.D. Odhner.

² *Sic* J.F.I. Tafel; ms. *vers*.

All gestures, affections, and ideas of thought speak in the case of angels, especially of heavenly ones, thus the whole nature of [their] worship, from experience nos. 4819 to 4822.

Ice (*Glacies*), [see *Cold (Frigus)*]. [II:158]

Sword (*Gladius*). [II:159]
About those who bear a golden heart on the chest, and a sword with a silver hilt. Such rush away from evil spirits, no. 4732, 4733.

Gog, Magog (*Gog, Magog*). [II:160]
I saw black horses as clouds, and those came who said there was no need of higher knowledge and truths but only of worship from outward holiness. But it was shown by many things that this is not holiness, and it was said that they are Gog and Magog, no. 5450¹. About Gog and Magog, who they are, no. 5960.

Levels (*Gradus*). [II:161]
There are seven levels into which the heavens are divided², and the inward levels of angels and people on earth are divided, no. 5547. About the innermost level³ belonging to the Lord Alone and about the rest, nos. 5548, 5549, 5550, 5551.

Greeks (*Graeci*). [II:162]
About the conversations of the Greeks with the Mohamedans, about three persons and one God, no. 5952.

Gyllenborg, [Carl] (*Gyllenborg, [Carl]*). [II:163]
About a magically acquired false light, what tricks [were used], by Carl Gyllenborg, no. 5008.

Gyllenborg, [Frederik] (*Gyllenborg, [Fr.]*). [II:164]
What those are like who were like Fr[ederik] Gyllenborg was shown through displays, no. 4740. Those are described who are cunning and more⁴ clear-sighted than the rest in exercising control, like Fred[erik] Gyllenborg, about their nature, dwelling, and finally hell, no. 5161. Fred[erik] Gyllenborg, about him, nos. 5976, 5977, 5983, 5984, 5996.

Gyres (*Gyri*). [II:165]
About the gyres of the Mohamedans, no. 3494.

Dwellings (*Habitationes*), [see *Houses (Domus)*]. [II:166]

Habit (*Habitus*), [see *Custom (Consuetudo)*]. [II: 167]

Heredity (*Haereditarium*). [II: 168]

¹ ms. 5451.

² Sic J.F.I. Tafel; ms. *dicti*.

³ Sic J.F.I. Tafel; ms. *grad*.

⁴ Reading *prae* (before, more than) as at *Infernum* rather than *pro* (in place of, for) as in ms.

The involuntary, which is [our] heredity, draws us [downward] to hell, but it is lifted up by the Lord through the voluntary by means of the understanding, and this happens through tissues of the cerebrum and cerebellum being brought into association, nos. 4521 to 4523.

Dullness (*Hebetudo*), [II: 169]

[See *Ignorance (Ignorantia)*.]

Hebrew language (*Hebraica lingua*) [II: 170]

The Word has been inspired as to every jot, shown from heaven from the Hebrew letters seen, no. 4671. In the Hebrew Language there are words properly spiritual, properly heavenly, no. 5114. In the Word in the Hebrew Language even the points and little horns mean heavenly Divine things, from experience, no. 5578. This was derived into the writing of the Hebrew language from the writings of the most ancients, no. 5581. This happens in the Word and not another writing, because the Divine is there, no. 5582, see *Scripture (Scriptura)*. The Jews are preserved, because they read the Word in the Hebrew Language, where all things have a meaning, no. 5619,¹ see *Jew (Judaeus)*. [I learned] from experience that the letters and syllables of the Hebrew Language in the Word correspond, and also that the rough letters had been pronounced softly, and that therefore had a point in the middle, about which, and that the vowels are not expressed [in writing] but only by sound. What vowels are characteristically spiritual and what heavenly, no. 5620. From this it is that the Word as to its every point is holy, and all things there are numbered, no. 5621. From actual experience and speech with angels [I learned] that all letters and syllables in the Hebrew Language signify Divine things, and what sense resulted from reading Psalm 32:2, about which, and also that the vowels a, e, i had been pronounced differently before heavenly beings, no. 5622.

Hieroglyphics (*Hieroglyphica*), [II:171]
certain things, no. 6083.

Jerusalem (*Hierosolyma*), [II:172]
About Jerusalem and the Temple there after the captivity, historical facts, no. 6082.

Goats (*Hircus*), [II:173]
Those who have faith alone and a life of evil are understood by goats, no. 5736. That a goat is faith alone, shown, no. 5955.

Dutch, The (*Hollandi*). [II:174]

About the Dutch who are earthly invisible, what they are like, and who cunningly got hold of others' own goods, besides many more things, nos. [3498,] 3503 to 3523, 3526 to 3528. Business to them is more than money, no. 3500. They are taught about heaven by a safe avenue, spoken of, nos. 3513, 3514.² They believe nothing about revelation, illustrated by examples, nos. 3520, 3521. *About the cities of the Dutch, they are covered and the streets closed so that they cannot be seen and approached by those who are in the rocks*, nos. 5017, 5018, 5019. *Those who do not perform a use are not admitted. Others who do enter are led to close gates, to the point of distress and despair. Finally they are let out do not return*, no. 5020. *An example of certain who entered and wanted to command, how they were let out*, nos. 5024, 5025. *The wives live on one side of the city, and they come to [their] husbands when those desire, and the wives who want to command are sent out of the city, and there many obstacles arise which are troublesome to them, so they return changed for the better*, no. 5021. *In so far as the love of commanding enters, so far the love*

¹ ms. 5620.

² ms. 3524.

of marriage perishes, no. 5022. At the left outside the city, and secluded from the city are those who know how to bind ideas, with those who enter into the city with ideas, no. 5023. The Dutch know very well what is fantasy and what is real, no. 5026. They examine newcomers about religion not through conversation but through thoughts, no. 5027. Some things about [their] way of doing business there, no. 5028¹. They have the power of discerning truths, no. 5029². They remain unvaryingly in their own religion, but yet they can comprehend [others], and still do not turn themselves there, no. 5358. About the Dutch who have only lived rightly on account of profit. Where they were thrown, no. 5366. Where the Dutch nation dwells in the Christian center, no. 5367. What the Dutch are like as to the understanding of such things which pertain to religion, namely that they are immersed in their earthly [light], therefore their inward qualities as to spiritual matters appear in some obscurity because they are in earthly [light], no. 5368. What they are like as to such things which are matters of business, no. 5368. The Dutch are at the eastern and southern side, at the corner, between the Protestants, no. 5395. Something about the English and the Dutch, no. 5577. Something about the Dutch, no. 5629. About the character of the Dutch in general, no. 5826.

Murderer (*Homicida*),

[II:175]

[see *Poisoner* (*Veneficus*).]

Person on earth (*Homo*),

[II:176]

It is explained what it is that a person is nothing, nos. 3939, 3940. How a person on earth appears to spirits when given to be seen, no. 4060. The external human being is formed according to all the laws of order in nature and in its atmospheres, no. 4063. A person after death remains as he or she was in the world, nos. 4037 to 4039. Progressions and thoughts proceed according to organic human forms, from experience, nos. 4180, 4184. All of a person's states can be recalled after death, no. 4164. About the excellence of a spirit over earthly man, nos. 4167, 4168. Human beings are such as to their whole body as they are as to their beginnings in the brain, no. 4608. It is unknown what the soul is, and yet it is the spirit of a person in human form, about which, nos. 4616 to 4618. A person appears encircled by spirits, and how an evil one successively sinks to hell, and a good one is raised into heaven, and this happens when he is living in the world, and what he is like appears before he dies, nos. 4686, 4687. The states of life of spirits although they are in many respects similar [to those of people on earth], still differ, especially as to reflection, nos. 4716, 4731. People do not appear in a human form unless they are regenerated by the Lord, no. 4837. People live a shorter or longer time, the reasons from the natural world and from the spiritual world, nos. 5002, 5003. Where the spirits sit in a person who flow into a person's affections, who flow into the person's thoughts, and who flow into the speech, no. 5007. A person on earth is a platform and the Word with him, it is the basis of the wisdom of the angels of heaven, no. 5190. There are seven levels into which the heavens are divided, and the inward elements of an angel and of a person on earth are divided, no. 5547. About the innermost level, which is the Lord's Alone, and about the rest, nos. 5548, 5549, 5550, 5551. Man's outer faculty of sensation is the lowest plane on which inward things come to rest, and upon which they continue like a house upon its foundation. Therefore those things which are there, like all things in the world from which it comes, are fixed, no. 5552. Therefore people live to eternity such as they had been in the world, no. 5552. The Lord therefore took on the Human so that from last things as from firsts he might rule heaven and earth, no. 5553. Whatever goes forth from the Lord conspires to the Human form. Consequently angels and spirits have this form, and consequently it is implanted in the simple and good gentiles to think about the Divine, about angels and about themselves after death in the human form, not however the learned, why, no. 5556. The spirit of a person who thinks inwardly appears in the spiritual world, and it is recognized from several indications that it is [the spirit]

¹ ms. 4028.

² ms. 4029.

of a person on earth, no. 5645. Spirits do not know anything about a person on earth, although they are with him. They searched and did not find [him]. He is protected by the Lord lest they know, because if they knew they would destroy him entirely, no. 5645. They remained in the heavens who appeared together as one person, nos. 5760, 5769. Heaven in its entirety relates to one person, reasons worth reading, no. 5775. About the correspondence of heaven with a person as to the fibers from the cerebrum and the cerebellum, nos. 5779 to 5783, see *Heaven (Coelum)*. — — A person remains after death [in a state] depending on [the nature of] the correspondence of the inward and the outward memory, illustrated, p. 35 [4645a–4646a]. Unless heaven flowed in with people they would be deprived of rationality, and become fantasiers just as in hell, p. 38 [4651a]. A person remains after death just as he was in the world, no. 6033. The idea of God is, that he is a Person, no. 6061.

Honorable (*Honestum*), [II:177]
[see *Justification (Justificatio)*.]

Rest Homes (*Hospitalia*), [II:178]
Women from the North came forward and attacked, no. 5308. Their residences were more deeply in the north, and the ways were blocked by various devices lest they be approached, through which nevertheless I was guided to them, no. 5309. What they were like, no. 5309. What their dwellings were like, pictured, and every entrance to each was also blocked so that that they might be able to safely fling themselves out, and safely attack others, and return, no. 5310. Then they were thrown into a quagmire in that back region, no. 5311. In that quagmire all are held viewing the things that are present, and it is entirely withdrawn by fantasies in order to wander away from the body, and to make them present elsewhere, no. 5312.

Shoulder (*Humerus*), [II:179]
[see *Hand (Manus)*.]

Hypocrite, Pretender (*Hypocrita, Simulator*). [II:180]
About the disclosed inward malice of hypocrites, where also a hypocrite is described by many things, from experience, nos. 4348, 4351, 4352, 4353, 4355 to 4359, 4361, 4362, 4363. About hypocrites and about their punishments, some things, no. 4419. Hypocrites inflict pain in the teeth and bones of the skull, nos. 4558, 4559. About evil [spirits] who can adroitly pretend to be angels of light, what they are like, from experience in both sexes, no. 4708 to 4710, 4714. Hypocrites deceive under the appearance of respectability and sincerity, no. 4708 to 4710, 4714. About the unspeakably horrible aura of Hypocrites, no. 5100. About the purging of hypocrites, something, no. 5109. About hypocrites, what they are like, from an example, no. 5133. About hypocrites who are pretenders; they speak to favor another, and inwardly mock him. They are in a filthy dark Room, nos. 5138, 5139. They were cast into hells who appeared sincere in [their] speech and facial expression but inwardly were malicious, no. 5398. Those who spoke hypocritically about God and the fatherland were cast down into chasms and uninhabited places, because they adhered to those who were malicious, about whom, no. 5399. — — Hypocrites know how to pretend to be angels of light, from a clever way so that their inner elements are scarcely perceived, no. 5638. They know this more than others who have been skilled in simulating good affections especially preachers who in preaching did not think otherwise, no. 5639. They cannot deceive the angels of the inward heaven, but of the lower heavens, the reason, no. 5640. They also acquire for themselves by various tricks the ability to appear as angels, nos. 5640, 5642. They speak from the understanding separated from the will, just like the preachers in Churches, since the intellect is such that it can understand and speak truths without the will agreeing, which is granted to a person for the sake of reformation, no. 5641. Those who have denied the Divine and in outward form have been good citizens,

mild-mannered, moral, can slip into certain societies of heaven but there they are silent when they hear Divine things from others; they know how to present something of light and flame in themselves; their aura is like that of rape's copulation; what they are like appears when they are sent into their inward elements, they are cast into hell below the buttocks, where they appear like Egyptian Mummies, no. 5669¹. Almost all who were cast down from the heavens were inwardly hypocrites, because they spoke about God and heaven, nos. 5766, 5766½, [5766]⅔, 5790⅓, 5791. — — About the most cunning hypocrites, Richelieu, p. 86 [4760a–4761a]. About a certain deceitful hypocrite who with cunning raised himself into heaven, what he became like, pp. 93, 94, 95 [4772a]. — Hypocrites appear with a deformed face to wise angels but to the simple with face composed to match [their speech] no. 5903.

Door (*Janua*).

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A door is opened and closed, and by this is symbolized communication opened or closed, no. 4675².

Mental image, Thought (*Idea, Cogitatio*),

[II:182

see *Understanding (Intellectus)*. It is not known what an idea is, when examined with regard to the understanding, but yet [it is used] in common speech, nos. 3729 to 3731³. Thoughts are variations of form, nos. 3915, 3918. When love and heaven are named in the world of spirits, there is a very crude mental image of love, and a mental image of heaven like that of a dense community, nos. 3945, 3946. The things which a person thinks are variously taken up by societies, no. 4154. There is nothing in the thought without a cause and a purpose, thus nothing except from the Lord, no. 4178. Progressions and thoughts of spirits take place according to organic human forms, from experience, nos. 4180, 4184, 4403. The more inward thoughts are, the more they are alive, nos. 4184 to 4186. The extension of thoughts into societies, no. 4188. All things of thought and the affection arise and take place within the general of a person and spirit, thus within their ruling love, and what is within is thought to be their own, not what is without, no. 4190. A divided mind is described, when someone thinks in one way and speaks in another, nos. 4309, 4310, 4320. There are innumerable things in a single mental image, and a mental image is an image of the person, nos. 4287, 4288. [My] experience. It is not believed that spirits and angels see thoughts, no. 4390. About the simple idea about the Lord, that He can do all things, and about the angelic idea, nos. 4441 to 4443. What the differences are of mental imagery from thought and of mental imagery from formulas, nos. 4444 to 4447. Mental images vividly return, no. 4516. Sirens appear to cling to the hair when they attach themselves to mental imagery, nos. 4517 to 4519. About Sirens, they make pupae from mental images [wound] around staffs, and they speak through them, and they also wrap themselves in such, and then they are heard where the sound ends, and the mental images in this way having circled around they are unbound, nos. 4598 to 4600. By a muttering sent around they explore where there are spirits whose thoughts they join, no. 4601 Mental images are variations of form, illustrated, nos. 4609, 4610. About those who have a general idea, but there are specific things, nos. 4666, 4667. All gestures, affections, mental images of thought speak in the case of angels, especially of the heavenly ones, thus all of worship, from experience, nos. 4819 to 4822. How crass and warped thought on the level of the senses is when separated from inward thought, no. 4852.

[continuation p. 119 s.v.] **Mental image, Thought** (*Idea, Cogitatio*),

The magic of fashioning garments from the ideas of others, through which another is held as it were bound, about which, how [they are done], and they are done by those who ascribe all things to personal prudence, nos. 5009, 5010. About those who know how to tie up the ideas of the thought of others

¹ Sic J.F.I. Tafel; ms. 5661.

² ms. 4635.

³ ms. 3721.

through lookings, to the point that they do not know otherwise than that they are going to perish, nos. 5019, 5023. About those who have acknowledged nothing as a sin, they had thought and willed [them] in themselves, only not done them, various things, no. 5534, see *Reformed (Reformati)*. About those who come up to the back part of the head and govern the thoughts, nos. 5567, 5568, see *Babylon (Babylonia)*. — Heavenly things and those things which pertain to the Church are not believed if made a subject of direct attention because then one thinks about whether it is true, illustrated no. 5678. From examples, about the dead and their reception into heaven, nos. 5679, 5680. About the human form of the spirit, about the dwellings and clothings of the angels, nos. 5681, 5684. It is otherwise when the Word is read about angels having been seen, and much more; the simple believe because they do not place [these matters] under [their] direct attention, not so the learned, no. 5682. The reason people are like this is because they are sense-oriented and worldly, nos. 5683, 5684, because thus they do not think the light of heaven but from the light of the world, and there is no sensual inflow of the body into the spirit, but the reverse, no. 5686. About the imagery from which spirits and angels have perception and speech, various things, pp. 3, 4 [4553a–4560a]. The imagery of the thought of the evil is from good but is bent to evil, but the imagery of the thought of the good sometimes begins from evil but is bent to good, p. 9 [4577a].

Idol (*Idolum*). [II:183]

Some things about an idol made by the English according to their opinion about justification by faith alone, no. 6007.

Jericho (*Jericho*). [II:184]

About gentiles to whom it was revealed that the Lord was born in Jericho, and that they cherish this saying, no. 5809.

Jesuits (*Jesuitae*). [II:185]

Some things about the Jesuits, nos. 4470, 4553. Various things about the Jesuits; there are various kinds, and also about the Monks praying for them, no. 4681. An experience of how Jesuits worshiped the devil as the lord, no. 5006. The Jesuits acknowledged the devil as their lord; taken together they constituted one devil in a form, no. 5011. About a great city in the southern region, where the Jesuit monasteries were, and their treasure houses there, about its overturning, and their casting into the western sea, nos. 5280 to 5304, see *Babylon (Babylonia)*. [Conversation] with Jesuits about their life in the world, that they look only to control and wealth, and therefore they kept people in ignorance, no. 5289. About the Jesuits on one mountain, where there was a great treasury in the center, and there was a lamp created from heavenly doctrine, about which and about the sinking of this mountain into hell, nos. 5413 to 5420, see *Babylon (Babylonia)*. About the white Jesuits, who ascending have books in [their] hands, and pray, pp. 7, 8 [4573a].

Sloth (*Ignavia*), [II:186]
[see *Idleness (Otium)*.]

Fire (*Ignis*), [II:187]
[see *Flame (Flamma)*.]

Ignorance, Dullness, Stupidity. (*Ignorantia, Hebetudo, Stupiditas*). [II:188]

About the hells of those in the northwestern corner who are dull and virtual idiots, both men and women, for the reason that they wanted to know nothing about the truths and doctrinal things of the Church, no. 5479. Preachers who are concerned with the Word and the doctrine of the Church solely on account of preaching and not on account of any use, living for themselves and the world, are sent into a

misty swamp, at the northwestern corner, and there they become stupid asking what the Divine is, what heaven is, and what hell is, no. 5514. The most malicious become the most stupid, nos. 5634, 5653½, 5654, 5658, see *Babylon (Babylonia)*. The most cunning evil and most deceitful are in the West. They make themselves invisible, and at length become stupid depending on the degree and nature of their cunning and deceit, no. 5692. About certain seen as hardly human beings, who lived in complete ignorance about Divine things and about religion, who were born on islands or in forests, and nevertheless lived a moral life among themselves, yet they are led to religion and reformed, nos. 5822, 5880. About the hells where they are extremely stupid, into which were hurled the Babylonians who can make themselves unnoticeable, put themselves into the air and confuse the quarters [where they were], nos. 5856 to 5864, see *Babylon (Babylonia)*. About a certain one who was able to ingeniously give advice to the evil unknown [to others], and to be in charge of them, which he also did with the Babylonians and others with great cunning. He was Conr[ad] Ribbing. Therefore he was hurled into the hell of the stupid in the corner of the west and north, no. 5867. There was also another who quite ingenious, but an atheist, was cast into the same hell. He was Lang, no. 5870. About those who were born on an island without knowledge of the Divine and entirely devoid of religion, and nevertheless lived amicably and sincerely among themselves. They at first appeared as if without rationality, but afterwards they were reformed, like small children because they had not adopted any principles opposed to religion, nor lived against religion, no. 5880.

Enlightenment (*Illustratio*),
[see *Light (Lux)*].

[II:189]

Commanding, the love of (*Imperandi amor*),
[see *Love of commanding (Amor imperandi)*].

Little child (*Infans*).

[II:190]

About the punishment of those who wish to do evil to little children, no. 4298. About the pleasures which little children have in the other life, no. 4354. About the succession of spirits with little children as they grow up, in each life, nos. 4382, 4383. How little children are brought up and instructed in the other life, many things, which may be seen, no. 5668.

Hell, Quagmire, Desert (*Infernum, Vorago, Desertum*).

[II:191]

There is a constant urge from hell to do evil, but it is controlled by the Lord, no. 3821. About the hell of the cruel, no. 4049. The more refined the evil are, the grosser they are, no. 4189. About the hell of those who want to obsess man, who they are, nos. 4198, 4199. In the hells an effort to emerge is felt, no. 4217. About Fantasies in the hells, and from them punishments and torments, what they are like, nos. 4380, 4381. About the hell of the sirens, who are like the Nephilim of old, nos. 4448 to 4459. About the torment of those who are in fantasies when they are raised into the light of heaven, no. 4468. **They do not dare [rise up] from the hells, on account of fear of punishment, nos. 4471, 4472.** The intelligent cannot distinguish between heavenly delight and infernal delight, no. 4440. About a hell of magicians, certain ones, nos. 4496 to 4499. About a hell of profaners, nos. 4502 to 4505, 4721. Various hells described, even as to their location, nos. 4545 to 4547. About a hell of adulterers, they are trying to emerge from it, no. 4563. In one hell all are like monsters, no. 4584. All the hells produce disease, and they come near those who are sick, nos. 4585 to 4587. Fantasies are shed by those who are raised into heaven, not however by those who come into hell, nos. 4484 to 4487. About a hell where they worship themselves, no. 4623. At the gates of the hells monsters appear, which show what they are like there, nos. 4625, 4626. About the power the angels over the hells, no. 4632. There are spirits who appear to be lying down, they are obstinate, no. 4637. About the Hell of those who maliciously plot against marriage love, no. 4638. Certain things about the hells to the left, and how the monsters appear there in the gates, nos. 4641, 4642. About

certain gentiles, how they investigate their progression toward heaven or toward hell, no. 4652. About the hell of demons and what they are like there, some things, no. 4656. The casting down by fire of certain of the most malicious, no. 4657. About the hell of magicians, above it appears a whale or a scaly snake, no. 4672. About the Hells, various commotions are there, no. 4683. I was shown how a person appears encircled by spirits, and how an evil one is successively sunk into hell and a good one raised into heaven, and this when he lives in the world, and also what a person is like appears before he dies, nos. 4686, 4687. About the infernal marriage, what it is like, no. 4745. The evil destroy and cast themselves into hell, which happens by this, that they successively join themselves to the hells, when they act against the Divine, nos. 4679, 4680, 4753. The hell of the profaners, where they are and what they are like, described, no. 4854. The hell of demons, what they are like and how they spend their time there, described from experience, nos. 4860 to 4863. Description of the hells in general, no. 4897. A pernicious exhalation from the hells, especially of those who are vengeful, and they appear like a crocodile, nos. 4907, 4908. About a hell of thieves, where there is a city; how wickedly they behave in [their] homes, from experience, nos. 4920 to 4922. About the hell of atheists who have a persuasion against the Divine, it is near the hell of the Nephilim, nos. 4933, 4934. About the purging and hell of those who believe all things are the product of their own prudence and intelligence, nos. 4909 to 4912. About the hell of female magicians from Africa, no. 4950, see *Magic (Magia)*. A hell where they become fully stupefied when they are let into [their] head, no. 4952. About the hell where those from the Swedes were cast; and in the hells there is an arrangement according to kinds and species of evils, by which they are held in bonds, nos. 5046, 5047, 5048, 5050, 5053. In the hells they are under governors and chastisers, through whom their outward qualities can be reduced to making one with their inward ones, no. 5050. Those who cannot be purged quickly, they are sent into quagmires, about which, nos. 5065, 5069[½]. How they act according to correspondences, as it were raving in the hell of demons, nos. 5075, 5076. There are cities where the evil are, where hell arises in the middle through openings, no. 5055. About the hells of revenges where [they are,] and they appear to burn as from sulfur, no. 1596, see *Revenge (Vindicta)*. About a hell where there are endless quarrels about doctrinal matters, torn clothes and many other things, about which and where they are, nos. 5104, 5105, see *Luther (Lutherus)*. About the fantasies in the hells, some things, no. 5140. Those are described who are cunning and more clear-sighted than the rest in exercising control, like Fr[ederik] Gyl[llenborg], about their nature, dwelling, and finally hell, no. 5161. About the four quagmires into which the most malicious are thrown, otherwise they are incorrigible, about them, what they are like, nos. 5204 to 5206. About the great chasm into which the higher-ranking from the papal gang were thrown, together with cardinals, and others, and what it was like, both above and below, and there was an ordering there, and also about a northern quagmire into which they were thrown, nos. 5229 to 5239, see *Babylon (Babylonia)*. About the Mohamedans thrown into deserts, swamps and ponds, and a great quagmire, nos. 5258 [to 5262], see *Mohamedans (Mahumedani)*. About the chasms in the east and in the north into which the gentiles were thrown, nos. 5263 to 5267, see *Gentiles (Gentes)*. Idolaters of the Catholic religion were thrown into the hells of the gentiles, no. 5267. About the quagmire in the northern quarter into which were thrown the evil women who were in Rest homes, where they are held to seeing matters at hand, and all ability to travel out of the body through fantasies is taken away, no. 5312, see *Rest Homes (Hospitalia)*. About the quagmire in the north into which are thrown beggars who are evil, no. 5313. About the quagmires which are around the Christian middle slanting obliquely beneath the purged regions of the Babylonians, and about the deserts and hells into which the evil from the reformed were thrown, nos. 5347, 5349, 5352, 5355, 5359, 5362, 5365, 5366, see *Reformed (Reformati)*. Many hells have now been changed, no. 5362. Those who are in the hells cannot put out a little part of [their] body because for them it is only natural and there is nothing spiritual, therefore because it is over the head, they cannot bear it in the least, nos. 5363, 5364. An example of those who in outward form had lived morally on account of themselves and the world. They were thrown down into deserts and became robbers because inwardly

they had been robbers, no. 5365. About the Abyss, [into]¹ which the dragon was thrown, no. 5372, see *Dragon (Draco)*. Who they were from the Dragonists who were thrown into the deserts, nos. 5373, 5375, see *Dragon (Draco)*. About the hells into which were thrown whores of various kinds, nos. 5401 to 5403, see *Adultery (Adulterium)*. About the hellish pit into which those from the Catholic people were thrown who were profane, nos. 5457 to 5460, see *Babylon (Babylonia)*. About the swamps and abysses into which wicked women were thrown in the far southwestern quarter, what they were like described and pictured, nos. 5466, 5467, 5469½, see *Adultery (Adulterium)*. Picture of where the following [discussed] hells [are located] no. 5470. The sulfurous pond for malicious women and for similar men in the southwestern corner, no. 5472. There are two Hells in the Southeastern Corner, one near the other for those who have adulterated the Word, in that they have not cared for Doctrine, one for men the other for women. It is also described how they appear, and that in them the further away they are, the more wicked they are, no. 5473. Further in the same corner is a broad hell for those also from ancient times who did not have any certain belief but a vague one, because they have only the sense of the letter of the Word and no doctrine, what they are like there, that they dwell aimlessly, nos. 5474. Those hells are they which are called the abysses into which the dragon was thrown, no. 5475. The hells of those who [deceptively] pretend to people that they are sincere, pious and devoted to the faith, when nevertheless they have been entirely insincere and without faith, and thus who, both men and women, with lies have been able seduce [people]. These hells are in the northeastern Corner, nos. 5476, 5477, 5478. The hells in the Northwestern corner for those who have wanted to know nothing about the truths and doctrinal matters of the Church, and thus have not believed the Divine, who therefore are dull and some virtual idiots both men and women, no. 5479. — About the Hells of Sirens and of similar men in the western and southern quarter, each at the corner there, nos. 5487 to 5491, see *Sirens (Sirenes)*. It was shown to a certain one with which hells he had been conjoined in the world, no. 5494. — Hellish spirits do not dare rise up from the hells on account of fear of punishment, nos. 5494, 5496. — About the Hells where there are poisoners, assassins and murderers, nos. 5496 to 5500, see *Poisoner (Veneficus)*. They are in the Western quarter toward the north, about their miserable lot, which is described, no. 5496. From there some are transferred into a more remote hell where they lie like cadavers, and after ages are awakened and wander like fools, nos. 5499, 5500. — Many earlier hells of the Babylonian nation, which were in every quarter, were transferred, that is those who were there were thrown into the western sea, and into quagmires, no. 5503, see *Babylon (Babylonia)*. — A swamp at the northwestern corner, into which are thrown those who did not care about the Word and the doctrine of the Church except on account of preaching, where something misty appears, and those there are stupid, no. 5514, see *Priest (Sacerdos)*. When those who were in the world of spirits are thrown into the hells, they still go out. But when they have been purged they do not return, no. 5529. Some are taken out of the hells due to special permission for the sake of certain uses, but they are soon sent back, no. 5529. — About the hell of those in a mountain in the west who believe themselves to be Christ, and have conviction, and they come up to the occiput, and their hell is near the mountain, where it is fiery as if of sulfur, no. 5568, see *Babylon (Babylonia)*. — *About the hells of demons*, nos. 5572 to 5576, see *Demon (Genius)*. — About the desert into which the most cunning from the Babylonians are sent, where they become extremely stupid, and about the hell of the same from the sinking of the mountain into which the waters from the western sea were brought, into which they were immersed, no. 5630 to 5637, see *Babylon (Babylonia)*. — About the hells of those who were on the seven mountains in the west, nos. 5648 to 5658, *Babylon (Babylonia)*. — About a hell below the buttocks where there are hypocrites of an individual kind, no. 5669². About a lake into which a certain profane man was thrown, no. 5731³, see *Profane (Prophanum)*. Those who have faith alone and have committed nothing to

¹ Sic J.F.I. Tafel.

² ms. 5661.

³ ms. 5730.

life were thrown into a dark quagmire in the eastern quarter near the south, nos. 5828, 5829, see *Faith (Fides)*. Those who are in the hells cannot do other than evil, from experience, and besides they cannot at all bear the light of heaven, also from experience, consequently those who are in the hells remain there to eternity, no. 5830, those who are in the hells, are against marriage love, no. 5830. — About the spirits from the Mohamedans, Babylonians and Reformed, who were able to make themselves invisible, put themselves into the air, and confuse the quarters, and about their being cast down into the hells after the judgment, and the Babylonians being in the hells of the most stupid in a corner of the west and north, nos. 5856 to 5864, see *Babylon (Babylonia)*. — Evil people go into the hells on their own and from love, and think they can go to another, but yet they cannot, from experience, nos. 5847, 5864, 5865. — Clever people are thrown out into a hell of stupid [spirits], two examples, nos. 5867, 5870, see *Stupid (Stupidus)*. About a hell of the profane, no. 5877, see *Profane (Prophanum)*. About a dark cave remotely in the north stretching obliquely under the west, into which were carried off the wicked ones of the Moravians, no. 5886½, see *Moravians (Moraviani)*. — About the wicked aura of hell against the Lord, heaven and goodness, p. 49 [4682a]. About the upside down position of hell in opposition to heaven, p. 49 [4683a]. About the continuation of heaven into hell, what it was like, p. 50 [4685a]. The lamentable state of hell described, p. 55 [4698a]. About the hells of those desirous of revenge, pp. [105,] 106, 107 [4786a–4788a]. About the excrementitious hells, p. 113, [4794a]. About a certain one visiting the Hells, Lagerberg, pp. 127 to 131 [4815a–4823a]. The hells of promiscuous men, of criminals and of sorcerers, what these are like, and what those are like who are there, pp. 127, 128 [4815a]. The hells of those pouring out affections for the purpose of seducing [the good], p. 128 [4816a]. The hells of those who under piety conceal cruelties against the neighbor p. 128 [4817a]. The hell of demons in which they flitted like ghosts, what it is like, p. 129 [4818a]. The hell of the profaners of what is holy, what they are like there, pp. 129, 130 [4819a–4820a]. The hell of those who pour in hopeless thoughts, p. 130 [4821a]. The hell of enthusiastic [spirits] who declare that they were the holy spirit, p. 130 [4822a]. The hells of profaners, p. 131 [4823a]. — Beyond the atrocious hells in the west toward the north follow more distantly in order milder hells, no. 5895. An experience of hell, which I viewed. How they are held in bonds, and also about a judge and about the judgments there, no. 5932. An evil spirit spontaneously casts himself into hell, no. 5935. About hells that were seen, no. 6036.

Attack (Infestatio),

[II:192]

[see *Temptation (Tentatio)*].

Inflow (Influxus).

[II:193]

One must think from heaven, and from there sensually, no. 3590. The inflow is from the spirit into the senses, and not the other way around, no. 3635. How the correspondences of such things as are on earth flow in with spirits, nos. 3817, 3894. About the inflow of the more subtle spirits into the thoughts, nos. 3842 to 3846. About the general sense, which pertains to the cerebellum, by inflow into the cerebrum and into the face, what it was like and how it has changed from ancient time, described, nos. 3860 to 3868, 3871¹. About the deceitful overhead, and about their way of flowing in, nos. 3842 to 3846, 3851. The life flowing in from the Lord is with everyone according to [its] reception, and about Providence, various things, nos. 4002 to 4010. Inward things flow into outward ones, and not the reverse, nos. 4013 to 4015. About the inflow of spiritual things into natural ones, certain things, nos. 4151 to 4153. If a person believed nothing of life was from himself, but that all things flowed in, he would appropriate no evil to himself nor make good a matter of merit, no. 4228. About inflow, what it is like, nos. 4272 to 4274. Societies received the inflow of goodness and truth from the Lord differently, no. 4280. Feelings of pleasure and displeasure arise from the inflow of spirits with a person who are in opposition to his affection, nos. 4597, 4644 to

¹ ms. 3874.

4646. About the inflow of the spiritual world into the natural world, nos. 4602, 4603. Inflow is from inward things into outward ones, and not the reverse, although it appears otherwise, nos. 4604 to 4608. About the inflow from heaven and from hell, nos. 4611 to 4613. The Lord and heaven flow into those things which are with a person, thus through goodness into truths, so that heaven cannot flow in with a person who does not have higher knowledge, nos. 4619 to 4622¹. In the case the person who does not have truths from good there is an inflow into his outer affections, through which he is ruled, nos. 4611, 4612. When spiritual inflow is into the use of the organ, it is also into the organ itself, no. 4630. From the sciences and nature is not possible to enter into spiritual matters for in this way one is the more confirmed against the Divine, but it is permitted to enter from faith from the Word, well illustrated, nos. 4757 to 4759. All inflow of goodness and truth can be taken away by those who have conviction from confirmation that nature is everything and that the truths of the Church are only for the common people, no. 4834,² also by those who care for nothing except worldly things, no. 4825. Where spirits sit with the person who flow into his affections, into his thoughts and into his speech, no. 5007. Those who are above, if they are evil, flow with wickedness into those who are below, through correspondences, otherwise if those above are good, nos. 5054, 5056. Many things about the inflow of goodness from the Lord and evil from hell with a person, and how a person is affected by these, and that he who is led by the Lord, because it flows into the inward elements, perceives the evil and false elements of his thinking and willing, besides many other things, no. 5778. Unless heaven flowed in with a person who is in evil, he would be deprived of all rationality and would become a fantasizer just as they are [in]³ hell, p. 38 [4651a]. Principles of falsity and enjoyments of evil take away inflow from heaven, experience, p. 131 [4825a]. The person of the Church today is so far below heaven and on the level of physical sense-perception that he scarcely can receive anything from heaven, no. 5931. The source of the inflow of delight and undelight, from experience, no. 5942.

Information, Instruction (*Informatio, Instructio*). [II:194]

Good spirits, especially virgins, are instructed by changes of the appearances around them, in clothing, in beds, in variation of the face, which when they see them they notice in themselves they have thought wrongly or that they have not done what they ought to have, illustrated, no. 5601. How virgins are educated and instructed in the other life, nos. 5660 to 5667, see *Virgin (Virgo)*. How little children are educated and instructed, many things, which may be seen, no. 5668. The spiritual are instructed by someone heavenly being among them, and he hears them, and praises if they speak truths, and stirs [them] to speak still more truths and better, and they are held to paying honor and showing reverence toward the heavenly one; he is perfected by such [activities] also, no. 5730.

Misfortune (*Infortunium*), [II:195]
[see *Fortune (Fortuna)*.]

Innocence (*Innocentia*). [II:196]

About spirits in a certain place who pretended innocence by going naked, and were dispersed, no. 5170.

Instruction (*Instructio*), [II:197]
[see *Information (Informatio)*.]

Understanding, Intelligence, Wisdom (*Intellectus, Intelligentia, Sapientia*), [II:198]

¹ ms. 4621.

² ms. 4834 as at *Persuasion (Persuasio)*. J.F.I. Tafel and J.D. Odnher read it as 4334.

³ Sic J.F.I. Tafel.

see *Thought (Cogitatio)*, *Rational (Rationale)*. About Dippel; portrayed by an offered carafe of wine that had been able to take away the understanding of truth from all, nos. 3485 to 3487, 3497. In so far as the love of self enters, so far the understanding is darkened, no. 4537. The evil can be enlightened as to intellectual matters, and they are not corrected on that account, because their passions resist, nos. 4531, 4532, 4540, 4550. The involuntary which we have from heredity draws us to hell, but the Lord raises us through the voluntary by means of the understanding, and therefore the tissues of the cerebrum and the cerebellum are carried associated together, nos. 4521 to 4523. About those who place intelligence in maliciousness, about which, and they are in a fantasy, and therefore are insane, which yet they believe to be intelligence, nos. 4659, 4660. The evil can still be endowed with clear-sighted cleverness and comprehend truths in the understanding, and yet not receive anything of them in the heart, an example, nos. 4746 to 4751, 4752, 4754. *About those who are filled with their own intelligence, see Providence (Providentia)*. About a magical trick of taking away the understanding, no. 4946. A hell where they feel stupefied when they are let into their head, no. 4952. About Babylonians who through an inflow took away thought about truths from other spirits, and pour in total ignorance about them, nos. 4960 to 4962, 4987¹. The heavenly joy and wisdom of the angels consists in the Divine things that objects portray, nos. 5152 to 5154. Appearances recounted which from the representative Divine things in them fill the minds of the angels with joy, nos. 5159, 5160. Angelic wisdom is from the Word, illustrated, no. 5187, 5193. In Heaven others who are simple have wisdom. It is from those who had wisdom through higher knowledge, especially from those who were from the most ancient Church, thus through an inflow from the Lord through them, from experience, nos. 5187 to 5189, 5194. The earthly person is a platform, and the Word with the person. These are the foundations angelic wisdom, no. 5190. The more inwardly [one is] in the heavens, the more perfect is the wisdom, no. 5191. Spiritual matters are based upon things understood, and things understood are those which are enlightened, and therefore things understood are passed on in the heavenly doctrine, and otherwise those things which are in the Word cannot be decided, no. 5545. The details of understanding flow and are derived from the will's affection like light from flame, illustrated, no. 5566½. The angels also have wisdom as a result of this, that their thinking is not based on matter, space and time, no. 5626². People can comprehend with the understanding, and speak from it, separate from the will, which is customary with preachers, and is granted a person to comprehend and speak truths without the will agreeing, for the sake of reformation, no. 5641, see *Hypocrite (Hypocrita)*. It is the intellect that is enlightened when the Word is read, illustrated, nos. 5670, 5672. The intellect which is in heavenly love can be enlightened by the light of heaven, not however the intellect which is in the light of the world, no. 5671. A person today cannot be enlightened by an actual voice, unless he receives the things which are said in the rational and perceives [them]; less can they whose understanding has been formed from falsities, no. 5672. Heavenly matters and the truths of Heaven and the Church are not believed if placed under direct attention, nos. 5678 to 5686, see *Thought (Cogitatio)*. About those in the prior heaven who have understanding from higher knowledge, and evils from the will, nos. 5696 to 5699, see *Reformed (Reformati)*. Understanding [a matter] is not to confirm [it] but to see from what is prior what is confirmed, many things, nos. 5700 to 5710, see *Confirm (Confirmare)*. Knowledge has closed the understanding, and it must be opened by knowledge, how, nos. 5700 to 5710, see *Confirmation (Confirmatio)* and *Knowledge (Scientifica)*. About the governor of the province of Östergölen, that he took up doctrinal matters fully and yet on account of [his] life was profane, no. 5731, see *Profane (Prophanum)*. A person in the other life does not become wise knowledge, but in so far as he cultivates his rational from knowledge, no. 5785. About the gathering of the good elements in the will and [their] reduction into order in the understanding, no. 5805, see *Chaos (Chaos)*. About those who appear intelligent and rational from the memory alone, nos. 5835, 5836, see *Knowledge (Scientia)*. Those who reason about whether truths are true— they do

¹ ms. 4989.

² ms. 5628, which however is missing in ms.

not advance to the first threshold of wisdom, more, also from experience, nos. 5848 to 5850, see *Reasoning (Ratiocinatio)*. — — About a certain one who was persuaded of his own intelligence, before whom others appeared like clothing, p. 103 [4782a–4783a]. The simple understand things the wise do not, no. 5997. The path of faith or understanding into the will and the other way around, no. 6079, 6085.

Intelligence (*Intelligentia*), [II:199]
[see *Understanding (Intellectus)*.]

Inner and Outer (*Internum et Externum*), [II:200]

Inner elements are what make worship, and not outer ones without them, illustrated, no. 3738. A picturing and description of what they are like who care only about inner and not outer things, nos. 3852 to 3856. Inner things flow into outer ones, and not the reverse, nos. 4013 to 4015. The more inward thoughts and feelings are, the more they are alive, nos. 4184 to 4186. In the other life outer things are taken away and inner ones are revealed so that what they are like comes into the open, no. 4325. Spirits and angels cannot go on living unless they have outer elements, although they are put to sleep, nos. 4480 to 4483. The inflow is from inner things into outer ones, and not the reverse, nos. 4604 to 4606. [Conversation] with Jews about the Inner and Outer person, that the outer is nothing without the inner, no. 4650. The inward things with the good are more perfect than the outward ones, and the innermost are the most perfect, and with the evil the inward things are more deformed, shown by an actual experience, no. 4688. All after the time is past are let into their inner elements, the outer ones having been put to sleep, many reasons why spirits are not left to be in [their] outer elements, nos. 4689, 4690. When a spirit is let into his inward qualities, following [his] desires, he acts insanely, although in the world on account of outer bonds he did not appear to others or himself other than as a moral and spiritual person, no. 5513. Why the spirit of a person [after death] is first held its outer qualities, nos. 5688 to 5691. Outward sincerity, no matter what the inward character is, even if it is diabolical, strongly wins over and attracts the simple, from experience, nos. 5883 to 5885. Without concepts about what is good and true there is not inward mercy and charity, but outward, about which from experience, nos. 5890, 5891, see *Mercy (Misericordia)*.

Inundation (*Inundatio*), [II:201]
[see *Flood (Diluvium)*.]

Go, Walk, Progress (*Ire, Ambulare, Progredi*), [II:202]

see also *Way (Via)*. Progressions and thoughts of spirits take place according to organic human forms, from experience, nos. 4180, 4184, 4403. The comings, walkings and goings in the spiritual world are changes of state, illustrated by various things, nos. 5646, 5647.

Delight (*Jucundum*), [II:203]

Spirits of the opposite kind take away that the delights of others, no. 4270. The intelligent cannot distinguish between heavenly delight and infernal delight, no. 4440. That feelings of delight and undelight arise from the inflow from spirits with a person, who are contrary to his affections, nos. 4597, 4644 to 4646. People's delights and undelights flow forth from the presence of spirits who are in his loves or against his loves, no. 5570. Evil [spirits] climb into higher regions and look down and through [them], and they seek places where they may find delights, which are for them, where those who are below undergo pains by this and suffer many things, and also where they [can] deprive those who are below of their own delights, but they are all cast down, no. 5929.

Jew (*Judaeus*), [II:204]

The Jews acknowledge an inner meaning in the Word, but not [its] nature, no. 4331¹. [A conversation] with Jews about money in the other life, if [in its absence], they would cease [to be active], no. 4385. [A conversation] with Jews, various things about the Messiah and His advent, no. 4388. [A conversation] with Jews about the Inner and Outer person, that the outer is nothing without the inner, no. 4650. Some things about the Jews, and that they were scattered, no. 5227. The Jews lived below toward the right heel in the Christian center because they have the Word, but now having been scattered they wander, no. 5421. The Jews lived within the Christian world in the plane of the sole of the foot to the left on account of the Word and faith concerning the Messiah, no. 5619. A spirit with a staff appeared above as Moses several times, and admonished, no. 5619. They were preserved, because they read the Word in the Hebrew language because this could serve as some plane with those for whom their inward elements could be closed off, no. 5619². But a little before Babylon was destroyed they were cast down into the desert in the northern quarter, where there is also the desert of thieves before them, no. 5619. — — [A conversation] with the Jews, that they do not know where Bethlehem is, and consequently they can know nothing about the Messiah, p. 134 [4832a]. — Where the Jews face, no. 5907.

Judgment, Judge (*Judicium, Judicare*).

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It is allowable to judge the moral and civil life of others, not however their spiritual life, nos. 4425, 4426. About the Rocks on which those live who have faith alone, and about the separation of the good there from the evil, and then about the sinking of the Rock to hell, no. 4925 to 4928. Those who in the cities were able to live an outward moral life, [their] inner qualities having been put to sleep, as in the world, constituted the first heaven, but the good were continually separated from the evil, and thus societies were purified, and this until the last judgment occurred, nos. 4930, 4931. About the sinking of cities and rocks, and about their transfer from their place into the distance, and there sinking, nos. 4944, 4945. When judgment comes the good are separated from the evil, some things about this, no. 5056. About the sinking of the valleys where the evil were, and in their place the good, and about the casting down of the evil from the mountains, and about the angels in their place, some of which had been hidden, some were there and not seen, nos. 5184 to 5186. Purifications precede the last judgment, no. 5202. *About the last judgment on that Reformed, see Reformed. About the last judgment on the Babylonians, see Babylon.* The human race is not going to be destroyed because it is the foundation of heaven with the Word there, no. 5239. *About the last judgment upon the Mohamedans, see Mohamedans. About the last judgment upon the Gentiles, see Gentiles. About the last judgment upon the Reformed, see Reformed.* About the expulsion from the prior heaven of those who had been [moral and civil] in outward respects, and not in inward ones, various things, nos. 5532 to 5542³, see *Reformed (Reformati)*. A multitude from the prior heavens were thrown down to various quarters, and the good were held back, and this happened after the arrangement of those who were in a society according to the quarters, nos. 5543, 5544. — After the last judgment congregations of a similar [nature] come into existence in similar places, and by turns are destroyed, and at length are carried directly to hells, no. 5598, see *Babylon (Babylonia)*. The last judgment on cities which are like those which are in the world, how they appear, and they are successively destroyed. About Stockholm and London there, nos. 5711 to [5719,] 5721, see *City (Urbs)*. About the last judgment on the Mongolians, no. 5729, see *Mongolian (Mogol)*. The last judgment on those who have faith alone and a life of evil, no. 5731 to 5736, see *Reformed (Reformati)*. — Purifications of the prior heavens kept on continually, until they could not be purified further, wherefore there was then a last judgment; just as the blood which also is always being purified, but when the whole has been contaminated, death comes, nos. 5749, 5750, see *Heaven (Coelum)*. *About the last judgment on the*

¹ Sic J.F.I. Tafel; ms. 4321.

² ms. 5620.

³ ms. 5542.

dragonists, nos. 5742 to 5748, see *Dragon (Draco)*. About those of various kinds who were thrown down from the prior heaven, nos. 5758 to 5767, 5765 to 5769, see *Reformed (Reformati)*. All from the prior heavens were thrown down who looked downwards, the reasons, nos. 5761, 5763, 5765½. — What they were like who were thrown down from the prior heavens, nos. 5786 to 5792¼¹, see *Reformed (Reformati)*. About the purification and separation, and also arrangement of all according to [their] affections and desires after the judgment, and about the ways directed to each, and also about looking down toward lower places, various things, nos. 5838, 5839, see *Reformed (Reformati)*. About spirits from the Mohamedans, Babylonians and Reformed, who were skilled in making themselves unnoticeable, putting themselves in the air, and confusing the quarters, and about their being cast down into the hells after the judgment, nos. 5856 to 5864, see *Babylon (Babylonia)*. About the state of spirits after the judgment, they are all carried by designated paths to their own places, and many more things, nos. 5871 to 5876, see *Ways (Via)*. About the Judgment on the Reformed, some things, no. 5937. How they are separated and societies are purified after the judgment, no. 6020. About the arrangement of the heavens based on the idea of the Divine, no. 5821.

Justification, Just, Sincere, Righteousness, Honorable (*Justificatio, Justus, Sincerus, Justitia, Honestum*), [II:206]

see also *Civil (Civilis)*. How false it is that a person is justified in a moment, nos. 4480 to 4483², 4542. About malicious ones who in authority appear as if just and sincere, nos. 4579, 4587, 4589. Those who perverted justice for the sake of friendship are deprived of rationality, no. 4858. Outer sincerity alone in the other life powerfully wins over and attracts the simple, from examples, nos. 5883 to 5885. — — About those who deceive through outward sincerity and respectability, pp. 62, 63, 64 [4717a–4720a]. The progression of faith right up to justification, [the belief] of some, no. 6014.

Righteousness (*Justitia*), [II:207]
[see *Justification (Justificatio)*.]

Just (*Justus*), [II:208]
[see *Justification (Justificatio)*.]

Kalsenius (*Kalsenius*). [II:209]
Some things about him, no. 6013³.

Lagerberg (*Lagerberg*), [II:210]
about him visiting the hells, pp. 127 to 131 [4815a–4823a], see *Hell (Infernum)*. Some things, no. 6028.

Lang (*Lang*). [II:211]
He believed he could receive truths after death, but in vain. About his final lot, no. 5870, see *Repentance (Poenitentia)*.

Lasciviousness (*Lascivia*), [II:212]
[see *Adultery (Adulterium)*.]

Robber (*Latro*). [II:213]

¹ ms. 5792.

² ms. 4482.

³ Sic J.F.I. Tafel; ms. 613.

Robbers, how they pass their time and live, and who become robbers, no. 4734. About a hell of robbers where there is a city, and how wickedly they behave in the streets, especially in their houses, no. 4920 to 4922. An example of those who lived morally only in outer form, thus only on account of themselves and the world. They were thrown down into deserted places and became robbers, because inwardly they were robbers, no. 5365. Outside the city are robbers who are wicked, about whom, and they sometimes are allowed into the streets of the city, but not into the houses except into [those] of such¹ who are not good, whom the robbers also join to themselves by a look, no. 5714.

Lejel (*Lejel*). [II:214]

Some things about Lejel, nos. 4488 to 4495.

Law (*Lex*), [II:215]

[see *Decalogue (Decalogus)*.]

Freedom, Liberty (*Liber, Libertas*). [II:216]

One is free who is led by the Lord, and a slave who is led by oneself, no. 3495. Evil spirits of themselves want to take all freedom from others, and lead them, no. 4161. A person in freedom is reformed, and not under compulsion, no. 4162. There is life in freedom and none under compulsion, from experience, no. 4569. Whence the freedom mankind has of thinking good is as a result of the restored equilibrium between heaven and hell, nos. 5871 to 5876, see *Way (Via)*. Something about the Freedom of thinking evil and good, [a conversation] with the English, nos. 6003, 6005. Something further about freedom, that from it there is both reformation and extension of thought, no. 6006.

Book, Book's (*Liber, Libri*). [II:217]

[There are Books and writings in heaven, nos. 5561, 5562,¹ see *Write (Scribere)*.]

¹ Provided by J.F.I. Tafel, adapted from the material at *Write (Scribere)*.

Liberty (*Libertas*), [II:218]

[see *Freedom (Liber)*.]

Language (*Lingua*), [II:219]

[see *Speech (Loquela)*.]

Hebrew Language (*Lingua Hebraea*),
[see *Hebrew language (Hebraica lingua)*.]

Language of speech (*Lingua loquela*). [II:220]

[see *Speech (Loquela)*.]

Tongue of the palate (*Lingua palati*). [II:221]

Those who bring on biting the tongue are those who think about faith, and at the same time about harms toward the neighbor, no. 4574. About the hellish [spirits] who badly affect tongues, what they were like in the world, nos. 4614, 4615, 4728.

Place, Space, Distance, Presence (*Locus, Spatium, Distantia, Praesentia*). [II:222]

¹ Sic J.F.I. Tafel; ms. *tales* (such).

A mental image of place and matter clings to whatever thing that is thought of, nos. 3606¹, 3608 to 3610, 3753, 3852 to [3854,] 3856. Spirits disappear when they are averse to those things which are said, nos. 4711, 4724. Thought from affection brings presence, no. 4818. In the spiritual world it is not known what space is, especially by little children and angels in the inward heaven where what is earthly is put to sleep, because spaces vary according to the states or the changes of affections, nos. 5623½, 5624. Earthly mental images are based on the notion of matter, time and space, from experience, no. 5625. As a result the angels become wise to such an extent, no. 5626. Most who were in the prior heaven were in the heights through a presence of thought when nevertheless they were actually in hell where their love was, nos. [5789,] 5789½.

Logic (*Logica*), [II:223
[see *Philosophy* (*Philosophia*).]

London (*Londinum*), [II:224
[see *Englishmen* (*Angli*).]

Speech, Language (*Loquela, Lingua*), [II:225

About spirits who speak dissimilarly, but think alike, about them, nos. 3832² to 3837. Where the forked speech near the ear comes from, no. 4194. In the generals of a person's speech and thoughts, and also affections, are present singular details perceived by spirits and angels, nos. 4208 to 4210. A divided mind is described, as when one thinks one way and speaks in another, nos. 4309, 4310, 4320. The speech of spirits proceeds from their affection, no. 4316. Speech arises from the inner³ memory more in the case of spirits, nos. 4335, 4342⁴. Those things cannot be expressed in earthly speech, that are heard by angels, no. 4567½. About the speech of the angels of the innermost heaven, it is more heavenly than the speech of the lower heavens because it draws many things from the heat of heaven, therefore there are feelings for things in the details of their speech which are not perceptible to others, no. 4670. About the speech of angels, and also some things about their writing, nos. 4865 to 4871⁵. About illegitimate languages which some spirits learn, about them, no. 4931. About the three types of Speech, natural [i.e., earthly], spiritual and heavenly, the natural is proper to people in the natural world, also the spiritual, but this then lies hidden inwardly. This corresponds to the respiration of everyone's spirit, but heavenly speech is proper to the angels of the inmost heaven, and its words are understood by others, but the inward affections in it are not perceived, no. 5102. About the speech of the spiritual and heavenly angels, and about the vowels which are proper to each, many things about which, no. 5112. The heavenly angels speak and think from affections of heavenly love, no. 5118. Angels and spirits speak from their whole selves, and therefore speech is implanted in them, and according to [their] affections, no. 5557. From this it is that the speech of the heavenly angels, because they have love to the Lord, and of the wise is heavenly and most pleasant, no. 5558. The speech of the infernals is filthy, because when spirits [speak] from themselves they speak from their love, no. 5559. Affections are expressed by sounds, and the mental images of thought from these by words, no. 5564. Those things which spirits speak for the most part do not fall into the words of natural speech, no. 5564. The things which are in the speech of heavenly angels cannot for the most part be expressed by spiritual angels, no. 5565. Many things about the speech of angels and the inflow into the speech of an earthly person, when the spirit turns himself to the person, many things, nos. 5585, 5586.

¹ ms. 3605.

² ms. 3833, in ms., 3822-31 are lacking.

³ J.F.I. Tafel *inferiori*.

⁴ ms. 4341.

⁵ ms. 4872.

— The heavenly [angels] do not speak from their inner-being, thus from their rational inner-being, that is to say about truths and goodness, because these things are present in their life, and not in the memory, but they speak about visible worldly things, which are outward, these also enter through the eyes, and from there into the memory; the former however enter through the hearing, and from there into the will, then into life, no. 5587. With spiritual [angels] however inward things are closed, therefore they speak from the memory and from this from the intellect about what is spiritually and morally true and good, no. 5588. The mental images of angels are from the light of heaven, with which they are in agreement, therefore depending on the nature of the agreement they fall into words. From this it is that speech is implanted, and also universal, and the thought of one enters into another and brings understanding. As a result there are words formed according to the nature of a thing, no. 5589. Such articulation of sound comes from the understanding alone of a person, differing entirely from the continuous speech of brute animals, which because it does not relate to the understanding is not articulate, no. 5589¹. About the difference of the speech of humans [in the world] from the speech of spirits, no. 5589½². Spirits too speak from [their] memory without inner mental images. They are like heavenly beings. There are some preachers there too, no. 5589⅓³. The speech of spirits is equally as natural as hearing, sight, taste, and smell, no. 5589¼⁴. The spiritual speech implanted in a person flows into his natural entirely like the speech of spirits with a person flows into his language. It is the same thing, even spirits then do not know anything about their own speech, so also a person does not know about his spiritual [speech], no. 5590. Heavenly and spiritual angels can speak among themselves, and also angels with hellish beings about various things, but they mutually turn away when they speak from their own loves, no. 5591. There is speaking by thought using inward mental imagery, and also speaking without these, and speaking using inward mental imagery is of two kinds, silent and audible, no. 5592. By thought-speech all things are presented together which are known about the same thing, person, place, and this in a form, which flows from the middle as the subject, around which the rest [of the facts] present themselves, nos. 5592½, 5594. About the extension of this speech into societies around about, no. 5592½. Two cannot speak to each other by thought-language unless they have similar truths and qualities of goodness, otherwise a collision occurs, no. 5593. Thought-language is from the whole [angel] for each is their own good and truth, no. 5593. Many things in the sounds of human speech are present from the spiritual world, illustrated, no. 5595. The most ancients had spiritual speech, but in the course of time it became purely sensual, no. 5595. The perception and thought of one is in another when they have mutually turned to themselves, to such an extent that the other believes himself to know what the other [does]. It is otherwise when they turn themselves away, illustrated, no. 5596. — — Spirits do not know otherwise than that their language is their own which is that of the person when they speak with a person, and then they do not know about their own [language], in a reciprocal manner when they turn away from a person, no. 5770. Spirits and angels speak more or less fully from mental images, no. 5571. Persons cannot be named by spirits and angels in their own language, but they put in a word for them depending on the sight of their thought about them, no. 5772. Their speech flows from their innermost, variously depending on the feeling that produces it. Consequently in conversation there are differences from within, as to the essences of things, no. 5773. The words of speech in the spiritual world are expressed according the nature of the thing, except from the sounds of certain words. The reason is because a person is born into pure ignorance, and learns to speak from worldly things separated from heavenly ones, nos. 5787, 5787½⁵. — — About those who mislead through the speech of respectability and sincerity, pp. 62, 63, 64 [4717a–4720a]. The angels have

¹ J.F.I. Tafel ms. 5509.

² J.F.I. Tafel ms. 5509½.

³ J.F.I. Tafel ms. 5509⅓.

⁴ J.F.I. Tafel ms. 5509¼.

⁵ *Sic* J.F.I. Tafel; ms. 5781, 5781½.

four kinds of speech, because there are four kinds of angels, and the more inward and wiser do not speak understandable things to others, it is a speech of outward and inward visual objects, and a speech of outward and inward feelings, about which from experience, no. 5943. About spiritual and material mental imagery and speech, no. 6049. Something about speech in the spiritual world, no. 6063. About the speech of the third heaven, it is one of affections, in the second it is one of thoughts, no. 6084. About Language, or spiritual speech, where two words are cited, no. 6090.

Profit (*Lucrum*), [II:226]
[see *Riches (Divitiae)*.]

Louis King of France (*Ludovicus Rex Galliae*), [II:227]
[see *France (Gallia)*.]

Moon (*Luna*), [II:228]
[see *Sun (Sol)*.]

Luther (*Lutherus*). [II:229]

About Luther, he is like he was in the world; he stirred up gangs against those who do not have his doctrine about faith alone; turned toward me he understood the truth, but having returned to his own evil he stirred up those who bring on evil, first the hypocrites, then those who believe they know everything and are wiser than others, just as he, no. 5103. It concerns those who are constantly quarreling about doctrinal matters, where there are perpetual quarrels, and torn clothes, and many things, about those who are there, and where they are, nos. 5104, 5105. He was a hypocrite, speaking in one way with princes, in another with commoners, no. 5105. What Luther was like as to persuasion, as to doctrine and outside of doctrine as to life and thought about it, nos. 5911 to 5916, 5918. About Luther, nos. 6039, 6040, 6042.

Light, See, Sight, Enlightenment (*Lux, Videre, Visus, Illustratio*). [II:230]

About a great light in the heavens, no. 4674. About a magically acquired false light, by which tricks, C[arl] Gyllenborg, no. 5008. Light from the center, where the Christians are, extends to the gentiles who constitute the surrounding regions, from which they have enlightenment, no. 5240. About light produced by heavenly doctrine, and about magical miracles from it, nos. 5413 to 5420, see *Babylon (Babylonia)*. The details of thought from the understanding flow and are derived from the affection which is of the will, as light from a flame, illustrated, no. 5566½. Angels have a perception of heat and cold, and also of light in shade, but the notion is from the state of life as to love, and thence faith, no. 5627. About a Babylonian nation who were skilled in acquiring light by a trick, and communicating [it] to others, and convincing that it was the light of heaven, similarly false heat, nos. 5737 to 5739, see *Babylon (Babylonia)*. Those who are below cannot see other than ahead, but if someone above looks down to those who are below it is given them to see things lying roundabout equally as well as he, the reason, no. 5869. Light for all in the other life is to their appearance the same, but the light of those who are in the shade is like the light of birds who see in the night and not in the day, and therefore they see nothing in heaven, nos. 5905, 5906. Those who are enlightened see Divine truths in light, and not enlightened in shade, and consequently they reject them. The former however accept, from experience, no. 5908. Some things about spiritual and worldly light, no. 6086.

Magic, Magical and fantasy born artifices (*Magica, Artes magicae et phantasticae*), [II:231]

see *Fantasy (Phantasia)*. Some Magical artifices recounted, nos. 3701, 3702, 3707 to 3723. About the hells of the magicians certain things, nos. 4496 to 4499. About magicians, what they become like after death, no. 4507. About the hell of magicians, over it appears a snake like a scaly whale, no. 4672. About

certain magical practices, no. 4827. About Trollsändar^a, no. 4828. About magical characters, from where they come, nos. 4848, 4849. The wicked arts of hellish spirits to destroy human beings, nos. 4872 to 4875. About those who cast into the heavens through fantasies, how, nos. 4899, 4905. And also from one heaven into another, no. 4906. Those who reject the Divine inflow and attribute everything to their own intelligence, what they are like and who they are, and they become magicians, and about their purging and hell, nos. 4901, 4909 to 4912. What Cerberus and the morsel were. The morsel presented took away all understanding, no. 4946. About the inward magic with those who are in Africa, which women were religious nevertheless criminal, about which magic, nos. 4946 to 4951, 4989 4994; and some things about their hell, no. 4950. About Magical arts through which others are compelled to think and speak from others, or at the nod of him who commands, nos. 4995 to 4999. About false light magically¹ acquired, by which tricks, no. 5008. The magic of fashioning garments from the mental imagery of others, through which another is held as it were bound, how they are done; those who do so are those who attribute everything to their own intelligence, nos. 5009, 5010. Certain by their looking know how to tie others by mental images, so that they believe they are going to perish, nos. 5019, 5023. About various magical articles [made] from mental images by those who attribute all things to their own intelligence, no. 5059. About those women who had become skilled at casting themselves out of the body through thoughts and making themselves present in other places, and about the hell into which they were cast, where they are kept to seeing the matters at hand, and in this way all ability of casting themselves out and making themselves present is taken away, nos. 5310, 5312. About light made by heavenly doctrine, and about magical miracles [made] by it, nos. 5413 to 5420, see *Babylon (Babylonia)*. The Russians who are malicious operate forcefully through fantasies, but they do not know magic because they do not have higher knowledge, no. 5455. The tricks by which women turn the thoughts of others to what is their very own, thus to themselves, about which tricks, also from experience, many things, nos. 5463 to 5465, 5466 to 5469, see *Selfhood (Proprium)*, and *Adultery (Adulterium)*. About their hells, no. 5472, see *Hell (Infernum)*. Those who wanted to lead others were able to harass others in a thousand ways through thoughts; the wicked tricks which they learned and practiced, mentioned, nos. 5786, 5786½. Some things about presence through thoughts, no. 5789½. Magical tricks using interactions with the heavens on the part of K[in]g Freder[ick], nos. 5799, 5803. More magical tricks listed, nos. 5800 to 5802. What the nature of fantasy is in hell from personal experience, no. 5806. About the Mohamedans, Babylonians and Reformed who were able to make themselves unnoticeable, put themselves in the air, and confuse the quarters, by a unique trick, and about their casting into hells, nos. 5856 to 5864, see *Babylon (Babylonia)*. — — Certain things about magic tricks, p. 12 [4581a]. What certain [women] are like who in the world were sorceresses, pp. 84, 85[, 86] [4753a–4759a]. About those who give themselves to magical things, and how magical powers are taken away from them, no. 6030.

Magog (Magog),
[see *Gog (Gog)*.]

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Mohammed, Mohamedans (Mahumedes, Mahumedani).

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About the gyres of the Mohamedans, how easily they are inaugurated into them, no. 3494. The Mohamedans can be brought to acknowledging the Lord is one with the Father more than Christians, from experience, no. 4831. About good Mohamedans on two mountains where there were many from the firstborn of the Christians who were Janissaries, nos. 5060, 5062. They cannot be approached by those who are from another religion, and they are distressed to the point of suffocation, and approach does not stand open to those who are from their own religion except through a narrow way, which is guarded, no.

^a Swedish for “dragonfly.”

¹ J.F.I. Tafel *magico*.

5061. A conversation with them about many wives, why it had been allowed them, n. 5061. I spoke with them about charity toward the neighbor, in what it consists, and about the Lord, no. 5063. Some of their cities sink down into a valley, n. 5064¹. The Mohamedans form a surrounding region around the Christians, and Gentiles are around them, and light from the center enlightens them, and the whole world with Christians and gentiles is like a globe, no. 5240. [A conversation] with Mohamedans about the faith of Christians, that they believe the Divine is divided into three persons, and yet they say there is one God, nos. 5241, 5242. Some things about Mohammed. He has a place below in the Christian world, some things, no. 5244. [A conversation] with Mohamedans about the resurrection, they believe they live after death as a human being, no. 5245. There are those from the Mohamedans who believe the Lord to be one with the Father, no. 5247. How they are first let down to their own place in the west toward the south, nos. 5246, 5247. Mohamedans understand many things better than Christians as for example about the will and understanding, and also about goodness and truth, and their conjunction, and about the desire of the one for the other, no. 5248.—The judgment on the Mohamedans: they were brought down from the west through the north, then brought down into the east through the south; along the route the evil were separated, and cast into deserts, swamps, ponds, and into a great quagmire, no. 5258. Those who acknowledged God the Father and the Lord as a great Prophet with the Father, were brought into a large tract in the east toward the south, and acquired dwellings there, no. 5259. The better, who have been instructed, acknowledge the Lord as Christians. They receive dwellings near the front and closer to the Christians, many were also a little in the south², n. 5260. A tumult arose among them, and then the evil were separated from the good, and the evil were cast out, no. 5262. When this kept on, two Mohamedans who were in the Christian world were cast out from their places, one into the depths, the other into a quagmire because they were rebelling, nos. 5260½, 5261. — About the place where the first Mohammed was below the Christian World. A, filthy heat was felt there, lascivious, what it was like, and something luminous [appeared], from experience, no. 5268. Others come in place of those to serve newcomers from the world, no. 5268. Mohammedans believe God the Father is the creator of the universe, the Lord is the Son of God and the Greatest Prophet, and the angels are the holy spirit, because they cannot comprehend three Gods from Christians, no. 5600. About a certain Christian, Aulævil, who when speaking with them about one God, was convinced that he had thought about three, therefore he was affected by shame by them, about which, no. 5600. Some things about a Mohammedan society afterwards in the western quarter, who they were, no. 5663. The reason was discovered, by Mohammed himself, why he was bound, because they began to look toward the east to the Lord, and not to himself, and thus they would not worship him, no. 5663. When those in the west labored in vain to loose that Mohammed from chains, they made for themselves a Mohammed among themselves, and then chose a certain one on high in the Christian [world]³, through whom they were harming Christians, taking possession of the province of my left ear, no. 5664. They were examined as to what they were like and it was found that they worshiped Mohammed as God, and that they had a mental image of God the Father as of the universe, and that they rejected religion about the Lord, and besides this it was an aimless people without work, no. 5665[a]. Mohammed himself who wrote the Koran was shown to them. He was taken away from [his] deep place at the right and raised right to the plane of the head. Concerned only with bodily matters he was among almost foolish bodily minded spirits, and speaking he admitted before them that he was [like this], no. 5666 [a]. The leading Mohammed who resided in the Christian world was examined, and it was found that he was born in Saxony, taken captive by Algerians, and became a Mohammedan. After this he was taken captive by the Genoans, and there again became a Christian, and because he was devoted to each religion he was tolerated there on account of the Mohammedans, no. 5667[a]. The subordinate Mohammed had

¹ ms. 4063.

² In ms. “into the south” changed to “in the south.”

³ Sic J.F.I. Tafel.

been from Greece, and was kept from going away by the other for the reason that there were Mohammedans who thought about many Mohammeds, no. 5667[a]. Those who are in the mountains in the west behind the former ones leave Mohammed after some time and worship God the Father under the human form, and acknowledge the Lord as the Greatest Prophet, the wisest of all, no. 5668 [a]. Certain wanted to embrace the Christian faith about the Lord, but it was said to them that they would remain in their own faith about the Lord, that he was the greatest Prophet, the Son of God, and the wisest of all, and as a result they would live in genuine good, and thus would be in a better state than those of the Christians who ascribe all the power of the Lord to themselves, and had a mental image of the Lord as of a common human person, not thinking about His Divinity, no. 5669[a]. In the case of the Mohammedans there is something in their holy Book written through correspondences as in our Word, which in the other life gives them some light, no. 5809. About spirits from the Mohammedans, Babylonians and Reformed who were skilled in rendering themselves unnoticeable, putting themselves in the air, and confusing the quarters [where they were], and about their being cast down into hells after the judgment, no. 5856 to 5864, see *Babylon (Babylonia)*. About conversations of Greeks with Mohammedans about three persons and one God, no. 5952. The Mohammedans [, a conversation] about the Lord, no. 6021.

Malice, Cunning (*Malitia, Astutia*). [II:234]

About those who place intelligence in malice, about whom, and they are [living] in fantasy and consequently in insanity, which is believed to be intelligence, nos. 4659, 4660. The evil who are against the Divine can be more clear-sighted than the rest, from an example, no. 4746 to 4751, 4752, 4754. — — Worthy of note about the most cunning, Richelieu, p. 86 [4760a].

Evil, Sin, Falsity (*Malum, Peccatum, Falsum*), [II:235]

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¹ Sic J.F.I. Tafel; ms. 3356.

² ms. *dede*.

³ ms. 4341.

⁴ J.F.I. Tafel: “After 4825 in our text are clearly seen the words: *De merito et de bonis operibus, n: 6065* (About merit and about good works, no. 6075), which I have transposed ...”, see **Merit** (*Meritum*).

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¹ ms. 5451.

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¹ Sic J.F.I. Tafel, but perhaps for 2.

² J.F.I. Tafel: "that is to say' for 'but,' as it seems."

³ ms. 4588.

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¹ ms. 4078; see annotation at end of 4071.

[see *Stubborn (Contumax)*.]

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¹ Sic J.F.I. Tafel; ms. n:.

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¹ Sic J.F.I. Tafel; ms. *vers*.

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Some things about Aristotle not mentioned; and the scholastics write using mere terms not understood by others, which yet could be understood by all without the terminology, nos. 3959 to 3961. What the differences are of mental imagery from thought and of mental imagery from formulas, nos. 4444 to 4447.

Piety, Outer holiness (*Pietas, Sanctum externum*). [II:308]

The inner elements are what make worship, and not outer ones without them, illustrated, no. 3738. Those portrayed and described who care only for inner things and not at the same time for outer ones, nos. 3852 to 3856. About outward holiness when sermons are heard, some things, nos. 4936² to 4943. Those who have faith alone and believe they are saved by outward holiness, and have lived evilly, greatly harass the upright, no. 5066. An enumeration of the various kinds of those who have faith alone, and outward holiness, and no life of charity, besides many other things, what they are like, no. 5070. About those in convents who [lived] in outward holiness and yet in idleness, and about their lot, no. 5342. About those who led only a life of piety, and in this placed all Divine worship, and not in life, no. 5377, 5378, 5392, 5394, see *Reformed (Reformati)*. In the prior heaven they lived at one side of the societies, and they brought a sadness on them, therefore they were separated and driven off, no. 5392, see *Reformed (Reformati)*. Those who were dragonists, and at the same time in the prior heaven because they had external Holiness, were gathered, and it was found that they did not have any higher knowledge of truth, and therefore they could not be imbued with any angelic wisdom, and that in the prior heaven they had lived around societies, and when they turned themselves to the angels that they deprived them of all happiness and bliss, and brought on dimness, no. 5424. They were cast down from there, where, no. 5427, see *Dragon (Draco)*. Black horses were seen, like clouds, and those came who said that there is no need of higher knowledge and truths, but only outward holiness, but it was shown to them by various things that this was not holiness, and it was said that this is Gog and Magog, nos. [5450,] 5451. About the expulsion from heaven of those who lived outwardly according to the holy [rites] of the Church, and nevertheless inwardly had thought and willed evils, nos. 5532 to 5542, see *Reformed (Reformati)*. Those were cast down from the prior heavens who had a pious and outward holiness. They were of two kinds: one had falsities, attributing all things to unconditional mercy, and consequently made it a matter of merit: the other was contemptuous of the neighbor in comparison with themselves and had the desire for commanding. These inflicted pain on the anus, the former however [inflicted pain] on the inner parts of the loins toward the urethra, nos. 5764, 5767. Those who had pious and outward holiness and yet had delight in doing evil were cast into swamps and underground cells, no. 5768. — Those who had an outward holiness and not an inward one, about which, were examined as to which idea they had about the Lord, and they learned that it was only about His Human. They inflicted pain on the ribs of the left side, no. 5814³. They were cast down from the prior heaven and it was said to them that the upright of them could be in the lowest parts of heaven and that they would correspond to the shoes of the feet. A shoe also appeared to touch their face, no. 5814. They had no affection for truth, and those who had any higher knowledge were without any idea or insight about them, no. 5815. They were let down to a southern region to the west beneath the earth, lest they serve the hells as an aid, no. 5815. Those who place all worship in outer devotion, and live well were let down into a society in the southern region and outer

¹ Sic J.F.I. Tafel; ms. 613.

² ms. 4939, which however is missing in the original manuscript.

³ ms. 5804.

delight was given to them, about which, no. 5815½. About those who had only piety, about the judgment on them, no. 5948.

Cap (*Pileus*). [II:309]

About the correspondence with various kinds of garments on a person, and with hats and with many articles of clothing, nos. 4786, 4787.

Pound (*Pinsere*), [II:310]

[see *Bread* (*Panis*).]

Quarter, East, West, South, North (*Plaga, Oriens, Occidens, Meridies, Septentrio*). [II:311]

What those from Babylon were like in whatever region, in the south, in the north, and in the east, described in a few [words], no. 5233. About the nature of the Babylonian nation in the individual regions, no. 5346. How the evil in general live according to the four quarters, deduced from those who live in the corners, nos. 5481, 5482, 5483, 5484, 5485. A description of what those from the Catholic nation were like who were kept safe in the southern, eastern, northern and western regions, and to whom lands were given above where the prior hells were, no. 5503. The quarters are according to [their] turning to their loves; and the remaining quarters have heat and light from the heat and light in the east according to the difference of the state, thus as to the separation as to distance and as to direction, nos. 5527 to 5531 see *Turning* (*Conversio*). About the arrangement in societies according to quarters, some things, nos. 5543, 5544, 5546. About the quarters, southern, northern, eastern, and western, what those are like who are there, nos. 5673 to 5676.

Lowest people (*Plebs infima*). [II:312]

[see, *Country folk* (*Rustici*).]

Pluto (*Pluto*). [II:313]

About Plutocrats, who seem to themselves to possess riches, nos. 4427 to 4429.

Punishment (*Poena*). [II:314]

About the punishment of the most deceitful ones overhead, nos. 3926 to 3936, about them see *Deceit* (*Dolus*). About the punishment of the veil, no. 4056. Evil punishes itself, no. 4206. About the severe punishments of those who wish to obsess [people on earth], no. 4207. Everyone desires [to come] to his own state of life, and evil is punished if it [goes] beyond [what has been normal], no. 4224. About the punishments of Sirens, and how they tried to elude punishments, nos. 4236 to 4240. The special punishment of those who want to do evil to little children, no. 4298. About punishments, how they are kept in them, and this until there is something of correction, nos. 4326 to 4329. About the Fantasies which [prevail] in the hells, and about the punishments and torments [inflicted] through these, what they are like, nos. 4380, 4381. About the punishments of Sirens various things, no. 4420. Evil punishes itself, and this is from order, and so the Lord does evil to no one, no. 4432. **They do not dare [rise up] from the hells on account of fear of punishment**, nos. 4471, 4472. Evil has punishment within itself, illustrated, for the reason that good has reward in itself, no. 4651<, 4652>. How they are examined by judges and magistrates and those are punished who have been accustomed to evils, no. 4756. — — Spirits cannot be deterred like people in the world, by such things through which people [are deterred], which are reputation, profit, honors, fear of the law, but only through punishments, p. 101 [4777a].

Repentance (*Poenitentia*). [II:315]

A certain atheist believed that he could receive truths in the other life and thus come into heaven, therefore it was given him to learn, but afterwards he was led by a devil, and was compelled to reject the truths, and by this was cast into a hell of the stupid. It was Lang. From this it was clear that repentance after death is not possible, no. 5870.

Polhem (*Polheim*), [II:316]
what he was like as to faith, and he devised the creation of all things through fantasy, about which, no. 4722. Some things about this, nos. 5059, 6071.

Big toe (*Pollex*). [II:317]
The source of pain of the big toe of the foot, and its correspondence with the genitals, namely, falsities are defended from the Word, no. 5107.

Pontiff, Babylon, Chaldea (*Pontifex, Babylonia, Chaldaeae*). [II:318]
About the lot of certain Pontiffs, and about their faith concerning the keys of Peter, and also about admission into heaven, nos. 3647 to 3652. What the Pontiffs are like who believe themselves to be gods, and what their inspiration is like in consistory, is described, nos. 3662, 3663, 3688 to 3692. About the most deceitful overhead, among whom are also popes and the like. They entrap by means of innocence. What they are like, and their punishments, nos. 3926 to 3936. About the beginning of Babel shown by Swab. In the beginning he accepted The Word and the doctrine of the Church, and worshiped the Lord, but inwardly so that this would be of use to them as a means for exercising control, nos. 4835, 4838 to 4840, 4842, 4843. Chaldea, what it is and in what way it differs from Babel, nos. 4842, 4843. Some things about the Tower of Babel in the East. Those who believed themselves to be the Lord, bearing an as it were Divine aura outside themselves, but within a diabolical one, nos. 4913 4918. About the Babylonian nation in the east on both sides, who persuaded themselves that they were the Lord. They created a disturbance among those in the west, who had a wicked and persuasive aura that they were the Lord, about whom, nos. 4953 to 4960. About those from there who through an inflow deprived other spirits of thought about truths, and pour in total ignorance about them, nos. 4960 to 4962, 4989. About those from there who separate the Lord from the church, no. 4963. About watchtowers on the mountains, where they place a drawn sword which produces terror, besides other things there, which produce an effect on those who are below, nos. 4964 to 4968, 4969 [½]. Toward the north there is the mount assembly where Lucifer is, nos. 4964, 4970. What that mountain is like described, from experience no. 4973. That mountain seemed to sink, about the sinking, nos. 4975, 4977 4978. They lead people to idolatries, experience, no. 4976. The construction of the Tower of Babel and portrayed there, by which was symbolized that doctrine whose goal was dominion, nos. 4979, 4980, 4981. About the wicked doctrine hatched up there, which had been dictated from hell, and then swept up to hell from there, about which doctrine, nos. 4979 to 4984. They were seen to embrace the heavenly doctrine, but with the intention of hurting it, no. 4988. About the sun, which they made for themselves by magical art, and said it was the Lord, no. 5004. An experience of how they were worshiping the devil as the Lord, even the Jesuits, no. 5006. The Jesuits acknowledged the devil as their lord, and taken together they constituted one devil in form, no. 5011. Their good because it is without truth is spurious good, nos. 5030, 5031. About those from Babylon who placed a certain devil on one mountain whom they worshiped as a god, some things about him: about others from that nation who claim Divine authority to themselves; and about others who carried the wicked aura that they were the Christ, nos. 5080, 5081. About those who also set on a mountain a certain devil, whom they called god the father, whom they inspired, so that he would give the command to do evil to all who were not of that religion, from experience, nos. 5082, 5082½. About those from the Babylonian nation who are vengeful, about their hells, and punishments, nos. 5096 to 5098, see *Revenge (Vindicta)*. About the fantasy sun [made] by the Babylonian nation, and about its casting down, no. 5207. About the wicked Babylonian gang

at the back in the west, who persuaded that they were Christ. About their dreadful persuasion, and about the hell under the mountain into which they were thrown, no. 5207. About the mount of assembly at the side of the north, where they placed the devil with a beard, whom they proclaimed as god the father. They were thrown into a hell, no. 5208. They are entirely unable to be persuaded that the Lord Alone has power, no. 5209. About their rebellion around a mansion on the Capitoline Hill, where there was a senator, about this, and about their slaughter, nos. 5210 to 5212. About a council where they dispense heaven to [their] followers, sending [them] into societies which they have formed where there are different kinds of joys, about which, nos. 5213, to 5219. About a pit, which for them was in place of the Inquisition, into which were cast those who were not worshiping them, and they devised various tortures for them, no. 5214; there no one who had been pope dares enter, no. 5215. About their inflow into a foot and genitals, no. 5216. In their case in various ways they close every way to heaven and the Lord, about which, no. 5218. Many of them are thrown into the northern quagmire, no. 5220. Their reasonings against a life of the truth and good of faith and love, various things, no. 5221. — About a Council in the southern quarter toward the east, which was in place of the consistory at Rome. From there they extended control over all who were of that religion wherever, the cardinals and popes from behind, no. 5229. When they decided that they could act and live without inflow from the Divine, communication [with heaven] having been taken away they lay as if dead, and then they were thrown into the northern quagmire, and others succeeded in their place, no. 5229. Prelates and those who held a position of dignity were gathered to that place, up to several hundred thousand, and were examined as to what they were like, and for the most part they were atheists and against the Lord, about which fact, and they persecuted all who were acknowledging the power of the Lord, and they were separated from those who were feeling otherwise, no. 5230. There a great chasm was then opened lengthwise, stretching obliquely into the deepest parts, by which all were swallowed, no. 5231. From many mountains elsewhere they were led to that place similarly, and thrown into the same chasm, no. 5232. What they from the Babylonians in every region were like, in the south, in the north and in the east, some things, no. 5233. In what order they were being carried from each region into that great chasm, no. 5234. Those who from the Word had confirmed their own wicked dogmas were thrown into the Northwestern quagmire, where fire appeared, no. 5235. Those from this religion who worshiped the Lord rejoiced, because they had been led away from the worship of the Lord earlier in every way by that malicious gang using various tricks, no. 5236. Those who were thrown into the southern chasm were those who had been in nature's light more than others, nos. 5237, 5238. And that chasm was enlarged below, and arranged there by the Lord, about which arrangement, nos. 5237, 5277. — About a certain mountain in the northern region toward the western one, where there was an enormous multitude from the Babylonian nation dwelling above and below along the levels, to which there was an approach through a cave, according to the drawing. They were those who were from ancient times there, and from those of the present day, of similar character, [their] dwellings along the levels according to the drawing there, nos. 5249 to 5252, and there were monasteries there in great number, nos. 5250, 5254. About the judgment on them and [their] being cast into the hells of the gentiles, nos. 5254 to 5256. At length that place was disclosed, and from the place smoke appeared, no. 5257. There was a great chasm on the side of the desert in the northern region, into which were thrown the gentiles who were merely idolaters, and also the like from the Babylonian nation, nos. 5264 to 5266. All from the Babylonian nation, who were in the northern tract toward the western one were thrown down and partially mixed in with the gentiles, no. 5267. — *The judgment on the Babylonian nation in the northern tract, and on those who were in the great city there.* About the mountain between the north and the west, on which there was a city around which to the north there was a mountain, no. 5269. About a large and extended city, to which there was entrance from the side of the mountain, that is to say, [from the side] of the city on the mountain, no. 5270. There are there very many monasteries, and at the side toward the east those who are from various religions, no. 5270. After the visitation an Idol of Mary was brought out, and the Pope who was blinded, no. 5272. What the descent to the great city was like, no.

5273. The Pope's dominion was over that tract, no. 5273[½]. How that large city was destroyed is described, and into which hells those who were there were cast, nos. 5274, 5275. The upright were left there, and instructors were given to them, no. 5275. The destruction of the mountain around, described, no. 5276. The location of the city together with the mountain pictured, no. 5278. After this all who were in that mountain, who intently strive to trouble minds, scrape together wealth and for this purpose hold those who were there in dense ignorance, in this way blocking the way to salvation. By a trembling of the earth they were cast out and thrown into hells, about which occurrence, nos. 5305, 5306. What they are like further, no. 5307. — Those who were in the eastern chasm were again arranged purified from the worst, no. 5277. *The judgment on the Babylonia in the southern tract* — about the great city in the south, about its location and they were gathered in that place who were in nature's light, and many Jesuits, no. 5280, 5281. About the descent to it, no. 5282. About the mountain at the southern side, where the rich ones are, below which are [their] dwellings, no. 5282. Their living below the mountain was one on account of thieves, no. 5284. Below it were the wealthy, and in a great city monasteries, no. 5285. The Jesuits and monks store their precious treasures in cells, no. 5286. About the cells where their precious treasures are, some things, no. 5288. [A conversation] with Jesuits about their life in the world, that they looked solely to dominion in the world and to wealth, therefore they held the people in ignorance, no. 5289. When the last judgment was at hand they hid their most precious things in crypts, no. 5290. A picture of that city and mountain, nos. 5290, 1591. They carried off something of [their] gold, no. 5292. All the wealthy were let into them, no. 5292. From the city they had communication with the hells, for capturing others through that, no. 5293. It began to boil up where their treasures were, and an enormous earthquake happened, from which almost all rushed out from the city into the mountain, no. 5294. Certain betook themselves to their treasures with a mind of perishing there, and when they were compelled to go out they carried [their] golden idols, no. 5295. There from above they were stripped bare, and those things which were in the city were seen, a boiling up breaking forth then from below, and soon an east wind took away everything, and cast [it] into that western sea, no. 5296. The hells also were torn out, and those who were there cast into the hells of the gentiles in the east, no. 5297. How it looked, no. 5298. The mountain also was cast out, and those who were there were scattered, no. 5299. The crowd of Jesuits and monks was thrown into the sea, from the southern shore of the sea, no. 5300. At the end the portent of the dragon was seen, no. 5303. The aura of those who were in the city, robbed him who approached of all awareness of what is good and delightful, no. 5304. *About the judgment on the Babylonians in the western region*; there was an enormous number of monasteries below that forward tract, many more than in the world, because also from earlier ages, no. 5315. There is also tract towards the south there, subject to the great city, about which some things, no. 5316. In that western tract those below live who were in the Dark Ages, above who were from the time of the Reformation, no. 5317. The lower rarely go up, about which, no. 5317. Certain tried to emerge but were thrust down, nos. 5318, 5319. They have a dim light, no. 5319. They turn their back to the Lord because they were entirely idolaters, no. 5319. They have hidden treasures, in which their heart is, and still saying they are poor, no. 5320. When the last judgment was at hand the higher regions were opened, and then they carried out precious articles, no. 5321. An ascent from lower things by steps leading in a spiral, no. 5321. What the regions properly called Babylonian are, no. 5322¹. A total purging began above those who were in the western region, no. 5323. An east wind laid bare two regions, the southern and the western, what they were like when they were seen bare, no. 5324. The levels were carried away in order all the way to the lowest, and to [their] treasures, no. 5325. More were thrown into the hell of the gentiles and more into the western sea from that side, no. 5326. The wealthy devoted themselves entirely to self-indulgence and thought nothing about God, no. 5327. Everything went off into smoke, and the smoke was carried down to the sea, no. 5328. A heavy east wind pursued going and coming, and laid bare the lower parts further, where more monasteries were seen, no.

¹ J.F.I. Tafel: "4322: as we see it, but it must be read 5322."

5329. The monks there proclaimed themselves gods, no. 5330. When they instructed the people about what heaven is, they led them to [their] treasures. And [a monk] gave them one of their little things, led [them] to a table and prepared elegant dishes, no. 5330. They were swamped by that western sea and the monasteries crushed into dust, and the smoke was carried down into the sea, no. 5331. An atmosphere that sank down from heaven purged all the rest, no. 5332. Merchants coming to the purged place and not finding anything, no. 5333. Then from that place was exhaling smoke like that from sulfur, spreading to the western sea, no. 5334. Those who had produced support for their atrocious dogmas from the Word were seen to have a millstone around the left arm, no. 5335. Those three regions were purged in the beginning of the year 1757, no. 5336. Monks afterwards came to the purged regions and when they saw all things reduced into a desert, they lamented, no. 5344.

[*continuation p. 134 s.v.*] **Pontiff, Babylon, Chaldea** (*Pontifex, Babylonia, Chaldaea*).

About certain in the eastern quarter. From the eastern region, those who were upright, were separated from the rest, and were let down toward the east inwardly, and found habitations, no. 5337. It was said that from there earlier they flowed into those who were in the south and west, but in vain, the reason, no. 5337. From the eastern quarter many were transferred to a certain place in the west on both sides, namely toward the south and toward the north, about them, and found habitations, no. 5338, what they were like, described, no. 5339. Those who made a sun for themselves in the east were cast out far off into the north, into an uninhabited place, where there were forests, no. 5340. In the north toward the east were monasteries in great number for virgins, on three levels. Those who have led an evil life were cast out into the great chasm far off in the north to the east, no. 5341. Those who were diligent and [engaged] in work, were let down in the east to a corner of the north so that they might there form a society without convents, but those who lived idly returned, although they had outer holiness, and they were sent to those who were in families so that they might serve as housemaids, no. 5342. Those who had positions in convents and were upright, were let down to a corner of the south and west, where they might learn the truths of faith, no. 5343. — About the nature of the Babylonian nation in the individual quarters, no. 5346. — *About the separation of the good from the evil out of the Babylonians.* The remaining multitude in the eastern quarter, which was around the gentiles there, was transferred by a direct route into the west toward the north, and there acquired an abode, no. 5405. Those who were transferred from there had been good and desired to know truths, which was also portrayed by the fact that they borrowed silver and clothing from those who were along the way, just as the sons of Israel from the Egyptians, no. 5406. Preachers were sent to them so that they might be instructed, no. 5407. It was described by various things how all in that religion were kept in ignorance. Many were enumerated, how and through what, no. 5407. In the mountain above me a sign of the cross appeared, which was shown to those who were good and had an affection for truth, persuading that they had true doctrine about the Lord, and they instructed them, but this [was done] from deceit so that they might subject them to their domination, many things about which, no. 5409¹. They communicated with the hells, and were cast into the western sea, no. 5409. About the tract in the west where there were many monasteries, no. 5410. To that place came many from both sexes from elsewhere, and then that monasterial tract ¹began to be flooded². All went out from it and mixed themselves with those who came there from elsewhere, no. 5411. All those were examined as to what they were like, and the examination was seen through by transfers into different quarters, back and forth; and there where there were monasteries, to those who had some affection for truth, an abode was given there, and to them monks like prefects, but so that they might live without monasteries, no. 5411½. Those who had a higher knowledge of truth, were sent among the Reformed so that they might

¹ *Sic* J.F.I. Tafel; ms. 5489.

² in ms. *inundatio* (flood) corrected to *incoepit inundari* (began to be flooded); J.F.I. Tafel read *irruerit inundatio* (rushed into the flood).

be instructed, where it also appeared as if they received silver and garments on loan, no. 5412. There had been also given to them those precious things which were in the monasteries, no. 5412½. — *About the miracles done through heavenly doctrine.* In the west on one mountain were Jesuits, who were skilled in magic tricks, no. 5413. They gave sorcerers dwellings round about themselves, no. 5414. In the center [of the city] they had a great treasury, and there was a miraculous lamp, no. 5415. The magicians were carried away and thrown into hell, from which they [the Jesuits] apprehended their ruin was at hand, no. 5416. They had devoted women near them who were constantly praying for them but they were carried away, no. 5416½. At that time through miracles they called together neighbors, which they did through shining objects in the air, through a shining flag there, and through a shining angel turned into a monk, and this shining object fell onto a mountain where there were devout monks, who then devoutly prayed for them, no. 5416. At that time the treasury was crushed to dust, and the city with all there sank into the depth and smoke rose from it, no. 5418. It was found that they produced light through heavenly doctrine put into a shoe, and around [which there was] fire; and the doctrine taken out they threw into the air when with intense thought they wanted something to appear, no. 5419. Those who thought up those magic things were swallowed up by hell, no. 5419 Through the heavenly doctrine they did still more miracles, some things about which, no. 5420. — — *About the profane from that nation, and their hell.* Those from the Babylonian nation who profaned the holy things of their religion were collected into one group, as for instance those who committed wicked acts in monasteries, besides other things, about whom, no. 5457. Those from both sexes were thrown into a deep pit, no. 5458. Into it were also thrown those who had persuaded themselves and others that they were the Christ, and thereby committed wicked acts, no. 5460. Smoke from the pit was carried to a mountain, where they had placed a certain devil and called him god the father; those who were there were thrown into the same pit, no. 5460½. In the middle western region the land was stripped bare, and rotted flesh was seen floating, which symbolized those who had holy worship in their thought, but¹ yet were constantly involved in hatreds, revenges, savageries and thence in the effort of wicked things; they were also thrown into the profane swamp, no. 5459. — — Many Hells of the prior Babylonian nation, which were in all the region around the purged Babylonian tract, were transferred, that is, those who were in it were thrown into the western sea and into quagmires, nos. 5501, 5502. Into those places above the earth where those hells had been, were brought all from every quarter from the Catholic nation who had been preserved by the Lord, just as the sons of Israel [were brought] into the land of Canaan when the gentiles had been expelled, no. 5503². The natures of those are described who were preserved in the southern, eastern, northern and western regions, and to whom those lands were given, no. 5503. About the different qualities of those in the Catholic nation who were preserved by the Lord, in the individual regions, to whom habitations were given in all the regions, around the purged tracts, no. 5503. Many from Reformed were sent to them, who instructed [them], nos. 5504, 5505, 5515. — Those who out of cunning and deceit, so that they may possess everything, used holy things as means, and at the same time have had an outward holiness, were gathered³ on mountains in the west, no. 5567. From a certain mountain there, where they believe they are the Christ, they come up to the occiput, and introduce thoughts against the Lord, and pour in despair, with the persuasion that they are like Christ, so that the upright do not know other, about whom, no. 5568. They are thrown into the hell before the mountain, where lower down a fire appears as if of sulfur, no. 5568. Still worse come up in the western quarter toward the northern one and occupied the province of the left ear and thus take away [all] inflow from heaven and control the thoughts, and as it were possess the person. The reason is because the ear is the centerline of inflow, no. 5569. They also look elsewhere for a way of inflow from

¹ J.F.I. Tafel *et* (and).

² *Sic* J.F.I. Tafel; ms. 5003.

³ J.F.I. Tafel: *congregati* (were gathered) for *congrati* (not a regular word).

heaven with people, and blocked it in various ways, also from experience, no. 5569. — After the last judgment congregations of similar [peoples] continued in existence in similar places, so that there were Babylonians in a quarter in the south where they similarly began to build monasteries, but as often as they were gathered into one they were hurled into the western sea and into quagmires; this happened for several times after the last judgment, until finally they are carried directly into their own hells, no. 5598. The places there appear like the rubble of houses after a fire, no. 5598. The purged regions appeared like deserts, entirely barren, no. 5599. — A comparison of the English with the Italians as to freedom, no. 5629. — *About the most cunning on a mountain in the west*¹. A conversation with those [there] about the Lord, about their power and about similar things, to which they were unable to reply, other than through admonitions, no. 5630. They were in the west beyond the forest, where a fire appeared like a burning [of passions], no. 5631. [A conversation] with them concerning the greatest and the least in heaven, no. 5632. They held an inquisition and treated those most cruelly who did not worship them just as gods, no. 5633. On the other [side]² of their mountain is a narrow swamp, and those who are cast out above it from the mountain become stupid, and those who are hurled there into the cave under the earth become extremely stupid and appear like corpses, the reason is because their inward parts are like that, no. 5634. Those who try to return fall into a swoon, no. 5635. About their stubbornness, through no punishment can they be turned away from cruelty, no. 5635. Their mountain sank, and into the chasm flowed waters from the western sea, and over them there a sulfurous smoke appeared, no. 5636. The gang around them was hurled into quagmires, no. 5637. — In the western quarter were very many mountains, on which most were from Italy from all places there, and on the furthest mountains from Naples and Sicily. They were those who are understood by the seven mountains on which was the woman on the scarlet beast [Rev. XVII], no. 5648. Many of the Reformed who had been of no religion, placed themselves under them, no. 5649. When those were visited in the three mountains in front, and they were found to have claimed all Divine power to themselves so that they were worshiped as gods, they were hurled into quagmires and the western sea, and the mountain in the middle sank, and they were swallowed up with black smoke arising from there, no. 5650. Those were visited who were upon the more distant mountains and they were found who made idols of every kind for themselves, which they worshiped totally, about whom. They no longer acknowledged saints because they knew that they could not help. Then earthquakes went through those mountains like waves in the sea, and collapsed the cities, and overturned the mountain, swelling over them, no. 5651. They were visited who were on the lowermost mountains and they were found to have zealously rejected all truths, and worshiped falsities contrary to truth; and also they divided the people into two parts one of which worshiped the devil, the other the Divine through outward holiness, believing themselves in this way protected on both sides; their treasures were [kept] among these: those who had outward holiness countenanced all evils at the good pleasure of the governors, illustrated by an example, no. 5652, 5653. Those were the most malicious, about their malice, some things, no. 5653½. The most malicious become the most stupid, no. 5654. They have books, which were read, which contain worship of the devil, praying God the Father about permission to take themselves to worship of the devil, because they receive nothing of need from God—besides another book in which there are diabolical matters, nos. 5655, 5657. The worshipers of the devil there became insane and black, and were thrown into black caverns there, and [their] city collapsed in a heap; and those who had outward holiness were thrown into the northern quagmire, and became stupid, no. 5658. — In the Christian world there were those who seemed to themselves to have the light and heat of heaven, no. 5737. A trick was thought up by the Babylonians in the west, who said they were Christ, and also [sent out] a certain spurious and hellish heat, and transferred it elsewhere, and persuaded that it was the heat of heaven, no. 5738. There were others in the west and south from the Babylonians who thought up the trick of making

¹ In ms. *occidentali* imperfectly changed to *occidente*.

² Sic J.F.I. Tafel.

light which they transferred to others, and convinced that it was the light of heaven, no. 5739. But their mountains were opened in the middle, and they were swallowed up, where there is darkness and hellish fire, no. 5739. — The Babylonians strive to obtain control over the whole world, therefore they multiply monasteries and rake in wealth without end, from whomsoever, by using Divine things as means so that they may be masters, all others slaves, no. 5777. About the stubbornness of the Babylonians in the west, although they saw [their own] hurled into hells, and tormented there, still they kept on in doing evil to others, who did not worship them as gods; and this from the love of commanding, no. 5812. Up to myriads were inundated, and certain were cast into hells where there were Nephilim; and they appeared bald, no. 5812. They were also widely inundated who were in the northern quarter, no. 5813. — I spoke with Pope Benedict XIV recently deceased, and because he desired to speak with Sextus V, the latter having been summoned from hell spoke with him, and about his own hell, about which and about his ministry there, no. 5833. I spoke with him about the Word, that it is most holy, and that the statements of consistory were respectively nothing. He said that he had not known this and had gathered from various things that it was entirely against the Word's holiness, and I spoke with him about the Bull Unigenitus, no. 5841. I spoke with him about the Lord, that He did not give His power to anyone and also about the remission of sins, about heaven and hell. He seemed at first as if he believed those things which were said, because he was such that he spoke in accord with a different affection civilly and astutely: when left to himself he acted as one with the most astute, and because he persisted he was severely punished, no. 5843. He was examined as to what his nature had been, he had made the statements of Consistory Divine, and therefore confirmed the bull Unigenitus, he loved the Jesuits more than others, he had thought about saints that they had more power than the Lord, the reason, consequently it was gathered that heaven was entirely closed to him, no. 5844. He spoke with the predecessor pope and it was gathered that he was not like this, no. 5845. That last one, spoken of, joined himself with the worst to destroy those who were in favor of the Lord, therefore he was sent into his inward elements, and then it was shown what he was like in himself, which is described, no. 5846. Thus having been let out he came to the furthest end of a black sea, where he loved to be, because there it was so [splendid], but he was led through from there across the western quarter all the way to the northern, and beyond where the worst from the Babylonian nation were, asking everywhere whether anyone was more cunning than himself, and thus he was delighted by them, and there he spoke with a certain Saint, who was summoned from hell, who was a magician and more cunning than he; finally he was led back through windings to the end of the black sea, where he spontaneously plunged in, no. 5847¹. — I spoke with the Babylonians about the Divine and the Human of the Lord from the Athanasian Creed, which may be seen. They have claimed Divine power to themselves, no. 5840, see *Lord (Dominus)*, further nos. 5852 to 5854, see *Lord (Dominus)*. I spoke with the Babylonians about the holy supper, that those who go to [the holy supper] think about holiness, and not about material presence, no. 5842, see *Supper (Coena)*. — About spirits who by a unique trick were able to make themselves unnoticeable, to present themselves in the air, and to make it so that it was not known in what quarter they were. They were from the Mohammedans, Babylonians, and Reformed, who in the world had devoted themselves to thinking up schemes; fixed in their minds was the desire of destroying all who have goodness: the Mohammedans, who were forward in the western quarter, were covered over by the land, and thus immersed in the hells: the Babylonians were between the tract where the Neapolitans and the Sicilians were, a long tract. They were driven away into very dark caves far away in a corner of the west and north, where they became very stupid; and the Reformed were driven away into various quarters, nos. 5856 to 5864. A certain Pseudo-Rosenstolpe, who spoke about truths and goods of faith as just a good Christian, was in charge of them, and with them he plotted crimes incognito; what he was like among them described; and he was driven into the still more remote, very dark cave in the corner of the west and north, where he became very stupid, nos. 5863 to 5866. — — The Babylonians are worse

¹ Sic J.F.I. Tafel; ms. 4847.

idolaters than the gentiles, pp. 17, 18 [4603a], see *Roman Catholic Saints (Sancti Pontificum)*. [A conversation] with Papists about the Divine of the Lord in His Human according to the doctrine— they do not think about His Divine, but about the Father, the reason, no. 5924. The Papists hurl themselves at the Reformed, to lead the mind astray, but they are very heavily punished, no. 5938. About a certain monk who lived in a dark century, no. 5957. Papists are gathered and scattered, no. 6012, many things, no. 6022.

Power (*Potentia*). [II:319]
The evil have no power, no. 4506.

Preaching (*Praedicatio*), [II:320]
[see *Temple (Templum)*.]

Presence (*Praesentia*), [II:321]
[see *Place (Locus)*.]

Prayer (*Preces*), [II:322]
[see *Prayer (Oratio)*.]

Priapus, Satyrs (*Priapus, Satyrus*). [II:323]
Who they are who appear as priapi, satyrs, no. 4859.

Principles (*Principia*). [II:324]
How principles of truth and good break passions of evil and falsity, and principles of falsity and evil destroy affections for what is good and true, from examples, pp. 20, 21, 22 [4610a–4614a].

Set out (*Proficisci*), [II:325]
[see *Go (Ire)*.]

Progress (*Progredi*), [II:326]
[see *Go (Ire)*.]

Profanation (*Profanatio*). [II:327]
About the Hell of profaners, nos. 4502 to 4505, 4721. The hell of profaners, where and what it is like, described, no. 4854. The hell of profaners described, where and what it is like, [the one] from the Babylonian nation, nos. 5457 to 5460, see *Babylon (Babylonia)*. A certain Governor of the province of Östergylan who fully embraced even the teachings of charity, and yet had profaned them, for he wanted to be worshiped by others as a deity, and those who did not worship, he held in deadly hatred, taking revenge by pouring in what is profane under the guise of friendship. He was thrown then into a lake between the profane in the northern¹ quarter [and the] southern, far away, no. 5731. I saw that from a lake in the west near the north where there were some profane, the profane were transferred into their own hell which is in the corner of the west and south far away, no. 5877. The profane bring on an unpleasant pressure on the chest, no. 5878. — — About a certain queen among the gentiles, who believed that by virtue of the right of absolute power it was permissible [for her] to kill whomever she wanted, [which] she also did, and nevertheless acknowledged God. She was profane, pp. 78, 79 [4745a]. About the hells of the profaners, pp. 127 to 131 [4815a– 4824a], see *Hell (Infernum)*. The profane, what they are like, and where they are, no. 5950.

¹ In 5731: *occidentali* (western).

Own (Proprium).

[II:328]

People are unable to find anything of truth on their own power, but always what is false, nos. 4130, 4131, 4132, 4137. Spirits do not want to be led by another, but want to lead, [to do] this from that which is their own, no. 4144. That all good is from the Lord, and all evil from what is one's own, no. 4588. *About those who believe all things to be attributable to one's own prudence and intelligence, see Providence (Providentia).* Evil spirits know how to turn the thoughts of other spirits to what is their own, thus to themselves, and this in various ways, and that then they could lead them wherever they desire, no. 5463. The tricks by which they turn the thoughts of others to their own self, thus to themselves, and thus lead, and thus how they enter into their own affections, and lead them wherever they desire, many things enumerated, about whom, no. 5464. An experience about those with whom it so happened, no. 5465. About women and men who were skilled in the practice of wicked tricks of leading others into their innate nature, about whom and about their dwellings, which are described and pictured, no. 5466, further about them may be seen, *Adultery (Adulterium).*

Protestants (Protestantes),

[II:329]

[see *Reformed (Reformati).*]**Providence (Providentia).**

[II:330]

About inflow and Providence, various things, nos. 4002 to 4010, see *Inflow (Influxus).* The Providence of the Lord is in the most singular things, no. 4201. The Lord's Providence is in the most singular things, and is constant even with the evil, from experience, nos. 4289 to 4291. The Providence of the Lord is everything and one's own prudence is respectively nothing, no. 4393. About Providence, how it leads anyone whomsoever, no. 4423. Fortune is from the world of spirits, and it is from Providence, no. 4562, 4567. The Providence of the Lord looks to future events, thus to eternity, [my] experience, no. 4704. What they look like and where they are who were filled with their own intelligence and believe all things to be attributable to their own prudence, no. 4901. Those who reject the Divine inflow, and ascribe all things to their own intelligence, what they are like and who they are, and that they become magicians, and concerning their purging and hell, nos. 4909 to 4912. People live shorter or longer [lives], the reasons from various things in the natural world and in the spiritual world, nos. 5002, 5003. Those who ascribe all things to their own intelligence make clothes from the mental images of others, about whom, nos. [5008 to] 5010, see *Clothes (Vestes).* About various magical articles [fashioned] from mental images by those who ascribe all things to their own intelligence, no. 5059. From gangs in cities which are in the spiritual world can be seen gangs in cities in the natural world, from experience, nos. 5093, 5094. About those who deny the Divine Providence because they see the evil honored and grow rich more than the good, and it goes well for the evil depending on tricks, whence this is, no. 5710.

Prunes (Pruna),

[II:331]

swiskon¹. The odor of prunes, what they symbolize, p. 48 [4679a].**Pulsation (Pulsus).**

[II:332]

About the pulsation of adulterers and the cruel, it was external and not internal, no. 3673. About the pulsation of the heart with the angels, nos. 4136, 4317.

Powder (Pulvis).

[II:333]

About the accursed dust, what it is like from a visual experience, Jac[ob] Ben[zelius], pp. 98, 99, 100 [4775a].

¹ Swedish for prune.

Purification, Cleansing (*Purificatio, Repurgatio*).

[II:334]

The heavens are continually purified from such as cannot be held by external restraints in a civil and moral life, how, from experience, no. 4892. The societies from which the first heaven was, were continually purified, the evil from the good, and this until the last judgment came upon [them], no. 4930, 4931. Cities and societies where the evil sometimes are purified by sinking in the middle, nos. 5016, 5039, 5042, 5053, 5056. How a purification and casting down from the mountains by a flag takes place, from experience, no. 5069. Societies are sometimes purified by an east wind, about which, where it is from, and this wind destroyed all appearances of what is good and true with the evil, no. 5078. — About certain of those who at heart denied the Divine and yet have lived a moral life, they were cast down from the rocks, no. 5150. Purifications precede the last Judgment, no. 5202. *About the cleansing of the middle where the Christians [are], various things, see Reformed (Reformati)*. Purifications of societies happen in various ways, and they take place through those who are purged, for these gather all to themselves who have the same evil, so those who make a one, [doing] this in all quarters wherever they are. They, taken together, as it were clothe him, and then in proportion as they are cast out of societies, it so appears he is stripped, no. 5509. Purifications are going on up to the last judgment, no. 5510. Purifications happen in many ways, even by a separation in every society and removals¹ there from the middle to various surrounding areas and to various corners, no. 5511. The purifications of the prior heavens went on continually, until they could no longer be purified, just like blood, which is always being purified, but when is the whole has been polluted, death comes no. 5749, 5750, see *Heaven (Coelum)*. — About the purification of societies even after the judgment, how it happened and about the separation of those who looked down, various things, nos. 5838, 5839, see *Reformed (Reformati)*. It is allowed to certain evil [spirits] who climb up high to enter into societies, so that through them the nature of the affections and desires of those who are there may be detected, and that also in this way societies may be purified, nos. 5875, 5876.

Python (*Pÿtho*).

[II:335]

About the Pythons, how they act, no. 3683.

Quakers, Fanatics (*Quaqueri, Enthusiastae*).

[II:336]

It was portrayed that outwardly they appear like saints, although inwardly they are entirely not, but they believe it is enough to be such as they are outwardly, no. 3732 to 3737. They act in secret and do not make their secrets public; and also they reject being taught by others because they have convinced themselves they are instructed by the holy Spirit, no. 3751, 3784. About their life shown by a portrayal in a kitchen, no. 3752. They believe themselves to be holy, about this fact, no. 3762. About their unspeakably horrible adulteries, nos. 3762, 3766, 3768 to 3772², 3778, 3794 to 3796, 3798 to 3800, 3803³, 3805. How the inflow of spirits with them has changed up to today, no. 3767. They are against the Lord, although they preached Him in the world, nos. 3774 to 3777. Those spirits are they who believe themselves to be the holy spirit, nos. 3775, 3781, 3793. They dwell in forests like wild swine, no. 3785. Their dwellings portrayed, no. 3790. About such among them who believe themselves to be born holy, thus to be the holy spirit, and that they drink a certain wine, no. 3801. Their punishment, nos. 3806 to 3812. Pen[n] was not such, no. 3814. — — About the Hells of the Fanatics, who believe themselves to be the holy spirit, p. 130 [4822a]. About Quakers, some things, no. 6076.

Reasoning (*Ratiocinatio*).

[II:337]

¹ J.F.I. Tafel remotiores (the more remote).

² ms. 3773.

³ ms. 3804.

Argumentative spirits accomplish nothing, nos. 3611, 3612, 3614. Those who argue perceive nothing, nos. 3703, 3704. Those who reason about the truths of faith, whether they are true or not true, reason on the basis of confirmations, and stand still, and do not see truths, and do not come to the first threshold of wisdom, no. 5848. A heavenly [angel], who had believed spiritual ones to be equally wise, was sent to them, and he realized they were in thick darkness and that they did not see the least bit of truth, and also sensed that their enjoyment was absurd, no. 5849. From this it was clear how harmful it was that they had divided the churches according to the truths of faith and not cared about goodness, also from experience, no. 5850. Still those who are spiritual are not possessed by fantasies, because they have goodness, although they have falsities of religion, but falsities from evil are turned into fantasies, also from experience, no. 5850.

Rational (*Rationale*).

[II:328

[see *Understanding (Intellectus)*.]

Reflection (*Reflectio*).

[II:329

About different kinds of reflection, nos. 3666 to 3672. About the difference of the states of life of spirits and people on earth as to reflection, nos. 4716, 4731. Spirits and angels reflect little on those outer things which are produced and happen among them, about which, the reason is because they flow from order, no. 5177.

Reformed, Protestants (*Reformati, Protestantes*),

[II:340

[nos.] 4925 to 4928, 4930, 4931, 4944, 4945, 5056, 5184 to 5186, 5197. *Purifications precede the last judgment*, no. 5202. *About the last Judgment on the Reformed, who were from the prior heaven on many mountains. It happened to a Divine breathing which appeared like a cloud, passing through and carrying away, and then through the sinking of the mountains*, nos. 5202, 5203. *About the last Judgment on the Reformed. All the Reformed were in the middle, on the mountains, hills and plains, and the evil from them were hurled into a gaping quagmire on the border region below the northern tract, which quagmire was wide and deep, sloping obliquely downwards, and others [were hurled] into a similar one in a border region below the western quarter*, nos. 5347, 5349. *In which order this happened*, no. 5348. *Their dwellings were purged*, no. 5350. *An enormous multitude of those who imagined man is saved by faith alone, and make life nothing, were carried down by various roundabout ways, about which, and some were scattered, and some, because they said they had faith, were examined, and it was shown to the point of open confession that they had no faith, and that they did not know what the life of faith and charity is*, no. 5351. *These were led down to a hell in the eastern quarter near the southern, and mixed in with the like who were there before*, no. 5352. *Those who have lived morally on account of reputation, profit, honor, and not on account of religion, and thus without conscience they too were led around and cast out beyond the south and west*, no. 5353. *Similar ones of this kind who were immersed in doctrinal details*, no. 5354. *Many were thrown into deserted places who had nothing of faith, religion and conscience, and because they had lived a moral life before men and not before God*, no. 5355. *They were cast out into every quarter according to [their] life*, no. 5355½. *All those did not know that religion is a matter of life, and so had not thought about life from religion, but from the viewpoint of civility*, no. 5355½. *All are saved who have lived well from religion*, no. 5356. *The cleansing¹ of the middle where the Reformed are went on for a long time, and those who lived in the Church without the Church in themselves and had religion without religion, were cast into quagmires around the middle and into deserted [places]*, no. 5359. *About cleansing, many things*, nos. 5360, 5361, see *City (Urbs)*. *The hells of the Reformed around the center part slant obliquely beneath the tract where the Babylonians were*, no. 5362. *All places in the spiritual world are divided according to the*

¹ J.F.I. Tafel *repugnatio* (resistance).

kinds and species of truth from good, that is to say of faith from love, therefore those who were led around to these places clearly perceive whether they have faith and what it's nature is, no. 5364. An example of those who only lived morally in outer form on account of themselves and the world. They were cast down into hell and became robbers, because inwardly they were robbers, no. 5365. Such were also cast into the chasm around the center part no. 5366. The prior heavens made up from the Reformed from the expanses above the expanses, no. 5377. And into the higher expanse ascended those who had thought about God, and led a life of piety, no. 5377. They had been examined who had only thought about the Lord as a human being and not at the same time about His Divine, and it was found that they had not had the Lord in their life of their piety. What they were like as to [their] mental pictures, no. 5378. The angels complained about such, no. 5379. They were cast down into three quarters, and into deserted [places] there, nos. 5378, 5380. In their place followed those from various places where they had been kept safe by the Lord, who are meant by those in Rev. 20:4, 5, 6, 12. The Divine inflow cannot be received [by those] who do not think about the Divine under the Human form, nos. 5391, 5396. They were brought out of heaven who led only a life of piety, and in this placed everything of salvation, about whom, what they are like, and they lived in societies at one side, and they brought a sadness on the others, no. 5392. They were brought down onto the plain in the northern quarter because they knew very little of truth, about them there, no. 5394. They were thrown down who believed [they] had led a Christian life from this, that they had attended churches and had said they were guilty of all sins, and had not at all examined themselves, nos. 5396½, 5396⅓. They were also thrown down who believed that [they] were living in a Christian way by the fact that they did not do evil on account of civil laws, and still they had thought and willed evil, making thought and will nothing, about whom, no. 5396⅓. About those who were cast down who did useful services and good works only from the viewpoint of civil life, and not from religion, no. 5396. They were cast into hells who appeared sincere in [their] speech and facial expression but inwardly were malicious, no. 5398. Those who spoke hypocritically about God and the Fatherland were cast down into chasms and uninhabited places, because they adhered to those who were malicious, about whom, no. 5399. Those were thrown down who imbued nothing of the truth of the church, although in worship they appeared as others; what they were like, no. 5400. How the Reformed were separated according to life from doctrine and life from the Word and were received into heaven, no. 5525, 5526, see Heaven (Coelum). They were thrown out of the prior heaven up to several thousands, and in groups, and when they were thrown out, an aura of filthy adultery was noticed, no. 5532. There were those who only had the Word, and preached from it, and had nothing on account of life, about whom, no. 5533. They have regarded nothing as a sin that they in themselves had thought and willed. They had only not done them on account of civil and moral laws, and so they had no spiritual life in themselves, but only natural life; more about whom, no. 5534. They were sent into various uninhabited [places], nos. 5535, 5537. They were examined by a turning toward their own loves; something about this, no. 5535½. They had believed they were going to come into heaven who had known doctrinal matters and had outwardly lived morally no. 5536. Some seemed to receive heavenly doctrine, but when they understood that those things there must be applied to life, then they withdrew, rejecting it entirely. They wanted to believe from memory only, and not from life, supposing that they are saved by the fact that they merely know those things and say that they believe, no. 5540. They were examined, whether they could live according to that doctrine, because they had said that they wanted to live according to it, but it was found that they were being carried off into various evils against it, no. 5541. It happened similarly with those who made false doctrine for themselves and from it convinced themselves of evils, no. 5542. —A multitude from the prior heavens were thrown down to various quarters, and the good were held back, and this happened after the arrangement of those who were in a society according to the quarters, nos. 5543, 5544. Those from the Reformed were gathered who were [people of] understanding even as to the kind of things that are of the church, but who had an evil will. They were detained in the delight of higher knowledge, while the will was asleep; by reasonings they labored at evils, no. 5696. They are those who take away inflow from the Lord, because they put themselves in between,

no. 5696. From [spirits] like this in the Christian world ties were made with others in the west and north, no. 5697. Some of them were swallowed, some thrown down into dark hells where they had darkness in place of intellectual light, no. 5698, and the rest [laboring to accomplish evil under their auspices] also into hells no. 5699. Those who have faith alone and no life [of charity], who have gathered together the evil, and entered upon a plan of destroying the heavenly doctrine, because charity there was the essential Church—[those] stirred up everyone on every side but the east, and sent out 100 and 100 in every direction, with 10 and 10 remaining, who were directing them and aiding, no. 5731½. It was shown to them that this doctrine is from the Lord, and that it is fitting for a Christian to leave all in the freedom of believing, that is to say, in the conscience of one's own truth, but with them this was in vain because inwardly they were against charity, thus against the Lord. They were thrown out from all places into hells, no. 5731½. They united themselves with the wicked Babylonian gang so that they might destroy, no. 5732. The leaders became black, and were thrown into hells, each according to their personal evil, no. 5733. Insofar as anyone lives evilly, so far one is black as to the spirit, no. 5734. They were found out that they had not acted out of zeal for doctrine about faith but from the delight of doing evil, no. 5735. They were meant by goats, no. 5736. They were in an earlier zeal because they could instruct out of the Word, but still they came to this, that they completely did not know what "to do good" was, no. 5736. About the battle of Michael with the Dragon and about the last judgment on the dragonists, nos. 5742 to 5748, see Dragon (Draco). All were thrown down from the prior heaven who were against the life of charity in doctrine and in life, no. 5758. Those were thrown down who rejected higher knowledge and knowledge, no. 5759. All were thrown down who had the delight of harming by whatever means, about whom and about the means, no. 5759½. They who appeared just as one person remained, no. 5760. Those on high who looked downwards were sent down and thrown down, the reasons, nos. 5761, 5763. In their place followed those who had been kept safe by the Lord in various places, from whom [to constitute] a new heaven, nos. 5762, 5763. They were cast down who had a pious and outward holiness and not an inner one, of which there were two kinds: one had falsities, ascribing all things to unconditional mercy and making this a matter of merit; the other which was contemptuous of the neighbor and had a desire for commanding; the latter inflicted pain on the anus, the former however on the inner parts of the loins up into the urethra, nos. 5764, 5767. — All were cast down who spoke about God and about Heaven, and had the world in [their] heart, no. 5765. And also all those who looked to other mountains, and associated themselves with those, and who looked down into the lower regions, no. 5765½. They were cast down who through fantasies and various arts made themselves a quasi-heaven, thus magnificent [surroundings], through which and to which they also enticed simple good [spirits], who nevertheless were carried away by the Lord, no. 5765½. They called themselves angels of heaven with whom nevertheless they did not have any communication, believing also that they govern all and the least details, and God [rules] only universally, no. 5765¼. They were turned to those with whom the Lord was, and they wanted to bring evil especially on them, nos. 5766, 5766½, [5766]½. They were all inwardly hypocrites because they spoke about God and heaven, nos. 5766½, [5766]½. Those who had pious and outward holiness and yet had delight in doing evil were cast into swamps and underground cells, no. 5768. Good [spirits] separated from evil ones appeared as one person, no. 5769.— They were cast down who wanted to lead others. Since they did not want to be led, and those in the spiritual world who want to lead others can act on them in a thousand ways through thoughts, and thus take away from heaven; they want to destroy all who were led by the Lord, no. 5786. The wicked arts which those learned and became skilled in who wanted to lead others, recounted, no. 5786½. A sign that they were like this, they look down into the lower regions and spoke with them, no. 5786½. Those like this ascend into higher places, and also formed an attachment with those who were in the mountains and rocks elsewhere, believing themselves in this way to acquire power, no. 5789. But although they were in the heights through a presence of thought, still they were actually where their love was, no. 5789½. Dominion to them was heavenly joy, believing in this way they would be deities, no. 5790.

But [those who]¹ are satisfied with their own [situation], and perform useful services, experience the joy of heaven, because it is in them, and not outside them, no. 5790½

[continuation p. 131 s.v.] Reformed (Reformati).

A comparison made with fibers in the body, if some did not wish to act except from themselves, the whole body would be destroyed, no. 5790½. All those were inwardly hypocrites, because with the mouth they worshiped God but at heart themselves, illustrated by the Babylonians, that such [are their thoughts] about the Lord, nos. 5790¾, 5791. Those were especially like this who sought high positions for the sake of their own glory, no. 5791½. When the Lord separates the good from them they are exposed as to what they are inwardly like, and that they did evil to others from delight, no. 5791¾. They also roamed from place to place to find delight, because [they performed] no useful service. Those who maintained them in [their] home, they loved, no. 5791¼. Such also climb on high through various tricks, about which, and not by allowable routes, no. 5792. Through fantasies they acquired magnificent things, by various tricks, no. 5792¾. They had natural delight and not at all spiritual delight, for this delight is delight from use, no. 5792¼. They were distinguished and separated according to their idea of the Divine, nos. 5807 to 5811½, 5821, see Lord (Dominus). They were preserved in heaven who with the heart believed in the Divine of the Lord. They were cast down who only had an idea of the Lord as a common person, no. 5819. And also those within Christendom who [believed] only about the Father, because they were found out to have acknowledged no God, no. 5821. Those were cast down from heaven who had outward holiness and not inward holiness, n. 5814² to 5815½, see Outward holiness (Sanctum externum). About a dark and remote communication of those who had faith alone with heaven, no. 5827, see Faith (Fides). About the casting down of those from the prior heaven who had faith alone and rejected the life of charity, nos. 5828, 5829, see Faith (Fides). All who looked down into the lower regions roundabout, and over the earth there, were cast down because they wanted to control some and to harm³ others, and because they joined themselves with devilish spirits, and infect society, no. 5831. — All societies after a judgment were purified, according to the nature of their nations, in a wonderful order in accordance with the kinds and types of [their] feelings and desires, and this by the admission of communication with evil [spirits], and then as it were a fermentation, and foreign or heterogeneous [persons] were thrown down, and then they were arranged [into communities], and then especially through looking down into lower regions, and thus through a sending into a free state without a bond with society, through which they are found out what they were like in themselves, no. 5838. About those who looked down toward the lower regions in various ways, how the inspection was made, and what they were discovered to be like, also those who were like this within the society brought on a desire to scratch. All those had no delight in use for the sake of use, nos. 5838, 5839. Many were permitted to ascend, as [seen] earlier from an appearance, but ways were pointed to every affection and desire, which from these they might go however to societies in the hells, so it was no longer allowed that they might mix themselves who were not in one kind of affection, no. 5839. I spoke with the Babylonians and the Lutherans about the holy supper, that no one thinks about the material presence when they attend it, but about holiness, the reason, no. 5842, see Supper (Coena). [A conversation] with Catholics about the Divine and the Human of the Lord from the Athanasian Creed, which things may be seen, no. 5840, see Lord (Dominus). — About spirits from the Mohamedans, Babylonians and Reformed, who were able to make themselves unnoticeable, put themselves in the air, and confuse the quarters, and about their being cast into the hells after the judgment, nos. 5856 to 5866, 5871 to 5876, see Babylon (Babylonia). About the judgment on the Reformed, no. 5937. About the judgment on the Reformed of various kinds, no. 5948–6020[, passim].

¹ Sic J.F.I. Tafel.

² ms. 5804

³ ms. *imperare* (command) but see 5831.

Regeneration (*Regeneratio*).

[II:341]

All things with a person draw their nature from habit, thus from infancy similarly when a person is regenerated, no. 4226. People do not appear in a human form unless they are regenerated by the Lord, no. 4837. The secrets of the process of regeneration enumerated to the many hundreds, and there are ten thousands which can neither be expressed nor comprehended, no. 5095. Certain Christian priests were examined as to what they knew about Regeneration and it was learned that [they did not know] anything, thinking it to be baptism. The reason was because they did not know anything about the life of charity because they made faith alone to be the only means of salvation, no. 5740. It was believed from their preachings that they knew because they said that they must put off the old person with his yearning desires and put on the new, and then live as befits the new person in Christ, and that when the new person arose and thus they appeared before God, and similar things but still they did not know what regeneration is, nos. 5740, 5741.— — How Reformation and Regeneration takes place through the truths of faith, illustrated by examples, pp. 20, 21, 22 [4610a–4614a]. About the progression of truths from knowledge into the understanding, and then into the will, according to the reformation, and about the joy of the angels from this, no. 6011.

Religion, Worship (*Religio, Cultus*).

[II:342]

About those who believe religion is only a bond for the common people and about the abode of the dragons, nos. 3741 to 3749. The truth is believed to be [that] of the church into which they were born, and nevertheless it should be searched out whether it is, illustrated, no. 4664. All gestures, feelings and mental imagery of thought speak in the case of angels especially the heavenly ones, thus all worship, from experience, nos. 4819 to 4822. How they sit in churches who have an affection for truth and who have outward holiness, and the preacher is confused by those who observe whether they are truths, nos. 4929, 4936 to 4943. The difference of the preaching in heaven and in the world, no. 4943. About outward holiness when preachings are heard, some things, nos. 4939 to 4943. Mohamedans cannot be approached [by those] who are from another religion, they are distressed to the point of suffocation, no. 5061. Those who have faith alone and not life have not known that religion is a matter of life and thus have not thought about life from the viewpoint of religion, but from the viewpoint of civility, no. 5355½. All are saved who have lived well from religion, no. 5356. All who have lived in the Church without the Church in themselves and in religion without religion are cast into the hells, no. 5359. About those who were cast out from the prior heaven, who did useful services and good works only from the viewpoint of civil life, and nothing from religion, about whom, no. 5396. About the expulsion of those from the prior heaven who were involved in worship and religion as to knowledge and not as to life, various things, nos. 5532 to 5542, see *Reformed* (*Reformati*). All as soon as they come into the other life are carried to the worship that they had in the world, no. 5776. About those from the gentiles who are in full ignorance of Divine matters and of religion, no. 5822, see *Ignorance* (*Ignorantia*), about similar others, no. 5880, see *Ignorance* (*Ignorantia*). How they sit in Churches, and how preachings are heard if there is demonstration and if there is not, no. 5972.

Display (*Repraesentatio*).

[II:343]

[see *Correspondence* (*Correspondentia*).]**Cleansing** (*Repurgatio*).

[II:344]

[see *Purification* (*Purificatio*).]**Breathing** (*Respiratio*).

[II:345]

About the various breathings in the spiritual world, no. 3464. Strong persuasiveness even of nothing, suffocates, nos. 3583 to 3588. Every society of heaven and society of hell has its own breathing and the breathing in every society is varied, no. 4755. Mohamedans cannot be approached [by those]¹ who are from another religion, and they are distressed to the point of suffocation, no. 5061. The respiration and pulse of the heart with spirits and angels are in accord with [their] idea of the Divine; and they bring a pressure on the heart and lungs to those who do [not]² have a correct idea [of God], from much experience, nos. 5807, 5808, 5809, see *Lord (Dominus)*.

Resurrection (*Resurrectio*).

[II:346]

Those who were in the first heaven, which perished, are understood by the second resurrection, no. 4891. They are raised after a day or two, and after three days they return into their own state in the world, from an example, no. 5099. Everyone who has goodness believes they are going to live immediately after death and also in a human form, when they do not think from doctrinal statements about the last judgment and from theories about the soul, illustrated, nos. 5195, 5196. [A conversation] with Mohamedans about the Resurrection, they believe they live after death as human beings, no. 5245. An example about a certain one who three or four days after death returned into his shameful life which he had in the world, nos. 5492³, 5495, see *Broman (Broman)*. The many reasons why the Christian world has believed and why it has been permitted to believe that they are going to be resurrected as to the body, and this when all things have been destroyed, no. 5752. Those are mentioned with whom I have spoken immediately after [their] death, no. 5837, pp. 95, 96 [4773a]. — — About the place of the raising of a person from the dead, and that there is a presence of the Lord there through heavenly angels, so people's resurrection is from the Lord Alone, p. 57 [4702a].

Net (*Rete*).

[II:347]

How examination takes place through evil spirits sent into societies; this is meant by yeast, by the net to which the Kingdom of God is likened, and by the weeds collected into bundles, no. 5222. — — A portrayal of the dragging of a net, p. 64 [4719a].

Revelation (*Revelatio*),

[II:348]

[see *Word (Verbum)*.]

King (*Rex*).

[II:349]

About a certain queen among the gentiles, who believed she had right over the lives of people, and she exercised it, and nevertheless acknowledged God, which is profane, pp. 78, 79 [4745a].

Rhÿdelius (*Rhÿdelius*),

[II:350]

was brought into heaven, and felt pain and torment, no. 4700. Many things about him, nos. 4705, 4706, 4707. His meditation appeared as if he were sitting on a running horse, no. 4706; what this horse was like in comparison to others, no. 4707.

Ribbing (*Ribbing*),

[II:351]

Peter, about him, his nature appearing to be rational, no. 5835, see *Knowledge (Scientia)*. About Conr[ad] Ribbing, without fear of God he entertained plans for destroying others, unknown, the nature of

¹ Sic J.F.I. Tafel.

² See Heart (*Cor*), Lord (*Dominus*).

³ Sic J.F.I. Tafel; ms. 5497.

his final lot, no. 5867. About Conr[ad] Ribbing, his love of exercising control, and [his] own intelligence, nos. 5892 to 5894.

Richelieu (*Richelieu*), [II:352]
about him, p. 86 [4760a–4761a], see *Cunning* (*Astutia*).

Rosenadler (*Rosenadler*), [II:353]
where it treats about those who were able to prove whatever, and believe that to be true which they have proved, nos. 5700 to 5708, see *Confirmation* (*Confirmatio*).

Rosenstolpe (*Rosenstolpe*). [II:354]
About a certain pseudo-Rosenstolpe, who could speak and understand the truths and goods of faith as if he were truly Christian, he was in control of the most wicked of the Babylonians who were able to render themselves unnoticeable by a unique trick, and about his expulsion into a hell of the most stupid, nos. 5863 to 5866¹, see *Babylon* (*Babylonia*).

Russians (*Russi*). [II:355]
They dwell under the earth in the southeastern quarter, where it is dirty, deliberating about matters pertaining to the Kingdom, and there are those who believe their Czar to be everywhere, no. 5452. The better are at work, about whom, no. 5453. They do not bother at all with the truths of religion, except that there is a God, and that He is in the heavens, and they are completely empty headed, no. 5454. They are malicious and operate forcefully through fantasies, but they do not learn magic because they are without higher knowledge, no. 5455. Many were transferred into the north beyond the devastated Babylonian tract, into the forests there, no. 5456. About the Russians, how they venerate their own Czar, and they do not inflict pain on the teeth and temples, no. 5949. About the Russians, various things, no. 5963. The marriage between the empress of Russia and de la Gardie, no. 6027.

Country folk (*Rustici*), [II:356]
see *Poor* (*Pauperes*). About good Country folk of three kinds, nos. 3531 to 3533. About certain from among the lowest common people, who because they were born in the forests and as a result were without higher knowledge appeared as if they were images devoid of life, but by angels life was instilled into them with the greatest zeal. How and that they were enlivened, nos. 3550 to 3556. [A conversation] with country folk about the joining together of faith and charity, no. 4655. About malicious common people in the western quarter, in forests there, they were thrown into hells, nos. 5465, 5466.

Priests (*Sacerdos*), [II:357]
Preachers believe the things that they preach when they preach, although they do not believe, no. 4831, [4832]. Priests who are only concerned with the Word and² doctrine for the sake of preaching and not for the sake of any other use, living for themselves and the world, are sent into a misty swamp in the northwestern corner³, where they become stupid asking what the Divine is, what heaven is, what hell is, no. 5514.

Roman Catholic Saints (*Sancti Pontificum*), [II:358]

¹ Sic J.F.I. Tafel; ms. 5860.

² J.F.I. Tafel, J.D. Odhner: *ex* (from). See *Ignorance* (*Ignorantia*), *Hell* (*Infernum*), no. 5514.

³ J.F.I. Tafel: “*angulo* (corner) for *angelo* (angel).”

Some things about Anthony, no. 4402. The last pontiff attributed more power to the saints than to the Lord, because the Lord had renounced all power for Himself, so that the saints have power from God the father, no. 5844¹, see *Pontiff (Pontifex)*. The same pontiff spoke with a certain saint, who was a very wicked magician, who was more cunning than he, no. 5847², see *Pontiff (Pontifex)*. — — About the Roman Catholic Saints: Anthony, Xavier, Ignatius, Agnes, what they are like, pp. 6, 7, [4565a–4672a]. I spoke with the Babylonians about their saints, certain are devils, and they are worshiped, and the result is that they are worse idolaters than the heathen because they know that they must not be worshiped, and more, pp. 17, 18 [4603a]. About St. Genevieve³. About the saints of the Roman Catholics, no. [6091,] 6092.

Holy, and the Holy spirit (*Sanctum, et Spiritus sanctus*). [II:359]

About those who believe themselves to be the holy spirit, no. 3841, and about Quakers who so believe, nos. 3775, 3781, 3793. The Holy Spirit is that which is Holy proceeding from the Lord, no. 4048. I spoke with the Babylonians about the Holy Spirit. They said that they now know that it is the Divine truth proceeding from the Divine in heaven. Therefore it was said to them that according to the creedal faith, it proceeds from the Lord, and not immediately from the Father, and it is the Lord's, which they claim to themselves, no. 5854, see *Lord (Dominus)*.

Outer holiness (*Sanctum externum*), [II:360]
[see *Piety (Pietas)*.]

Wisdom (*Sapientia*), [II:361]
[see *Understanding (Intellectus)*.]

Satyrs (*Satyrs*), [II:362]
[see *Priapus (Priapus)*.]

Scabies (*Scabies*). [II:363]
About those who brought on scabies, nos. 5838, 5839, see *Reformed (Reformati)*.

Scholastics (*Scholastici*). [II:364]
[see *Philosophy (Philosophia)*.]

Schönstrom (*Schönstrom*). [II:365]
About Peter Schonstrom, he struck the nostrils with a chill, for the reason that he always wants to speak from the belief that he believes he is wiser than the rest, nos. 5103, 5143. About [those] who are virtually like Abr[aham] Schönström, no. 5887, see *Civil (Civilis)*. — About Peter Schönstrom, what he was like, pp. 91, 92, [93,] [4771a].

Knowledge and Higher knowledge (*Scientifica et Cognitiones*). [II:366]
About one who had entirely rejected faith and only believed in life, thus that he could be saved without higher knowledge, when nevertheless life is given and perfected through the higher knowledge which pertains to faith, and that he had not known what love is, nos. 3428 to 3434, 3437 to 3439, 3441, 3442, 3444, 3445, 3448, 3461. There is no life for a person after death other than through higher knowledge illustrated by certain from among the lowest common people born in the forests, nos. 3550 to 3556, see

¹ Sic J.F.I. Tafel; ms. 3844.

² Sic J.F.I. Tafel; ms. 4847.

³ ms. *Genevieve*.

Country folk (Rusticus). Spirits have life from higher knowledge, and therefore the higher knowledge of what is good and true are spiritual foods, nos. 3564 to 3567. The secrets of faith cannot be entered through knowledge, no. 3572. One must think from heaven, and then sensually, no. 3590. The higher knowledge of faith precedes, and faith is not without charity, nos. 4171, 4172. Higher knowledges are written on love, nos. 4263, 4264, 4266. About Wolff, that knowledge is a means of becoming insane, no. 4550. The Lord and heaven flow into those things which are with a person, thus through goodness into truths and without truths from goodness there is no inflow from these, nos. 4619 to 4621. With a person who does not have truths from goodness, there is an inflow into his external affections, through which he is ruled, nos. 4611, 4622. The educated through theories about the soul, which they have confirmed by knowledge, become sensual, the uneducated however become wise, no. 4628. Some through knowledge as a means become insane, nos. 4727, 4728, 4744. What they are like who have perception and no understanding because they have not acquired higher knowledge for themselves. They are changeable, described, nos. 4691, 4692, 4693 to 4698. One cannot enter into spiritual matters from knowledge and nature, and so they are more against the Divine, but those who have faith from the Word can enter, well illustrated, nos. 4757 to 4759. About those in the prior heaven who had understanding from higher knowledge, and were in evils in [their] will, nos. 5696 to 5699, see *Reformed (Reformati)*. There are two foundations for seeing truths, the Word and natural higher knowledges, but they agree, but truths have been closed by knowledge, but they must be opened by the agreement of spiritual and natural things by means of the understanding, no. 5709. The Word is the foundation itself, and thus Divine Truth, but for whom, no. 5710. Two examples illustrating that knowledges close the inner regions of a human being, and they cannot be opened unless truths from the Word are believed: one is that it goes well for the evil depending on [their] tricks, they are honored and become rich; the other is that animals have understanding equally as human beings, no. 5710. A person is wise in the other life in so far as he has cultivated his rational through knowledge, from experience, no. 5785. About a certain one who was believed to be intelligent in the world, Peter Ribbing. He spoke as it were intelligently because he spoke affably from the memory alone. What this looked like and what his intelligence was like, described, no. 5835. About a certain other like this, no. 5836. — — About the sciences which are useful, and not so useful, and they are means of becoming wise and of cultivating one's rational, and they are means of becoming insane and of destroying common sense, pp. 9, 10, [11,] 40 [4578a–4579a, 4655a–4657a]. The educated who believe themselves to be more educated than others bring darkness entirely on those who are in truths, nor do they receive truths, but the simple good bring on clarity, and receive truths, from experience, pp. 73, 74 [4736a]. Those confirm themselves in falsities of religion destroy intelligence, pp. 83, [84] [4752a]. — — Without higher knowledge of what is true and good there is not inward mercy and charity but outward, nos. 5890, 5891. Those who had goodness but were entirely without higher knowledge appear with beautiful hair as to the back part of their head but were ugly as to the face, [my] experience, no. 5925. What is understood in particular by eating of the tree of knowledge, illustrated by various things, namely, that it takes place from knowledge and not from affection, no. 5944. Faith comes from charity, and as to its essence is charity, and faith alone never produces charity, but charity produces faith; from a conversation¹ with certain ones no. 5945.

Write, Writing, Book, Library (*Scribere, Scriptura, Liber, Bibliotheka*).

[II:367

About the speech of angels and also some things about their writing, nos. 4865 to 4871². There are writings and books in heaven, written in letters which are in the world but according to spiritual language which in the world could be read but not understood, nos. 5561, 5563, 5579. In the inmost heaven there is another [method of] writing, by bendings as well, nos. 5562, 5578, 5579, from experience, no. 5580. Such [bending] draws its cause from the form of heaven, illustrated, no. 5583. Therefore it flows

¹ ms. *colluquutione* (not a word).

² ms. 4872.

spontaneously without instruction, and if it is learned artificially wisdom perishes, no. 5583, see also *Hebrew Language (Lingua Hebraea)* p. 105^a. They have Books and writings in the spiritual world in Latin, Hebrew, eastern characters, no. 5602. — — About writings in the other life according to the spiritual language, p. 133 [4830a]. About written things which are in the Word in certain societies. There are unknown words which contain arcane things which are manifested according to knowledge and understanding of matters which they contain, no. 5965. About Libraries in the spiritual world, no. 5999. About writings in the spiritual world through letters alone, no. 6063. About the speech of the third heaven, no. 6084.

Writing (Scriptura), [II:368]
[see *Write (Scribere)*.]

Sensual (Sensuale). [II:369]
Thought engrossed in what appeals to the senses separated from inward thought is crass and deformed, no. 4852. Sensorial light from confirmations shines, nos. 5700 to 5710, especially 5705, 5706, 5708, see *Confirmation (Confirmatio)*. About sensual [spirits], what they are like, that they believe they see everything. Where they are, no. 6015.

Sense (Sensus). [II:370]
About the general sense, which is that of the cerebellum, the inflow into the cerebrum and into the face, what it was like, and how it has changed from ancient time, described, nos. 3860 to 3868, 3874¹.

North (Septentrio), [II:371]
[see *Quarter (Plaga)*.]

Serpent/Snake (Serpens). [II:372]
Snakes appear from the thought of those who are deceitful; they themselves appear similarly in the light of heaven, no. 4705. Those who are sensual are symbolized by serpents, no. 5088. Those also are called serpents who have explained the sense of the letter of the Word for whatever they wished, from the Word, nos. 5089, [5090]. Who the serpents of the tree of knowledge are, no. 5100, see *Dragon (Draco)*. Those also are serpents who think ill of the neighbor, and do not divulge their thoughts, and as a result of this they are tolerated among the upright, no. 5900.

Sibylla (Sibylla). [II:373]
From the Sibylline writings it was known that the Lord was going to come, no. 4094.

Assassin (Sicarius), [II:374]
[see *Poisoner (Veneficus)*.]

Silverström (Silverström), [II:375]
some things about him, no. 4564.

Pretender (Simulator), [II:376]
[see *Hypocrite (Hypocrita)*.]

^a *I.e.* of the manuscript.

¹ *Sic ms.* perhaps for 3871.

Sincere (*Sincerus*),
[see *Justification* (*Justificatio*).]

[II:377]

Sirens (*Sirenes*).

[II:378]

Many things about Sirens, and about their wicked artifices, nos. 3699 to 3702, 3710, 3712 to 3723, 3858. About Sirens, that they communicate with the most deceitful overhead, nos. 4019, 4020. About the punishments sirens, and how they tried to elude punishments, nos. 4236 to 4240. Some things about Sirens, nos. 4304, 4306, 4307. About Sirens and their punishments, and that they wish to obsess [man], nos. 4420, 4594 to 4596. About sirens, which [women] are today's Nephilim, and their dreadful hell, nos. 4448 to 4459, 4462 to 4465, 4473 to 4479. About the changed hells of the sirens, where they now are, into which all are carried, no. 4573, what they are like there, no. 4596. Many things about Sirens, nos. 4594 to 4596. About the men who are like Sirens, and about their hell, no. 4580. About Sirens, that there are many kinds of them, no. 4635. About Sirens, that from mental images they make pupae around staffs, and speak through them, and that they also wrap themselves in such, and then they are heard where the sound is bounded, nos. 4598 to 4600. By a muttering sent around they examine where spirits are, whose thoughts they join, no. 4601. How sirens put on different appearances, and garments, and play using fantasies, nos. 5223 to 5226. About devilish and the worst of all Sirens, and about similar men, no. 5486. About those on the mountain in the southern quarter near the west, and about the wide lake across from there in the western quarter, where they were hurled, no. 5487. Similar [female spirits] were transferred from other hells in the southern quarter and hurled into the same lake, no. 5488. How those [women] Sirens made caverns for themselves around the mountain where they were, and they were cast out from there and hurled into the same lake, no. 5489. After this I saw dust spread over the whole lake so that it was covered, no. 5490. Men like those were hurled into the lake distant from there in the southern quarter, near the corner to the north; and men similar to the malicious [women spirits], from other places having been led out were hurled into the same lake, about whom, no. 5491. — — What illnesses and pains sirens cause, p. 48 [4680a].

Sextus V (*Sixtus Quintus*).

[II:379]

About Sextus V speaking with the last Pontiff, both what he is like is described and where he is in hell, no. 5833, see *Pontiff* (*Pontifex*).

Societies of Heaven (*Societates Coeli*),

[II:380]

see also *City* (*Urbs*). Unless the societies of heaven had been arranged according to affections, no one could have been able to think, nor move¹ themselves, nos. 4087 to 4090. About polite Society, what it is like in heaven, nos. 4107, 4108. The things which a person thinks are variously taken up by societies, [my] experience, no. 4154. About the extension of thoughts into societies, no. 4188. The societies of spirits change within the aura of their life until they come to the society of their own ruling love, no. 4232. About polite Society what it is like, and what is portrayed there, for instance small horses and carriages in the air, nos. 4233, 4234. Societies are moved [some] more and [some] less by an inflow of goodness and truth from the Lord, no. 4280. A society is described in whose midst there are those who have faith alone, who have lived well, no. 4699. About the arrangement of spirits in cities in societies, where the evil are, no. 4986, see also *Cities* (*Urbes*), p.² 90^a. Societies are distinguished by the auras of [their] affections, nos.

¹ Sic J.F.I. Tafel; ms. *moveri*.

² Sic J.F.I. Tafel; ms. *n*..

^a *I.e.* of the manuscript.

/5122, 5123¹. They perceive from the change of objects the presence of the inflow from other societies, no. 5122. *About the changes of the states of the states of the angels*, see *States (Status)*, p. 70^a. In the heavens they live just as on earth, and are divided by their spiritual relationships, no. 5546. About the collection of spirits into one unit, and soon [their] separation. Everyone knows the way to their own society, they know as it were of themselves, no. 5805, see *Chaos (Chaos)*. Societies are divided according to their idea of the Divine, about which, nos. 5807 to 5811½, 5821, see *Lord (Dominus)*. — About the arrangement of all according to affections and societies, and ways were directed for each, nos. 5838, 5839, see *Reformed (Reformati)*. About those separated who have looked down, about which looking down, various things, nos. 5838, 5839, see *Reformed (Reformati)*. After the judgment all are brought to their own places through determined routes, even still many high above, and they are admitted into societies through whom examination is made, what they are like there, and thus there is a purification, nos. 5871 to 5876, see *Way (Via)*. About those who as a result of their courtesy are admitted into societies on account of the appearance of sincerity from their courteous face and speech when nevertheless they make a one with whatever hellish ones, besides many other things, no. 5887. — — How societies badly composed are sometimes split away by terror from those who pass through, about which, pp. 126, 127 [4814a]. — It is not permitted to go outside societies and look around into other lands, besides into one's own, both those who are on high and who are below on a plain; and those who love uses on account of uses cannot do this in this way, nos. 5901 5902. Societies associated many things with each other and their bindings appeared like bundles which fell away, no. 5937. How societies are separated and purified after a judgment, no. 6020.

Socinians (Sociniani).

[II:381]

The Moravians, because they have only a mental image about the Human of the Lord, and not about the Divine, bring pain on the right arm near the scapula, and the Socinians² bring on a breaking of the chest bones, no. 5808.

Sun, Moon (Sol, Luna).

[II:382]

The moon of heaven was seen by me, no. 4219. About the Lord seen as the Sun; and variations of it appearing according to the states of the angels, no. 4639. *About the fantasy Sun from the Babylonian nation*, see *Babylon (Babylonia)*.

Sleep, Dream (Somnus, Somnium).

[II:383]

They are punished who seek to snare during sleep, nos. 3688, 3681, 4236 to 4240. Evil spirits can do nothing evil to a person during sleep, no. 3855. *About a medium who was as it were asleep and about his peaceful state*, nos. [3878 to]³ 3880. About dreams portraying spiritual things, nos. 4033, 4146, 4151 to 4153. About dreams, how [they stream in] from correspondence, no. 4404.⁴ — — About those about those who in the world take delight in sleeping, they bring sleepiness and sluggishness on others, p. 67 [4726a]. Spirits who have no desire to learn and no zeal bring on sleepiness, about which, no. 6008.

Space (Spatium).

[II:384]

[see *Place (Locus)*.]

¹ Sic J.F.I. Tafel; ms. 6122. 6123.

^a *I.e.* of the manuscript.

² ms. *Sociani*.

³ Sic J.F.I. Tafel.

⁴ ms. 4434.

Spegel (*Spegel*). [II:385]
About Spegel some things, no. 4461.

Hope (*Spes*). [II:386]
As long as a spirit is and perseveres in his life, so long he is in the hope of doing according to his life, no. 4299.

Aura (*Sphaera*). [II:387]
About Auras that were made visible, no. 4196. All societies are separated by the auras of [their] affections, nos. 5122, 5123¹. They perceive from the change of objects the presence of the inflow from other societies, no. 5122. — — They mutually recognize themselves from [their] aura and come together who held themselves in hatred, from experience, pp. 121, 122, [123] [4807a–4808a]. How much they are tormented who come into the aura of the Divine going forth from the Lord, no. 5898.

Spiritual (*Spirituales*). [II:388]
[see *Heavenly* (*Coelestes*).]

Spiritual things (*Spiritualia*). [II:389]
Many things interspersed about spiritual matters cannot be thought about from earthly things, nos. 3476 to 3484. Spiritual matters cannot be grasped by an earthly-minded person, nor the form of heaven, nos. 3607, 3611, 3612, 3614. Spirits who think spiritually cannot be together with those who think materially, no. 4143. What spiritual [states] are like, and spiritual matters very much surpass natural ones, no. 6035. About the spiritual and material mental imagery and speech of spirits, no. 6049. What the spiritual is in respect to the natural, no.² 6069.

Spirit (*Spiritus*). [II:390]
About the effect of the persuasion of those who believe a spirit to be like atmospheres without a human, no. 3540. How the corresponding elements of such things which are on earth inflow with spirits, from examples, no. 3817, 3894. Dippel had a conception of Spirits as being like specters, nos. 3890, 3891. About the excellence of a spirit over earthly man, nos. 4167, 4168. Spirits and angels are always engaged in an active life, nos. 4181, 4182. Spirits who think spiritually cannot be together with those who think materially, no. 4143. Spirits have a similar state of wakefulness, and have every sense which an earthly person has, from experience, nos. 4250, 4251. Spirits greatly excel a person on earth, even the evil, no. 4318. Opposing spirits take away the delights of others, no. 4270. About spirits who arouse [filthy qualities], no. 4395. About the state when I was in the spirit amongst spirits, no. 4437. Evils return in the other life, and how, no. 4384. I was in the state of the spirit, and I saw cities and many things, nos. 4437, 4554, 4556. I was in the spirit among spirits and in state of wakefulness, and I saw various things, nos. 4575 to 4578. It is unknown what the soul is, and yet it is the spirit of a person in the human form, about which, nos. 4616 to 4618. Spirits who appeared to be lying down are obstinate, no. 4637. All after the time is past are let into their own inner elements; many reasons why spirits are not left to be in [their] outer elements, nos. 4689, 4690. I was among spirits as a spirit, no. 4711. Spirits disappear when they dislike those things which are being said, nos. 4711, 4724. About the difference of the state of life spirits and that person on earth, especially as to reflection, nos. 4716, 4731. As a spirit I looked at spirits [and saw] that they were human forms, I spoke with them, that the Church does not believe a spirit to be like this, the reasons, no. 4726. Every spirit appears as to face and body in accord with the communication

¹ Sic J.F.I. Tafel; ms. 6122, 6123.

² Sic J.F.I. Tafel; ms. *vers.*:

with those who flow in, [my] experience, no. 4885. Where spirits sit with a person who flow into the person's affections, into the person's thoughts, and into the person's speech, no. 5007. Good spirits are instructed by changes of appearances, about which, no. 5601, see *Instruction (Instructio)*. The spirit of a person is first held in [its] outer qualities, and thus in the life similar to the life in which the person was in the world, the reason is so that outer qualities may be brought back to correspondence with inner ones, about which, nos. 5688 5691. About spirits from the Mohamedans, Babylonians and Reformed, who were able to make themselves unnoticeable, put themselves in the air, and confuse the quarters, and about their being thrown into hells after the judgment, nos. 5856 to 5864, see *Babylon (Babylonia)*. — — About bodily spirits, some things, p. 14 [4594a–4595a]. About the hells of enthusiastic¹ [spirits] who believe themselves to be the holy spirit, p. 130 [4822a]. Spirits are examined by turnings round about, what they are like and certain then know how to deceive in various ways, no. 5930. The preparation of spirits either for heaven or for hell, no. 5998. A spirit is his or her own affection, no. 6000.

Holy Spirit (*Spiritus sanctus*). [II:391]
[see *Holy (Sanctum)*.]

Spirits' World (*Spirituum Mundus*).
[see *World of spirits (Mundus spirituum)*.]

Scales (*Squama*). [II:392]
Above the hell of magicians appears a snake like a scaly whale, no. 4672.

State (*Status*). [II:393]
All of a person states can be recalled after death, no. 4164. About the changes of state of the angels when they are in a sorrowful state of mind, no. 5126. They were in the aforementioned state for the reason that they were involved in their outer elements, which were aroused by those who were engaged in outer affections, about whom, [my] experience, nos. 5127, 5128, 5129. They come into this state so that the outer [aspect] may be reduced to correspondence with the inner, no. 5127, 5129. Those who are in the heavens and in the hells have changes of state, no. 5169. Changes [of state] take place in societies when others not similar come to that place, no. 5175. In the heavens all things are constant, and the clothings do not change, nor the objects, which was a sign that they are in a definite state, no. 5172. But still they have changes of state, and variations then, no. 5173. If some things are changed, they know from this that they have thought something wrong, therefore they examine and search, no. 5174. A learned person has two states, one when he thinks and speaks from what is doctrinal, another when from life, and the state of life remains, nos. 5917, 5918.

Star (*Stella*). [II:394]
It was revealed to certain gentiles that the Lord was born in Jericho, and certain would see a bright star in the air when /they think about him², no. 5809.

Stockholm (*Stockholmia*), [II:395]
[see *Sweden (Sueci*³).]

¹ I.e. divinely inspired, or fanatic.

² J.F.I. Tafel substituted what is written at *Lord (Dominus)* in place of a non-word here.

³ Sic J.F.I. Tafel but J.D.Odhner: *Sveri*.

Zeal (*Studium*). [II:396]
Spirits who had no zeal or affection for learning anything bring on sleepiness, no. 6008.

Stupidity (*Stupiditas*), [II:397]
[see *Ignorance (Ignorantia)*.]

Medium (*Subjectum*). [II:398]
About mediums, through whom others speak, some things, nos. 3631 to 3634, 3645, 3755, 4333. About a medium who was as it were asleep, and about his peaceful state, nos. [3879,] 3880. Many successively enter one medium, no. 3909.

Swedes, Stockholm (*Sueci*¹, *Stockholmia*). [II:399²]

About Swedish Cities. There are many cities of that nation, very little distant, each [linked with the others] according to its nature; in this way also they are situated as to the quarters; the evil, where there are such cities, are in the middle, if they are good, conversely: from angelic looking alone it can be known what they are like there everywhere, even in each city. The evil in their own cities are held in the bond of the fear of reputation, of honor, of profit and of law as in the world, which fear perishes as soon as they go outside the city, no. 5034. They first live in similar houses, as in the world, but afterwards they are changed, no. 5036. What cities of Sweden were seen, they are named, even as to their location, nos. 5035, 5036. The Swedes are among the worst nations, the reasons, nos. 5037, 5040. They are only affected by moral good and outward civility, no. 5038. Cities are purified of the evil by sinking in the center, and afterwards by the construction of a new city, nos. 5039, 5042, 5053, 5056. The good who of themselves separated themselves from the evil, and made a new city were attacked by bandits, no. 5041. About Falun, they became worse there, no. 5042. The malice of the [Swedish] nation described, it is concealed inwardly under outward sincerity, which now was erupting, from experience, nos. 5043, 5044, 5045, 5046, 5053. The reason is that most people have nothing other in mind than to be raised to offices for the sake of honor, of profit and of exercising control, from which all evils [flow], nos. 5046, 5049. About the hell of the evil from this, and how they are cast there, and the arrangement there according to the kinds and species of the evils, and they in this way are held in bonds, nos. 5046, 5047, 5048, 5050, 5053. About cities where the evil were, where hell arises in the middle through an opening, no. 5055. The Swedes do not care to know those things which belong to religion except those which they have learned in childhood, no. 5358½. Swedes are at the northwestern side among Protestants, no. 5395. Swedes of the equestrian order were seen, and it was said that they changed their character on account of [their] insignia, and they thought about themselves and about their rank over others, and as a result they became outward-minded, applying themselves to a function they cannot judge a thing from justice, but from what pleases them, they were taken away from their role, and applied to others successively, and were found the same, and finally they were reduced to extremities so that they begged for a pittance, no. 5461. A certain one of them admitted that he had been in the dark when he put on the sashes, but was in clarity when without [them], no. 5461[½]. About the city of Stockholm, what it was like appeared in the other life. It was walked through and purged, nos. 5711, 5721, see *City (Urbs)*.

Above (*Supra*), [II:400³]
[see *Mountain (Mons)*.]

¹ Sic J.F.I. Tafel but J.D.Odhner: *Sveri*.

² J.D. Odhner: II:400.

³ J.D. Odhner: II:399.

Swab (*Swab*). [II:401]
About the beginning of Babel, from Swab, nos. 4835, 4838 to 4840, 4842, 4843, see *Babel* (*Babel*).

Sÿbilla (*Sÿbilla*).
[see *Sibylla* (*Sibylla*).]

Sylva (*Sylva*). [II:402]
About those who dwell in forests, certain things, nos. 4894 to 4899.

Syncretists (*Sÿncretista*). [II:403]
It is false and dangerous to make one Church from many by making accommodating adjustments of doctrinal matters from the Word, but there is one Church when good becomes the essential because then they are truths for everyone matching the nature of the good elements; such is the universal Church of the Lord on earth, no. 5662¹. How dangerous it is to divide Churches by the truths of faith, and not by the goodness of caring for others, and what those are like [who do this], many things, also from experience, nos. 5848 to 5850, see *Reasoning* (*Ratiocinatio*).

Temple, Sermon (*Templum, Praedicatio*), [II:404]
see also *Church* (*Ecclesia*), p. 56^a, and *Doctrine* (*Doctrina*), p. 110^b. About the Temple of Jerusalem after the captivity, no. 6082.

Time (*Tempus*). [II:405]
In the mental imagery of human beings much of time is present, no. 4204. In the spiritual world it is not known what time is, the reason. This is especially unknown by those who have died as little children, and who are in the inward heaven, where the earthly element is asleep, nos. 5623, 5624. Earthly mental images are based on a notion of time and space, from experience, no. 5625, it is a result of this that the angels grow so wise, no. 5626. They do not know what summer, fall, winter, spring are, nor what mid-day, evening, night, morning and many other things are, no. 5627.

Temptation, Attack (*Tentatio, Infestation*). [II:406]
The respectable and gentle fights of the virgins against evils, no. 4377.

Lukewarm (*Tepidum*). [II:407]
Lukewarm [water] which is the source of vomiting, from which spiritual cause [it comes], no. 4170.

Treasures (*Thesauri*), [II:408]
[see *Riches* (*Divitiae*).]

Fear (*Timor*). [II:409]
Those who think and do good from fear, are not therefore good, no. 4310. Certain spirits can strike great fear, no. 4946.

Council of Trent (*Tridentinum concilium*),
[see *Council of Trent* (*Concilium Tridentinum*),]

¹ This passage found as no. 5662[a], following no. 5669 in some editions.

^a *I.e.* of the ms.

^b *I.e.* of the ms.

Tower (*Turris*). [II:410]

About Watchtowers on the mountains, [people] by Babylonians, where they display a drawn sword from which terror [flashes] besides other things there from which there is an effect on those who are below, nos. 4964 to 4968, 4969[, 4969½]. The construction of the Tower of Babel was displayed there, by which was symbolized their doctrine their doctrine of control, nos. 4979, 4980, 4981. — — About the symbolism of a tower, some things, pp. 16, 17 [4601a].

Ulrica Eleonora (*Ulrica Eleonora*), [II:411]

some things about her marriage, no. 6009.

Nails (*Unguis*). [II:412]

Those who relate to the nails are the most stupid of all, no. 5560. Those who in the world were most ingenious in [their] malice relate to the nails as to stupidity, no. 5560.

Unigenitus (*Unigenitus*). [II:413]

Some things about the bull Unigenitus confirmed by the Pontiff, nos. 5841, 5844, see *Pontiff* (*Pontifex*).

City (*Urbs, Civitas*), [II:414]

see also *Societies* (*Societates*). I was in the spirit, and I saw cities and many things, nos. 4437, 4554, 4556. The arrangement of the evil in cities and societies where the evil are, no. 4986. About the city of London, what it is like seen and described, nos. 5012, 5016, see *English* (*Anglus*). About the Dutch cities, nos. 5017 to 5029, see *Holland* (*Hollandus*). Cities in the spiritual world can be quickly passed through, no. 5014. *About Swedish cities*, see *Sweden*. There are many cities of the Swedes very little distant [from each other], each [constituted] to agree with the character of whatever nation, thus also they are situated as to quarters, in cities where they are evil, the evil are in the center, conversely where they are good; from an angelic look alone it can be known what they are like everywhere, even in each city. In cities where they are evil, they are held in the bond of the fear of reputation, of profit, of honor and of law, as in the world, which fear perishes as they come outside the city, no. 5034. Spirits first dwell in similar places as in the world, but afterwards they are changed, no. 5036. The good who of themselves separated themselves from the evil, and built a new city were attacked by bandits, no. 5041. There are cities and societies of evil [spirits], where hell rose up in the middle through an opening, no. 5055, see also *Societies* (*Societates*), p. 65^a. There are cities in the spiritual world similar to cities in the natural world. The reason is because spirits are in the thoughts of a person on earth, no. 5092. Therefore, from gangs in cities in the spiritual world can be seen gangs in the natural world, from an example, nos. 5093, 5094. In one city there are sometimes a countless number who cannot be known where they are because many are invisible, and many are below, no. 5252. In cities scarcely a fourth part was seen by others, both because they were of a different character and because they were in places below them, from which they went out in into which they afterwards returned, no. 5360. Cities appear partially what there are like in the world, thus there was seen in the western quarter toward the south Rome, which was wandered through, about which, no. 5408.— A wandering through various streets of Stockholm, about which, and it was seen that very few were alive, for when looked into by the angels, then in the houses where they are not alive, dark holes appear in place of windows, but where they are alive, people appear in the windows, it is the opposite with the evil [when they look], experience, no. 5711. The same thing happened in London, no. 5712. The good [spirits] of London were in a small village separate from the rest, and could not be approached, no. 5713. Outside the cities there were robbers, who were malicious, about whom, and they are sometimes

^a *I.e.* of the ms.

admitted into the streets of the city, they are admitted into houses where there are those like this, and then they are joined with them, no. 5714. The city is destroyed when there are no longer good [there], no. 5715. They interact with those who were in the world who are in houses, no. 5716. Experience with part of London, no. 5718. Those who perish are those who care for nothing other than worldly things, and churches do not appear there, no. 5719. About the destruction of part of Stockholm, what they are like, no. 5721.

Urine (*Urina*). [II:415]

Those who have falsities of evil are delighted by urine, nos. 4489, 4490, 4492. Who they are who inflict pain on the anus and who they are who inflict pain on the urethra, nos. 5764, 5767, see *Piety (Pietas)*.

Bear (*Ursus*). [II:416]

Some things about bears, pp. 117, 118 [4803a–4804a].

Use (*Usus*). [II:417]

All things in a human being and in general have been formed from use and for use, nos. 3574 to 3578. All things look to use, no. 4173¹. Spirits and angels have an active life, nos. 4181, 4182. What they are like and to whom they correspond who live for themselves and do not love any use, they answer to blockages in the brain, no. 4548. Heavenly joy consists in the love of use for the sake of use, nos. 5155, 5156. This joy appears in [their] faces, because on account of uses it is in their wisdom, no. 5157. Uses are innumerable, and the affection of use is the reward which is meant in the Word, illustrated, no. 5158. Those who were in the prior heaven had not loved uses, and thus had been natural and not spiritual, and all who had loved uses are in the new heaven, no. 5791½² to 5792½. About the separation of those from societies after the judgment who had no delight in uses for the sake of uses, and what they are like, nos. 5838, 5839, see *Reformed (Reformati)*. — — The Divine aura of uses and ends was sensed, p. 44 [4668a]. Heavenly joy consists in use, illustrated, pp. 118, 119 [4805a]. Those who have delight in use are well in heaven, no. 5948.

Valley (*Vallis*). [II:418]

About sinking³ into valleys, concerns those who are reformed, no. 4927⁴.

Purging, Consummation (*Vastatio, Consummatio*). [II:419]

About the purging of those who have confirmed themselves in faith alone, nos. 4050 to 4054. An experience of how a spirit by persecution of the good successively associated himself with the hells, purged himself, and cast himself into it, nos. 4679, 4680, 4753. A spirit has been completely purged when he is wholly from the head to the heel of the foot similar to his ruling love, no. 4900. Those who come into the hells are under those who govern and chastise, through whom their outer qualities are forced to make one with their inward ones, no. 5050. Evils and falsities are removed in the case of the good, but good and true qualities in the case of the evil, quickly and slowly. Where certain are, nos. 5071, 5072, 5073. Those who cannot be purged quickly are sent into quagmires, about whom, nos. 5065, 5069. About the purging of the evil as to goods and truths by being carried around, and thus by communication with those who are good, thus with the heavens, being taken away, experience, nos. 5108, 5148, 5149. About the purging of hypocrites, some things, no. 5109. About the purging of the good as to evils and falsities, no. 5010.

¹ ms. 4172.

² *Sic* J.F.I. Tafel; ms. 579½.

³ J.F.I. Tafel: "*subsidentia pro subsistentia*" ("sinking for subsisting").

⁴ *Sic* J.F.I. Tafel; ms. 4937.

About purging, some things, no. 5132. Purgings take place from the head right into the heel of the foot, not only in everyone but also in a whole evil society, which is a consummation, no. 5198¹. About the purging of those who from childhood to old age have stubbornly clung to evils, they lie for ages as if half dead. About the place where they are and what it is like there, nos. 5200, 5201. Those who are in the world of spirits are purged from head to heel, about which some things, no. 5361. About a certain one who was purged and hurled into hell on the third day after death, and the truths of [his] memory were taken away, and it appeared like a drawing out of streaks of light from him, and he became black, no. 5493. The worst poisoners, assassins and murderers, immediately after death are cast into hell, no. 5496, see *Poisoner (Veneficus)*. Six ways are enumerated in which purgings takes place, by windings, punishments, immersions into hells, gatherings of the evil into it and thus divestings, nos. 5506, 5507. Purgings progress from inward things toward outmost, therefore they progress from the head and finish in the sole of the foot, and then the purge is complete, no. 5508. The evil are purged as to truths, and this goes on several times for a long time, and this takes place variously according to the nature quantity of the evil, no. 5693. The good are purged as to falsities and evils, and as to bodily and worldly things this also happens with all variety, no. 5694, until a spirit is either his own evil or his own falsity, no. 5695.

Veil (*Velum*).

[II:420]

About the punishment of the veil, no. 4056.

Poisoner, assassin, murder (*Veneficus, Sicarius, Homicida*).

[II:421]

Such are purged immediately after death, and are cast into hells, which are in the western quarter toward the north about their miserable lot there, which is described, no. 5496. They do not open their mouths from their own hells, and if they break out they rush into the occiput and spinal medulla, and murder a person, no. 5497. In the hells they appear like tigers, vipers and the like, no. 5498. I saw some transferred further into a hell where they lie like corpses and after ages are aroused and wander as fools, no. 5499. Who these are, no. 5500.

Stomach (*Ventriculus*).

[II:422]

Anxieties arise from spirits near the stomach, p. 132 [4626a–4629a]. About the correspondence of the stomach, p. 132 [4826a–4829a].

East wind (*Ventus orientalis*).

[II:423]

Societies are sometimes purified by an east wind, about it, and where it is from, and this destroys all appearances of goodness and truth which are with the evil, no. 5078. An east wind took away all the things which belonged to Babylon, brought them down into the western sea, no. 5296. About the east wind, by going and coming it entirely purged the Babylonian tract, nos. 5324, 5329. An atmosphere that sank down from heaven purged the rest, no. 5332.

Word, Revelation (*Verbum, Revelatio*).

[II:424]

From the sense of the letter of the Word heresies in immense number can spring up, from examples, nos. 3442, 3447², see preceding remarks there. About the spiritual sense of the Word, it contains countless things, no. 3605^{1/2}. **The Word, where [displayed] more inwardly in heaven, becomes alive, nos. 4184 to 4186.** The Jews admit there is an inner meaning of the Word, but not that it is of this nature, no. 4331³. The Word appears as earthly to those who are against the Word and the Divine, no. 4565. That the Word

¹ ms. 5798.

² ms. 3448.

³ ms. 4321.

is inspired as to every jot was shown from heaven from Hebrew letters seen, no. 4671. It is not permitted from scientific matters and nature to enter into the spiritual things of heaven and the Church, but it is permitted from faith from the Word to enter into scientific matters, nos. 4757 to 4759. Those are dragons who make no doctrine for themselves from the Word, but apply the sense of the letter to whatever they want, thus who want to know nothing about the inner meaning, and who then from scientific matters confirm their errors, nos. 4760 to 4762. Those who do not make doctrine from the Word for themselves make errors in the details, illustrated, no. 4762. The details of the Word as to a jot are perceived by the angels, nos. 4819, 4820. What those are like who deny the Word to be Divine, and how they appear, no. 4811, 4812. An experience of the repugnance with Priests about the inner sense of the Word, not with the simple, no. 4841. Faith in the Word, which has as its goal one's own glory, is harmful, from an example, no. 5015. *About those who are only in the meaning of the letter and in no doctrine, what they are like, see Dragon (Draco)*. The Word in the letter can be compared in the Greatest Human Being, which is heaven, to the hair and beard, no. 5131¹. There is no direct Revelation to the inhabitants of this earth for the reason that they are [living] in superficialities, and consequently many in loves of the world and of self, and therefore it would have been dangerous on account of profanation, no. 5151. A person on earth is a platform, and the Word with him is the basis of the wisdom of the angels of heaven, no. 5190. Those things which are in the Word cannot be decided without things understood, no. 5545, see *Understanding (Intellectus)*. The Word even in its little horns is symbolic of heavenly things in the inmost heaven, no. 5562. — In the Word in the Hebrew Language the points and little horns symbolize heavenly Divine things, from experience, no. 5578. This was drawn into the Hebrew Language from the writings of the most ancients, no. 5581. This happened in the Word and not in other writing because the Divine is there, no. 5582, see *Writing (Scriptura)*. — In the spiritual world they have the Word and songs, no. 5603. They have the Word in the spiritual²-natural meaning, in the spiritual meaning and in the heavenly meaning, no. 5604. They also have the Word of the ancient Church mentioned by Moses, no. 5605. The angels have wisdom from the Word, how, nos. 5607, 5608, 5609, 5611, 5615, 5616. The angels have greater and lesser light of wisdom in so far as [it's] inflow and directions are to people on earth, no. 5610. The Word is a platform in a person, who knows the Word, whether he reads the Word or does not read it, no. 5617. The Word in Heaven is in its inner meaning, in which for numbers and persons there are subjects, from experience, no. 5618. The Word as to its individual points is holy, from experience, nos. 5620 to 5622, see *Hebrew Language (Lingua Hebraica)*, and about The Word with the Jews³ in the other life, no. 5619, see *Jew (Judaeus)*. The intellect is what is enlightened when the Word is read, nos. 5670 to 5672. With the Africans there is a holy Book that was written through correspondences, as was our Word, no. 5809. There is also something similar with the Mohamedans, but [it contains] little. They themselves are unaware [of it]. Nevertheless it gives them some light in their heaven, no. 5809. No one can become spiritual except through enlightened knowledge from the Word and through acknowledgment of the Lord, no. 5933. The Africans understand the inner meaning of the Word, no. 5946. The Africans [have] psalms written in a style similar to that which is in the Word, no. 5947. About the inflow of the Word into heaven and communication with gentiles, no. 5947. What the Word is like in heaven in certain societies, no. 5964. There are some words there in place of the names [of places], which are not understood other than according to a knowledge and understanding of the things which they contain, about which writings, no. 5965.⁴

Truth (Verum),

[II:425

¹ ms. 5138.

² J.F.I. Tafel *spirituum* (of spirits).

³ ms. *Judaeo* (Jew).

⁴ In the margin are seen 5917, 5918 but we do not know why, see however 5919.

[see *Good (Bonum)*.]

Clothing (*Vestis*).

[II:426

Those who are taken up into heaven appear to take off garments, the reason, no. 4480. About the correspondence with various kinds of garments, as with hats and with other coverings, nos. 4786, 4787. What is symbolized by garments, from experience, no. 4830. The magic of fashioning garments from the ideas of others, through which another is as it were held bound, about which, how they are done and that they are done by those who attribute all things to self-intelligence, nos. 5009, 5010. All things are unchanging in the heavens, neither the garments change nor the objects, and this is a sign that they are in a definite state, no. 5172. It was seen that those from the Catholic people, who had goodness and an affection for truth, received silver and garments on loan from the Reformed, just as the sons of Israel from the Egyptians, nos. 5406, 5412. Also there were given to them the precious treasures which were in their monasteries, no. 5412½. — — About a certain one who was of a persuasion regarding his own intelligence, before him others appeared like clothing, p. 103 [4780a–4783a]. About the correspondence of clothes some things, no. 6018.

Flag (*Vexillum*).

[II:427

How a purification and casting down from the mountains is done by a flag, an experience, no. 5068[, 5069].

Way (*Via*).

[II:428

A narrow way and a broad way were portrayed, how [they looked], no. 4216. Spirits were gathered into one unit, then each one knows his own way, no. 5805, see *Chaos (Chaos)*. It is not so difficult to go the way that leads to heaven as is believed, nos. 5793 to 5798. About the broad way that both the evil and the good walked, and about the stone in the parting of the ways, and from there the way that leads to heaven and that leads to hell, and about the anger of the evil, that they do not come into heaven equally as the rest, because they have lived similarly, no. 5798. — About the direction of all into their ways after the judgment, and about the separation of foreign [evil spirits] from societies, various things, nos. 5838, 5839, see *Reformed (Reformati)*. Spirits after the judgment after they have been purged are carried to their own societies and to their own hells by defined ways, even many high above, because they bear in mind to want to climb on high, no. 5871. They are not permitted to veer to the side and delay, nos. 5871 to¹ 5873. The evil from the delight of doing evil love to turn aside and stay where the upright are below, and to go on ways above them, because they perceive from delight that they can do evil there, no. 5873. So it is that after balance has been restored and the ways which they may go have been assigned to all, and they cannot turn aside to those ways where they can do evil to those below, that mankind has freedom to think what is good, nos. 5873, [5874]. Still it is permitted to certain evil [spirits] who climb up, to enter societies, and to linger there a little while so that through them the nature of the affections and passions of those in a society might be uncovered and thus purified, nos. 5875, 5876. And in the spiritual world many roads are blocked by crossbeams, the reason, no. 5986². Certain do not see these crossbeams, the reason, nos. 5986, 5987. How spirits are examined by the roads [they take], and by [their] places in houses, no. 5991.

See (*Videre*),

[II:429

[see *Light (Lux)*.]

Bond (*Vinculum*).

[II:430

¹ ms. 5871, 5873.

² ms. 5984.

With people who do not have truths from goodness there is an inflow into outer affections by which they are ruled, nos. 4611, 4622. When a spirit is let into his inward qualities, following [his] desires he acts insanelly, although in the world on account of outer bonds he did not appear to others and himself other than as a moral and spiritual person, no. 5513.

Revenge (*Vindicta*), [II:431]
[see *Hatred (Odium)*.]

Virgin, Woman (*Virgo, Mulier, Faemina*). [II:432]

The respectable and gentle fights of the virgins against evils, no. 4377. About wicked women who were skilled in the tricks of turning men to their innate selves and so of leading them where they wanted, many things. About the dwellings of those remotely in the southwestern corner, and about the swamps and abysses into which those women and men of like nature were thrown, nos. 5465 to 5469½ [see] *Adultery (Adulterium)*. Young women are instructed by changes of appearances, about which, nos. 5601, 5618, see *Information (Informatio)*. How maidens are brought up, specifically they are given a room, a bedroom, some furniture, no. 5660. According to their nature they are kept at [their] task, some at embroidery, no. 5661. Clothing is given to them according to [their] diligence at [their] task, no. 5661¹. There are also little gardens near the house, no. 5661². They notice through spots on [their] clothing, and through various changes of appearances, that they have done wrong, n. 5661³, 5665. They are given coins as signs of diligence, no. 5666. They read the Word and hear sermons, no. 5666. They are examined by a preacher, no. 5667. Women who speak intellectually like men and preach lose their nature and become deranged, no. 5936.

Visitation (*Visitatio*), [II:433]
[see *Examination (Exploratio)*.]

Sight (*Visus*), [II:434]
[see *Light (Lux)*.]

Life (*Vita*). [II:435]

The inflow of life from the Lord varies with everyone according to [its] reception, nos. 4002 to 4010. The more inward thoughts and feelings are, the more they are alive, or are living, nos. 4184 to 4186. Everyone desires to come to the state of his own life, and an evil person is punished if he [goes] beyond [it], no. 4224. If a person believed nothing of life was in himself, but all things flowed in, he would not appropriate evil to himself and would not make good meritorious, no. 4228. Educated people have two states of life, one when they think and speak from doctrine, the other when from life, and the state of life remains, nos. 5917, 5918.

Will (*Voluntas*), [II:436]

see also *Understanding (Intellectus)*. The involuntary, which is [our] heredity, draws us to hell, but the Lord lifts us up through the voluntary by means of the understanding, which happens because the tissues of the cerebellum and the cerebrum are carried associated together, nos. 4521 to 4523. Endeavor in man is will, which is living endeavor, no. 5554. The details of thought flow and are derived from the affection which comes from the will just as light from a flame, illustrated, no. 5566½. The will is the whole person,

¹ ms. 5662. The *ES* (SE) ms. has ~~5662~~. There J.F.I. Tafel: 5662, as well as early translators of *ES* (SE).

² ms. 5663. The *ES* (SE) ms. has ~~5663~~. There J.F.I. Tafel: 5663, as well as early translators of *ES* (SE).

³ ms. 5664. The *ES* (SE) ms. has ~~5664~~. There J.F.I. Tafel: 5664, as well as early translators of *ES* (SE).

and especially the whole spirit, and the body is only obedience, illustrated by various things, no. 5720. About the gathering of good [intentions] in the will and [their] being brought into order in the understanding, no. 5805¹, see *Chaos (Chaos)*. — — It was portrayed from heaven how the case is with the Faculty of Understanding and the voluntary faculty of the heavenly and of the spiritual and about the separation of the spiritual from the hells of demons, pp. 60, 61 [4711a–4714a].

Quagmire (Vorago), [see *Hell (Internum)*]. [II:437]

Wallerius (Wallerius). [II:438]
About Wallerius some things, no. 4830.

Wolff (Wolfius). [II:439]
About Wolff's nature, and the knowledge of the learned is a means of becoming insane, no. 4550. The nature of his faith against the Divine and against those things which pertain to the Church, recounted, nos. 4727, 4728, 4744.

Zinzendorf (Zinzendorf). [II:440]
About Zinzendorf from conversation with him, nos. 5993, 5995. About Zinzendorf and the Moravians, nos. 6043, 6060, 6061, 6062, 6068, 6074, 6078, 6081, see *Moravians (Moraviani)*.

Zones (Zonae). [II:441]
In the spiritual world there are those who are in cold [zones], where ice and snows are seen. Who they are [who are there], nos. 5144 to 5147.

¹ ms. 5805.