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IN OUR SOLAR SYSTEM ***

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**EARTHS IN OUR SOLAR SYSTEM
WHICH ARE CALLED PLANETS
AND
EARTHS IN THE STARRY HEAVEN
THEIR INHABITANTS, AND THE SPIRITS AND ANGELS
THERE
FROM THINGS HEARD AND SEEN
FROM THE LATIN
OF
EMANUEL SWEDENBORG**

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[pg 1]

EARTHS IN THE UNIVERSE.

1. Inasmuch as, by the Divine mercy of the Lord, the interiors which are of my spirit have been opened in me, and it has thereby been given me to speak with spirits and angels, not only with those who are near our Earth, but also with those who are near other earths; and since I had an ardent desire to know whether there were other earths, and to know their character and the character of their inhabitants; it has been granted me by the Lord to speak and have intercourse with spirits and angels who are from other earths, with some for a day, with some for a week, with some for months; and to be instructed by them respecting the earths from and near which they were, and concerning the life, customs, and worship of their inhabitants, besides various other things there that are worthy of note. And since it has been given me to become acquainted

with these matters in this way, it is permitted me to describe them from the things which I have heard and seen. It is necessary that it be known that all spirits and angels are from the human race^a, and that they are near their own earths^b, and are acquainted with what is upon them; and that a man may be instructed by them, if his interiors are so far opened as to enable him to speak and be in company with them: for man in his essence is a spirit^c, and is in company with spirits as to his interiors^d; wherefore he whose interiors are opened by the Lord, is able to speak with them, as man with man^e. It has now been granted me to enjoy this privilege daily for twelve years.

Footnote: *From the ARCANA CŒLESTIA: in which work these and subsequent articles, which are inserted below the line, are explained and shown.*

Footnote a: [\(return\)](#)

There are no spirits and angels who are not from the human race, no. 1880.

Footnote b: [\(return\)](#)

The spirits of every earth are near their own earth, because they are of its inhabitants, and of a similar genius; and they are meant to be of service to them, no. 9968.

Footnote c: [\(return\)](#)

The soul, which lives after death, is the spirit of man, which in a man is the man himself, and also appears in the other life in a perfect human form, nos. 322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10594.

Footnote d: [\(return\)](#)

Man, even during his abode in the world, is, as to his interiors, consequently as to his spirit or soul, in the midst of spirits and angels

who are of such a character as he himself is, nos. 2379, 3645, 4067, 4073, 4077.

Footnote e: [\(return\)](#)

Man is capable of speaking with spirits and angels, and the ancients on our Earth frequently spoke with them, nos. 67, 68, 69, 784, 1634, 1636, 7802. But at the present day it is dangerous for man to speak with them, unless he be in a true faith, and be led by the Lord, nos. 784, 9438, 10751.

[pg 2]

2. That there are many earths, and men upon them, and spirits and angels from them, is very well known in the other life; for in that life, every one who from a love of the truth and consequent use desires it, is allowed to speak with the spirits of other earths, so as to be convinced that there is a plurality of worlds, and informed that the human race is not from one earth only, but from numberless earths; and so as to be informed, besides, of what genius and life they are, and of what character their Divine worship is.

3. I have sometimes spoken on this subject with the spirits of our Earth, and it was said that a man of sound understanding may conclude, from many things which he knows, that there are more earths than one, and that there are human beings upon them. For it is an inference of reason, that such huge bodies as the planets are, some of which exceed this Earth in magnitude, are not empty bodies, created only to be carried and to rotate around the sun, and to shine with their scanty light (*lumen*) for the benefit of one earth only; but that they must needs have a nobler use than this. He who believes, as every one ought to believe, that the Divine created the universe for no other end than the existence of the human race, and of a heaven from it (for the human race is the seminary of heaven), cannot but believe that wherever there is an earth, there are human beings. That the planets, which are visible to our eyes, being within the boundaries of this solar system, are earths, may be clearly

seen from the following considerations. They are bodies of earthy matter, because they reflect the sun's light (*lumen*), and, when seen through the telescope, appear, not as stars shining from their flame, but as earths (*terrae*) variegated with dark spots. Like our Earth, they are carried round the sun and advance progressively through the path of the zodiac, which motion causes years, and seasons of the year, which are spring, summer, autumn, and winter. They likewise rotate upon their own axis, just as our Earth does, and this rotation causes days, and times of the day, that is, morning, mid-day, evening, and night. And moreover, some of them also have moons, which are called satellites, which perform their revolutions around their globes in stated times, as the moon does around ours. The planet Saturn, because it is so very far distant from the sun, has also a great luminous ring, which supplies that earth with much, although reflected, light. How is it possible for any one who is acquainted with these facts, and thinks from reason, to assert that such bodies are uninhabited?

4. I have, moreover, spoken with spirits [to the effect] that men [pg 3] may be led to believe that there are more earths in the universe than one, by considering the immensity of the starry heaven with its innumerable stars, each of which, in its own place, that is, in its own system, is a sun, and like our sun, but differs in magnitude. Any one who rightly weighs these facts must conclude that so immense a whole cannot but be the means to an end which is the final end of creation, and that this end is a heavenly kingdom, in which the Divine may dwell with angels and men. For the visible universe, that is, the heaven resplendent with such an innumerable multitude of stars, which are so many suns, is merely a means for the existence of earths, and of human beings upon them, from whom a heavenly kingdom [may be formed]. From these considerations a rational man cannot but think that a means so immense to an end so great was not provided for a human race, and a heaven from them, from one earth only. What would this be to the Divine, who is infinite, and to whom thousands, yea, myriads, of earths, all filled with inhabitants, would be but a little thing and almost nothing!

5. Besides, the angelic heaven is so immense that it corresponds to each single part in man, myriads [of angels corresponding] to each member, and organ, and viscus, and to each affection of them; and it has been given me to know that this heaven, as to all its correspondences, cannot possibly exist except from the inhabitants of very many earths^f.

Footnote f: [\(return\)](#)

Heaven corresponds to the Lord, and man, as to all things in general and particular, corresponds to heaven; and hence heaven, before the Lord, is a Man in a large effigy, and may be called the Grand or Greatest Man, nos. 2996, 2998, 3624-3649, 3741-3746, 4625. Concerning the correspondence of man, and of all things pertaining to him, with the Grand Man, which is heaven, in general, from experience, nos. 3021, 3624-3649, 3741-3751, 3883-3896, 4039-4055, 4218-4218-4228, 4318-4331, 4403-4421, 4523-4533, 4622-4633, 4652-4660, 4791-4805, 4931-4953, 5050-5061, 5171-5189, 5377-5396, 5552-5573, 5711-5727, 10030.

6. There are spirits whose sole study is the acquisition of knowledges finding in them their only delight. These spirits are therefore permitted to wander about, and even to pass beyond this solar system into others, and procure knowledges. They have stated that there are earths in immense numbers, inhabited by human beings, not only in this solar system, but in the starry heaven beyond it. These spirits are from the planet Mercury.

7. With regard, in general, to the Divine worship of the inhabitants of other earths: all there, who are not idolaters, acknowledge the Lord to be the One only God; for they adore the Divine, not as an invisible Divine, but as visible, for this reason, besides others, that when the Divine appears to them it is in the Human Form, as He formerly did to Abraham and others on [pg 4] this Earth^g; and all who adore the Divine under the Human Form are accepted by the Lord^h. They also say that no one can worship God rightly, and still less be conjoined with Him, unless he comprehends Him by some idea, and that God cannot be comprehended

except in the Human Form; and that if He be not thus comprehended, the interior sight, which is that of the thought, concerning God, is dissipated, as is the sight of the eye, when looking into the universe with nothing to limit the view; and that then the thought cannot but fall into nature, and worship it instead of God.

Footnote g: [\(return\)](#)

The inhabitants of all the earths adore the Divine Being under the Human Form, consequently the Lord, nos. 8541-8547, 10159, 10736, 10737, 10738. And they rejoice when they hear that God actually became Man, no. 9361. It is impossible to think of God except in the Human Form, nos. 8705, 9359, 9972. Man is able to worship and love that of which he has some idea, but not that of which he has no idea, nos. 4733, 5110, 5663, 7211, 9167, 10067.

Footnote h: [\(return\)](#)

The Lord receives all who are in good, and who adore the Divine under the Human Form, nos. 9359, 7178.

8. When they were told that the Lord assumed the Human on our Earth, they pondered for awhile, and then said that it was done for the salvation of the human race.

[pg 5]

THE EARTH OR PLANET MERCURY, AND ITS SPIRIT AND INHABITANTS

9. That the entire heaven resembles one man, who is therefore called the Grand or Greatest Man (*Maximus Homo*), and that all things in general and particular in man, both his exteriors and interiors, correspond to that man or to heaven, is an arcanum as yet unknown in the world; but that it is so has been shown in many passagesⁱ. But to constitute that Grand Man, those who come from our Earth into heaven are insufficient, being comparatively few; they must come from many other earths: and it is

provided by the Lord that as soon as there is in any part a deficiency in the quality or quantity of the correspondence, those who may supply it shall be immediately summoned from another earth, in order that the proportion may be preserved, and heaven by this means maintain its consistence.

Footnote i: [\(return\)](#)

See note f.

10. It has also been disclosed to me from heaven, what the spirits from the planet Mercury have relation to in the Grand Man, namely, that they have relation to the memory, but to the memory of things abstracted from earthly and merely material things. As, however, it has been given me to speak with them, and this for many weeks, and to learn of what character they are, and to examine how the inhabitants of that earth are circumstanced, I wish to adduce the experiences themselves.

11. Some spirits came to me, and it was stated from heaven that they were from the earth nearest to the sun, which on our Earth is called the planet Mercury. Immediately on their coming they sifted out of my memory the things that I knew. This, spirits can do most skilfully, for when they come to a man they see in his memory all the particulars it containsⁱ. While passing in review the various things, and, among others, the cities and places where I had been, I observed that they had no wish to know the temples, palaces, houses, and streets, but only the [pg 6] things I knew to have been done in them, also the things that related to the government there, and to the genius and manners of the inhabitants, and other similar things; for such matters are closely associated with the places in a man's memory, so that when the places are called to mind, these matters also suggest themselves. I was surprised to find them of such a character, and therefore inquired why they disregarded the magnificent objects of the places, and only inquired into the facts and transactions connected with them. They said that they had no delight in regarding material, corporeal, and terrestrial things, but only things that are real. Hence it was proved that the spirits of that earth, in the Grand

Man, have relation to the memory of things abstracted from material and terrestrial things.

Footnote j: [\(return\)](#)

Spirits enter into all things of man's memory, and do not [insinuate anything] from their own [memory] into the man's, nos. 2488, 5863, 6192, 6193, 6198, 6199, 6214. The angels enter into the affections and ends, from which and for the sake of which a man thinks, wills, and acts in such or such a manner in preference to every other, nos. 1317, 1645, 5844.

12. I was told that the life of the inhabitants of that earth is such, namely, that they do not concern themselves about terrestrial and corporeal things, but only about the statutes, laws, and governments of the nations there; and also about the things of heaven, which are innumerable. I was further informed, that many of the men (*homines*) of that earth converse with spirits, and that thence they have knowledges respecting spiritual things and the states of life after death, and that thence also they have a contempt for corporeal and terrestrial things; for those who know for a certainty, and believe, that there is a life after death, are concerned about heavenly things, as being eternal and blessed, but not about worldly things, except so far as the necessities of life require. Such being the character of its inhabitants, such also is that of the spirits who are from it^k.

Footnote k: [\(return\)](#)

The spirits who are with man are in possession of all things of his memory, nos. 5853, 5857, 5859, 5860.

13. How eagerly they search for and imbibe the knowledges of such things as pertain to the memory raised above the sensual things of the body, was made manifest to me from the circumstance that when they looked into the things which I knew respecting heavenly subjects, they ran over them all, and kept on stating the nature of each. For when

spirits come to a man, they enter into the whole of his memory, and call forth from it what suits themselves; nay, what I have often observed, they read its contents as from a book^k. These spirits did this more skilfully and quickly, because they did not linger over such matters as are heavy and sluggish, and confine and consequently impede the internal sight, as is the nature of all terrestrial and corporeal things, when regarded as ends, that is, when alone loved; but they devoted their attention to things themselves; for those matters to which terrestrial things do not cling, carry the mind (*animus*) upwards, and so introduce it into a wide [pg 7] field [of view], whereas merely material things drag the mind (*animus*) downwards, and thus limit and imprison it. Their eagerness to acquire knowledges and enrich the memory was further evident from the following circumstances: Once, when I was writing something concerning things to come, and they were at a distance, so that they could not look into those things from my memory; because I was unwilling to read them in their presence, they were very indignant, and, contrary to their usual demeanour, they were disposed to inveigh against me, saying that I was the worst of men, and other like things; and, to show their resentment, they caused a kind of contraction, attended with pain, on the right side of my head as far as the ear; but such treatment did me no harm. As, however, they had done evil, they removed themselves to a still greater distance, yet kept stopping, being desirous of knowing what I had written. Such is their eager desire for knowledges.

14. The spirits of Mercury, more than other spirits, possess the knowledges of things, both of those which are within this solar system, and those which are beyond it in the starry heaven; and whatever things they have once acquired they retain, and recollect them as often as similar ones occur. From this also it may manifestly appear that spirits have memory, and that it is much more perfect than that of men; and further, that spirits retain what they hear, see, and apperceive, and especially such matters as they are delighted with, as these spirits are with the knowledges of things; for things that are matters of delight and

love flow in as it were spontaneously, and remain; other things do not enter, but only touch the surface and pass by.

15. When the spirits of Mercury come to other societies, they try to discover from them what they know, and when they have ascertained this, they depart. There is also such a communication among spirits, and especially among angels, that when they are in a society, if they are accepted and loved, they communicate or share all they know.¹

Footnote 1: [\(return\)](#)

In the heavens there is a communication of all goods, inasmuch as heavenly love communicates all its possessions to others; and hence the angels derive wisdom and happiness, nos. 549, 550, 1390, 1391, 1399, 10130, 10723.

16. The spirits of Mercury, on account of their knowledges, are more conceited than others; wherefore they were told that, although they know innumerable things, there is yet an infinity of things which they do not know; and that even were the knowledges with them to increase to eternity, they would still be unable to attain to so much as an acquaintance with the generals of all things. They were told that they were conceited and elated of disposition, and that this character is unbecoming; [pg 8] but they replied, that it is not conceit, but only a glorying on account of the capacity of their memory. Thus they have the art of excusing their faults.

17. They are averse to verbal speech, because it is material; wherefore, when I conversed with them without intermediate spirits, I could only do so by a kind of active thought. Their memory, because it is a memory of things, not of purely material images, brings nearer to the thought its proper objects; for the thought, which is above the imagination, requires for its objects things abstracted from those of matter. But notwithstanding that this is the case, the spirits of Mercury excel but little in the faculty of judgment. They take no delight in the things which

pertain to judgment and to conclusions from knowledges; for their delight is in the bare knowledges.

18. It was suggested to them, whether they did not wish to make any use of their knowledges; for it is not enough to be delighted with knowledges, because knowledges have respect to uses, and uses ought to be their ends; that from knowledges alone no use results to themselves, but to others with whom they are willing to share or communicate them; and that it is not at all meet for a man who wants to become wise to stand still in knowledges alone, inasmuch as these are only instrumental causes, meant to be serviceable for the investigation of matters which ought to belong to the life. But they replied that they were delighted with knowledges, and that to them knowledges were uses.

19. Some of them, also, wish to appear, not as men, like the spirits of other earths, but as crystalline globes. Their wanting to appear so, although they do not, arises from the circumstance that the knowledges of immaterial things are in the other life represented by crystals.

20. The spirits of Mercury differ entirely from those of our Earth, for the spirits of our Earth concern themselves not so much about [immaterial] things as about worldly, corporeal, and terrestrial things, which are material. For this reason the spirits of Mercury cannot be together with the spirits of our Earth, and therefore wherever they meet them they flee away, for the spiritual spheres that are exhaled from both are almost contrary. The spirits of Mercury have a common saying, that they do not want to look at the sheath, but at things stripped of their sheath, thus at interior things.

21. There appeared a flame of considerable brightness, which blazed cheerfully, and this for about an hour. That flame [pg 9] signified the advent of some spirits of Mercury who, for penetration, thought, and speech, were prompter than those who preceded them. When they were come, they instantly ran over the things that were in my memory, but, owing to their promptness, I was unable to apperceive what they observed. Immediately afterwards, I heard them say that the matter was

thus and thus. With regard to the things which I had seen in the heavens and in the world of spirits, they said that they knew them before. I perceived that a multitude of spirits who were consociated with them, was behind, a little to the left, in the plane of the occiput.

22. At another time I saw a multitude of such spirits, but at some little distance from me, in front a little to the right, and they spoke with me from thence, but through intermediate spirits; for their speech is as quick as thought, which does not fall into human speech, except by means of other spirits; and what surprised me, they spoke in a body, and yet as promptly and rapidly as possible. Their speech, being of many together, was apperceived as undulatory, and, what was remarkable, it glided towards my left eye, although they were to the right. The reason was, that the left eye corresponds to the knowledges of things abstracted from material things, thus to such as belong to intelligence, while the right eye corresponds to such as belong to wisdom^m. With the same promptness with which they spoke, they perceived the things that they heard, and formed their judgment upon them, saying of one thing that it was so, and of another that it was not so, their judgment being as it were instantaneous.

Footnote m: [\(return\)](#)

The eye corresponds to the understanding, because the understanding is the internal sight, and the sight of things immaterial, nos. 2701, 4410, 4526, 9051, 10569. The sight of the left eye corresponds to truths, consequently to intelligence; and the sight of the right eye corresponds to the goods of truth, consequently to wisdom, no. 4410.

23. There was a spirit from another earth, who was well qualified to converse with them, being a prompt and rapid speaker, but who affected elegance in his discourse. They instantly formed their judgment concerning whatever he spoke, saying of one thing that it was too elegantly, of another that it was too learnedly expressed; so that the only thing they attended to was, whether they heard from him anything which was not known to them before, rejecting thereby such things as obscured

the subject, which are chiefly affectations of elegance in expression and of erudition; for these hide the things themselves and in their place substitute expressions, which are the material forms of things; on these the speaker keeps his mind (*animus*) fixed, and wants to draw attention to his expressions [pg 10] rather than their meaning, by which the ears of his auditors are more affected than their minds (*mens*).

24. The spirits of the earth Mercury do not tarry in one place, or among assemblies of the spirits of one system, but wander through the universe. The reason is that they have reference to the memory of things, which requires to be continually enriched; therefore it is granted them to wander about, and everywhere acquire knowledges. If, while travelling in this manner, they meet with spirits who love material, that is, corporeal and terrestrial things, they shun them, and betake themselves to where they do not hear such things. From this it may appear that their mind (*animus*) is elevated above sensual things, and thus that they are in interior light (*lumen*). This it was also given me actually to perceive when they were near me and were speaking with me. I observed then that I was withdrawn from sensual things to such a degree, that the light (*lumen*) of my eyes began to grow dull and dim.

25. The spirits of that earth go about by companies and phalanxes, and when assembled together they form as it were a globe. They are joined together in this manner by the Lord in order that they may act as a one, and that the knowledges of each may be communicated to all, and the knowledges of all to each, as is the case in heaven¹. That they wander through the universe in quest of the knowledges of things, was made manifest to me also from this fact, that once, when they appeared very remote from me, they spoke with me from thence, and said that they were then gathered together, and were going beyond the sphere of this system into the starry heaven, where they knew there were such as had no concern about terrestrial and corporeal things, but about things elevated above them, with whom they desired to be. It was stated that they themselves do not know whither they are going, but that under the Divine auspices they are conveyed to where they may be instructed

concerning such things as they had previously been unacquainted with, and which are in agreement with the knowledges they already possess. It was also stated that they do not know how they meet with the companions with whom they are conjoined, and that this also is effected under the Divine auspices.

26. As they journey through the universe in this manner, and are thus enabled to know more than others about the systems and earths beyond the sphere of our solar system, I have spoken with them on this subject also. They said that in the universe there are very many earths, with human beings upon them; and that they wonder at its being supposed by some, whom they called men of little judgment, that the heaven of the Omnipotent God [pg 11] consists only of the spirits and angels who come from one earth, when these are so few that, relatively to the Omnipotence of God, they are scarcely anything, and this would be the case even if there were myriads of systems with myriads of earths. They said, moreover, that they knew of the existence of earths in the universe exceeding in number some hundreds of thousands; and yet what is this to the Divine, who is Infinite!

27. The spirits of Mercury, when they were with me while I was writing and explaining the Word as to its internal sense, and who perceived what I was writing, said that the things which I wrote were very gross, and that almost all the expressions appeared as material. But it was given to reply, that the men of our Earth nevertheless look upon the things that have been written, as subtle and elevated, and that many things they do not understand. I added, that very many on this Earth do not know that it is the internal man that acts on the external, and causes it to live, and that from the fallacies of the senses they persuade themselves that the body has a life of its own, and that in consequence the evil and unbelieving are in doubt as to a life after death. Also, that that in man which is to live after death they do not call the spirit but the soul; and that they dispute about what the soul is and where its abode is, and believe that the material body, although dispersed to all the winds, must be again conjoined to it, in order that man may live as a man; besides many other

things of the same kind. When the spirits of Mercury heard these things, they asked whether such men could become angels. To this it was given to answer that those who have lived in the good of faith and charity become angels, and that then they are no longer in external and material things, but in internal and spiritual things; and that when they come into this state, they are in a light superior to that in which the spirits from Mercury are. In order that they might know that this was so, an angel who had come into heaven from our Earth, and who had been such while he lived in the world, was allowed to speak with them; which circumstance will be detailed below [at no. 37].

28. Afterwards there was sent me by the spirits of Mercury a long paper of an irregular shape, consisting of several papers stuck together, which appeared as if printed with types such as are used on this Earth. I asked whether they had such among them; but they said they had not, but that they knew that there were such printed papers on our Earth. They were not willing to say more; but I perceived that they thought that the knowledges on our Earth were on papers, and not so much within the man himself, thus derisively insinuating that the papers, so to speak, knew more than the man. But they were instructed as [pg 12] to the real state of the case. After some time they returned, and sent me another paper, which also appeared printed with types like unto the former one; not, however, like it, stuck together and untidy, but symmetrically shaped and neat: they said they had been further informed that on this Earth there were such papers, and books made of them.

29. From the facts that have now been stated, it clearly appears, that spirits retain in the memory the things that they see and hear in the other life, and that they are equally capable of being instructed as when they were men in the world, consequently, of being instructed in those things that are of faith, and thereby of being perfected. The more interior spirits and angels are, the more promptly and fully do they imbibe, and the more perfectly do they retain [what they hear], and as this [capacity remains] for ever, it is evident that wisdom is continually growing with them. With the spirits of Mercury, the science of things is continually

growing, yet not therefore wisdom, because they love knowledges, which are means, but not uses, which are ends.

30. Furthermore, the character of the genius of the spirits who are from the planet Mercury may still further appear from the following facts. It must be known that all spirits and angels without exception were once men, for the human race is the seminary of heaven; and that spirits are altogether such as to their affections and inclinations as they had been when they lived as men in the world, for every one's life follows himⁿ. This being the case, the genius of the men of every earth may be known from the genius of the spirits who are from it.

Footnote n: [\(return\)](#)

Every one's life remains with him and follows him after death, nos. 4227, 7440. The externals of life are kept closed after death, and the internals of life are opened, nos. 4314, 5128, 6495. All things in general and particular of thought are then made manifest, nos. 4633, 5128.

31. Since the spirits of Mercury in the Grand Man have relation to the memory of things abstracted from material things, therefore when any one speaks to them of terrestrial, corporeal, and merely worldly things, they are absolutely unwilling to hear; and if they are forced to hear of those things, they transmute them into others, and for the most part into contrary things, so as to avoid them.

32. In order that I might know for certain that such was their genius, it was allowed to represent to them meadows, fallow-lands, gardens, woods, and streams. To represent such things is to exhibit before another in imagination those things which, in the other life, appear to the life. But they instantly transmuted them; they darkened the meadows and fallow-lands, [pg 13] and by representations filled them with snakes; the streams they turned black, so that the water no longer appeared limpid. When I asked why they did so, they said they did not want to think of such things, but of realities, which are the knowledges of things

abstracted from terrestrial things, especially of such as exist in the heavens.

33. I afterwards represented to them birds both large and small, such as exist on our Earth; for in the other life such things can be represented to the life. On seeing those birds represented, they at first wanted to change them, but they afterwards were delighted with them, and became quiet; the reason was, that birds signify the knowledges of things, and the perception of this fact then flowed in^o; they therefore abstained from transmuting them, and so from turning away the ideas of their memory. Afterwards it was permitted me to represent before them a very pleasant garden full of lamps and lights; they then paused and their attention was fixed, because lamps with lights signify truths (*veritates*) which shine from good^p. From this it was evident that they could be detained in the consideration of material things, provided only that the signification of those things in the spiritual sense were insinuated at the same time; for the things which belong to the spiritual sense are not abstracted from material things to the same extent, inasmuch as they are representative of these.

Footnote o: [\(return\)](#)

Birds signify rational things, intellectual things, thoughts, ideas, and knowledges, nos. 40, 745, 776, 778, 866, 988, 993, 5149, 7441. And this with variety according to the genera and species of the birds, no. 3219.

Footnote p: [\(return\)](#)

Lamps with lights signify truths (*veritates*) which shine from good, nos. 4638, 9548, 9783.

34. Moreover, I spoke with them about sheep and lambs, but they were not willing to hear of such things, because they were perceived by them as terrestrial things; the reason was, that they did not understand what innocence is, which lambs signify; this was apperceived from the circumstance that, on my saying that lambs, when represented in heaven,

signify innocence^q, they said that they did not know what innocence was, but only knew it by name: the reason is, that they are affected with knowledges only, but not with uses, which are the ends of knowledges, consequently they are unable to know, from internal perception, what innocence is.

Footnote q: [\(return\)](#)

Lambs in heaven, and in the Word, signify innocence, nos. 3994, 7840, 10132.

35. Some of the spirits of the earth Mercury came to me, being sent by others, in order that they might hear what was going on near me. These were told by one of the spirits of our Earth, to tell their [friends] not to speak anything but what was [pg 14] true, and not, as they were wont, to present opposite things to their questioners; for that if any of the spirits of our Earth were to do so, he would be punished. But immediately the company from which those spirits had been sent forth, and which was at a distance, made answer, that if they must be punished on that account, they must all be punished, inasmuch as, from continual practice, they could not do otherwise. They said that when they speak with the men of their own earth, they also do likewise, not, however, with any intention to deceive, but to inspire the desire of knowing; for when they present opposite things, and conceal things in a certain manner, the desire of knowing is excited, and thus from the zeal of exploring those things, the memory is perfected. I also, on another occasion, spoke with them on the same subject, and, as I knew that they spoke with the men of their earth, I asked in what manner they instructed their inhabitants. They said that they do not instruct them fully as to how a matter is, but keep insinuating some apperception of it, in order that from this the desire of exploring and of acquiring knowledge may be nourished and grow; for if they were to answer all their questions, the desire would perish. They added, that they suggest opposites for this reason also, that the truth (*veritas*) may afterwards appear the better; for all truth appears from relation to its opposites.

36. It is their custom not to tell another what they know, but still they want to learn from all others what is known to them. With their own society, however, they communicate everything, insomuch that what one knows all know, and what all know each one in the society knows¹.

37. Inasmuch as the spirits of Mercury abound in knowledges, they are in a certain kind of conceit; hence they imagine that they know so much that it is almost impossible to know more. But it was told them by the spirits of our Earth, that they do not know much but little, and that the things which they do not know are comparatively infinite; and that the things which they do not know, are, relatively to those they do know, as the waters of the largest ocean to those of a very small fountain; and further, that the first step towards wisdom consists in knowing, acknowledging, and perceiving that what one knows, is, compared with what one does not know, so little as hardly to be anything. In order that they might know that it is so, it was granted that a certain angelic spirit should speak with them, and tell them generally what they knew and what they did not know, and that there were infinite things which they did not know, and that eternity would not suffice for their acquiring even a general knowledge of things. He spoke by means of angelic ideas much more readily than they did, and as he disclosed [pg 15] to them what they knew and what they did not know, they were struck with amazement. Afterwards I saw another angel speaking with them, who appeared at some height towards the right; he was from our Earth. He recounted very many things which they did not know; and afterwards he spoke with them by means of changes of state, which they said they did not understand. He then told them that every change of state, and also every smallest part of such change, contains infinite things. When they heard this, as they had been conceited on account of their knowledges, they began to humble themselves. Their humiliation was represented by the sinking downwards of the compact body (*volumen*) which they formed (for that company appeared at the time as a compact body, in front towards the left, at a distance, in the plane of the region below the navel); but the compact body appeared as it were hollowed in the middle, and raised at the sides; an alternating motion was also observed

therein. They were also told what that signified, that is, what they thought in their humiliation, and that those who appeared elevated at the sides were not as yet in any humiliation; and I saw that the compact body was separated, and that those who were not in humiliation were sent back towards their earth, the rest remaining.

38. There once came some spirits of Mercury to a certain spirit from our Earth, who, during his life in the world, had been most celebrated for his learning,—he was Christian Wolf—desiring to receive information from him on various subjects. But when they perceived that what he said was not elevated above the sensual things of the natural man, because in speaking he thought of honour, and wanted, as in the world (for in the other life every one is like his former self), to connect various things into series, and from these again and continually to deduce others, and so form several chains of such, which they did not see or acknowledge to be true, and which therefore they declared to be chains which neither cohered in themselves nor with the conclusions, and called them the obscurity of authority, they ceased to question him, inquiring only *what this was called and what that*. And because he answered these questions also by material ideas, and not by any that were spiritual, they departed from him. For in the other life every one speaks spiritually, or by spiritual ideas, so far as in the world he had believed in God; and materially, so far as he had not believed. As an opportunity here offers, I may relate how the case is, in the other life, with the learned who acquire intelligence by their own meditation kindled by the love of knowing truths for the sake of truths, thus for the sake of uses apart from worldly considerations; and how the case is with those who acquire intelligence from others without any meditation of their own, as [pg 16] is the practice of those who desire to know truths merely for the purpose of acquiring a reputation for learning, and of thereby attaining honour or gain in the world, and consequently not for the sake of uses apart from worldly considerations. I may here relate a certain experience concerning men of this character. There was apperceived a certain sound penetrating from beneath near the left side as far as the left ear: I observed that there were spirits who were attempting to force their way

there, but I could not ascertain of what character they were. When they had forced their way, however, they spoke with me, saying that they were logicians and metaphysicians, and that they had immersed their thoughts in such [sciences] without any other end than that of acquiring a reputation for learning, and thus of attaining to honours and wealth: they lamented that they now led a miserable life, because they had studied these sciences for no other end, and thus had not cultivated their Rational by means of them. Their speech was slow and muffled. In the meantime there were two conversing above my head, and when I asked who they were, I was told that one of them was of the highest distinction in the learned world, and it was given me to believe that he was Aristotle. Who the other was, was not stated. He was then let into the state in which he had been when he lived in the world, for every one can easily be let into the state of life which he had had in the world, since every state of his life remains with him. I was surprised to find that he applied himself to the right ear, and he spoke there, hoarsely, indeed, but still sensibly. From the purport of what he said I apperceived that he was of quite a different genius from those Schoolmen who first arose, namely, that he hatched what he wrote from his own thought, and from the same source produced his philosophical system, so that the terms which he invented, and applied to subjects of thought, were forms of expression by which he described interior things; also that he was excited to such pursuits by a delight of the affection, and by a desire of knowing the things that belonged to the thought and the understanding; and that he followed obediently whatever his spirit had dictated. This was the reason he applied himself to the right ear, differently from his followers, who are called Schoolmen, and who do not proceed from thought to terms, but from terms to thoughts, thus by a contrary way; and many of them do not even proceed to thoughts, but stick fast entirely in terms, their application of which, when they make any, being to confirm whatever they want to, and to invest falsities with an appearance of truth, according to their eagerness to persuade. Consequently for them philosophy is rather a means of becoming foolish than a means of becoming wise; and therefore they have darkness instead of light. Afterwards, I conversed with him on analytical science, saying that a

little child, in half an hour, speaks more philosophically, analytically, [pg 17] and logically, than he could describe in a volume, because all things of human thought and consequently of human speech are analytical, and the laws thereof are from the spiritual world; and that he who wants to think artificially from terms is not unlike a dancer who wants to learn to dance from a knowledge of the motory fibres and muscles; if he were to keep his mind (*animus*) fixed on that knowledge whilst dancing, he would hardly be able to move a foot, and yet, without that knowledge, he sets in action all the motory fibres that are scattered throughout the whole of his body, and, in due measure, the lungs, diaphragm, sides, arms, neck, and all the other parts, to describe all which volumes would not suffice; and that the case is just like this with those who want to think from terms. He approved of these observations, and said, that if one learns to think in that way one proceeds in inverted order: adding, that if any one wants to be foolish, he has only to proceed in that way; and that one should constantly think of use, and from what is interior. He next showed me what idea he had had of the Supreme Deity. He had represented Him to himself as having a human face, and encompassed about the head with a radiant circle; but he now knew that the Lord is Himself that Man, and that the radiant circle is the Divine [proceeding] from Him, which inflows not only into heaven but also into the universe, disposing and ruling both. He added, that He who disposes and rules heaven, disposes and rules the universe also, because the one cannot be separated from the other. He also said, that he believed in only one God, whose attributes and qualities men distinguished by names as numerous as the gods they worshipped. A woman appeared to me who stretched out her hand, desiring to stroke his cheek. When I expressed my surprise at this, he said, that while he was in the world such a woman had often appeared to him, and as it were stroked his cheek, and that her hand was beautiful. The angelic spirits said that such women sometimes appeared to the ancients, and that they called them Pallases; and that the one who appeared to him was from spirits who, when they lived as men in the ancient times, were delighted with ideas and indulged in thoughts, but without philosophy; and as such spirits were with him, and were delighted with him because he thought from what is interior, they

representatively exhibited such a woman to his view. Lastly, he told me what idea he had had concerning the soul or spirit of man, which he called Pneuma, namely, that it was an invisible vital [principle], like something of the ether. He said that he knew his spirit would live after death, since it was his interior essence, which cannot die, because it can think; and moreover that he could not think clearly concerning it, but only obscurely, because he had not possessed any knowledge on the subject except from himself, with a little also from the [pg 18] Ancients. Aristotle, it may be remarked, is among sane spirits in the other life, but many of his followers are among the foolish.

39. I once saw that some spirits of our Earth were with some spirits of Mercury, and I heard them conversing with one another; and on this occasion the spirits of our Earth asked them, among other things, in whom they believed. They replied that they believed in God. But when they inquired further concerning the God in whom they believed, they would not say, since it is their custom not to give direct answers to questions. Then the spirits from the earth Mercury, in their turn, asked the spirits from our Earth in whom they believed. They said that they believed in the Lord God. The spirits of Mercury then said they perceived that they believed in no God, and that they had contracted a habit of professing belief with the mouth when yet they do not believe. (The spirits of Mercury have an exquisite perception, in consequence of their continually exploring, by means of perception, what others know.) The spirits of our Earth were of the number of those who in the world had made profession of faith according to the doctrine of the church, but still had not lived the life of faith; and those who do not live the life of faith, in the other life have no faith, because it is not in the man^r. On hearing this they were silent, because, by an apperception then given them, they acknowledged that the case was so.

Footnote r: [\(return\)](#)

They who make profession of faith from doctrine, and do not live the life of faith, have no faith, nos. 3865, 7766, 7778, 7790, 7950, 8094.

And their interiors are contrary to the truths of faith, although in the world they do not know this, nos. 7790, 7950.

40. Certain spirits knew from heaven that a promise had once been made to the spirits of the earth Mercury, that they should see the Lord; they were, therefore, asked by the spirits about me whether they recollected that promise. They said that they did recollect it; but that they did not know whether the promise had been made in such a manner as to preclude all doubt respecting it. While they were thus talking together, the Sun of heaven appeared to them. (The Sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; others see the light which proceeds from it.) On seeing the Sun, they said that this was not the Lord God, because they saw no face. Meanwhile the spirits were conversing with each other, but I did not hear what they said. Suddenly, however, the Sun again appeared, and in the midst of it the Lord, encompassed with a solar circle: at this sight the spirits of Mercury humbled themselves profoundly, and bowed down. At that time also, the Lord appeared out of that [pg 19] Sun to certain spirits of our Earth, who, when they were men, had seen Him in the world; and they, one after another, and thus many in succession, confessed that it was the Lord Himself; and they made this confession before the whole assembly. At the same time also the Lord appeared out of the Sun to the spirits of the planet Jupiter, who declared with a clear voice, that it was He Himself whom they had seen on their earth when the God of the universe appeared to them^s.

Footnote s: [\(return\)](#)

The Lord is the Sun of heaven, from which proceeds all the light there, nos. 1053, 3636, 4060. And the Lord thus appears to those who are in His celestial kingdom, where love to Him reigns, nos. 1521, 1529-1531, 1837, 4696. He appears at a middle height above the plane of the right eye, nos. 4321, 7078. Therefore in the Word the sun signifies the Lord as to the Divine Love, nos. 2495, 4060, 7083. The sun of the world does not appear to spirits and angels, but in its place as it were a dark

something behind, opposite to the Sun of heaven or to the Lord, no. 9755.

41. After the Lord had appeared, some were led towards the front parts to the right, and as they advanced, they said that they saw a light much clearer and purer than they had ever seen before, and that a greater light could not possibly be seen: and it was then the time of evening here. Those who said this were many^t.

Footnote t: [\(return\)](#)

In the heavens there is great light, which exceeds, by many degrees, the noon-day light on earth, nos. 1117, 1521, 1533, 1619-1632, 4527, 5400, 8644. All light in the heavens is from the Lord as the Sun there, nos. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. The Divine Truth proceeding from the Divine Good of the Lord's Divine Love appears in the heavens as light and constitutes all the light there, nos. 3195, 3222, 5400, 8644, 9399, 9548, 9684. The light of heaven illuminates both the sight and the understanding of the angels, nos. 2776, 3138. Heaven being said to be in light and heat, signifies in wisdom and in love, nos. 3643, 9399, 9401.

42. It should be known that the sun of the world does not appear at all to any spirit, nor does anything of the light from it. The light of this sun is, to spirits and angels, like thick darkness. This sun remains in the perception with spirits only from their having seen it when they were in the world, and it is exhibited to them in idea as an exceedingly dark something, and situated behind at a considerable distance, at a little height above the plane of the head. The planets which are within the system of this sun appear according to a fixed situation in respect to the sun: Mercury appears behind, a little towards the right; the planet Venus to the left, a little backwards; the planet Mars to the left in front; the planet Jupiter likewise to the left in front, but at a greater distance; the planet Saturn directly in front, at a considerable distance; the Moon to the left, at a moderate height: the satellites also appear to the left relatively to their own planets. Such is the situation of these planets in

the ideas of spirits and angels. Spirits also appear near their own planet, but apart from it. [pg 20] With regard to the spirits of Mercury in particular, they do not appear in any particular quarter, or at any particular distance, but they appear sometimes in front, sometimes to the left, sometimes a little to the back; the reason is, that they are allowed to wander through the universe for the purpose of procuring knowledges.

43. Some spirits of Mercury once appeared to the left in a globe, and afterwards in a compact body (*volumen*) extending itself lengthwise. I wondered whither they were bent, whether to this or to some other earth, and I soon observed that they turned towards the right, and, rolling along, approached the earth or planet Venus towards the quarter in front. But when they reached it, they said that they would not remain there, because the inhabitants were evil; wherefore they turned round to the back part of that earth, and then said they would remain there, because the inhabitants of that part were good. While this was taking place I was sensible of a remarkable change in the brain, and of a powerful operation from it. From this it was given me to conclude that the spirits of Venus who are from that part of the planet, were in concord with the spirits of Mercury, and that they had relation to the memory of material things which is in concord with the memory of immaterial things, to which the spirits of Mercury have relation; hence a more powerful operation was felt from them when they were there.

44. I was desirous of knowing what kind of face and body the men (*homines*) on the earth Mercury have, and whether they are like the men (*homines*) on our Earth. There was then exhibited before my eyes a woman exactly resembling those who are on that earth. Her face was beautiful, but smaller than that of the women of our Earth; she was also more slender in body, but of equal height: her head was covered with some linen stuff, arranged without art but still in a becoming manner. A man (*vir*) also was exhibited. He, too, was more slender in body than the men (*vir*) of our Earth; he was clothed in a garment of dark blue fitting closely to his body, without folds or protuberances anywhere. Such, I was told, were the personal form and clothing of the men (*homines*) of

that earth. Afterwards there were exhibited some kinds of their oxen and cows, which did not, indeed, differ much from those on our Earth, except that they were smaller, and approximated in some measure to the stag and hind species.

45. They were also questioned about the sun of the system, how it appears from their earth. They said that it appeared large, and larger there than from other earths; they said that [pg 21] they knew this from the ideas of other spirits respecting the sun. They said further that they enjoyed a middle temperature, neither too hot nor too cold. It was then given me to tell them, that it has been so provided for them by the Lord, in order that they might not be exposed to excessive heat from the circumstance of their earth being in greater proximity to the sun than the other earths, since heat does not arise from nearness to the sun, but from the height and density of the aerial atmosphere, as is evident from the cold on high mountains even in hot climates; also, that heat is varied according to the direct or oblique incidence of the sun's rays, as is evident from the seasons of winter and summer in every region. These are the particulars which it has been given me to know respecting the spirits and inhabitants of the earth Mercury.

[pg 22]

THE EARTH OR PLANET JUPITER, AND ITS SPIRITS AND INHABITANTS.

46. It has been given me to have longer intercourse with the spirits and angels of the planet Jupiter than with the spirits and angels from the other planets; and I can therefore relate more particulars respecting their state of life and respecting that of the inhabitants of that planet. That those spirits were from that planet, was evident from many circumstances, and was also declared from heaven.

47. The earth or planet Jupiter itself does not indeed appear to spirits and angels: for in the spiritual world no earth is ever visible to any one, but only the spirits and angels who are from it. Those who are from the

planet Jupiter appear in front to the left, at some little distance, and this constantly (see above, no. 42): there also the planet is. The spirits of every earth are near their own earth, because they are from its inhabitants (for every man after death becomes a spirit), and because they are thus of a similar genius, and can be with the inhabitants and be of service to them.

48. They related that in the region of their earth where they had lived when in the world, the multitude of human beings was as great as the earth could support; that it was fertile, and abounded in all things; that the inhabitants desired no more than sufficed for the necessities of life, and that what was not necessary they did not regard as useful; and that therefore the multitude of human beings was so great. They said that their principal care was the education of their children, and that they loved them most tenderly.

49. They further related that on their earth they are distinguished into clans, families, and households, and that all live together with their own, separate from the others, and that therefore their habitual intercourse is confined to their kindred: also that no one ever desires another's goods; nor does it ever enter the mind (*animus*) of any one to covet any of the goods of another, much less to obtain them by any artifice, and still less to attack and plunder them; this they consider a crime contrary to human nature, and horrible. When I wanted to tell them [pg 23] that on this Earth there were wars, depredations, and murders, they turned away, and refused to hear. It has been told me by the angels that the Most Ancient inhabitants of our Earth dwelt in the same manner, that is to say, distinguished into clans, families, and households, and that all in those times were content with their own goods; and that it was an entirely unknown thing for one to enrich himself with the goods of others, or to assume dominion from the love of self; and that on this account the Ancient, and especially the Most Ancient times, were more acceptable to the Lord than those which have succeeded them; and that, as their state was such, innocence then reigned, and, together with innocence, wisdom; that every one then did what was good for the sake of good,

and what was just for the sake of justice; that they did not know what it was to do what was good and just with a view to their own honour, or for the sake of gain; and that in those times they spoke nothing but what was true, and this not so much from truth as from good, that is, not from the Intellectual separate [from the Voluntary], but from the Voluntary conjoined with the Intellectual. Such were the Ancient times. Angels then could therefore have habitual intercourse with men, and carry their minds, almost separated from corporeal things, into heaven, and could even lead them about there, and show them the magnificent and goodly things there, and also communicate to them their own happinesses and delights. These times were also known to ancient writers, who called them the Golden, and likewise the Saturnian times. The reason why these times were such was, as has been stated, that men then lived distinguished into clans, clans into families, and families into households, and every household dwelt by itself; and that it then never entered into any one's mind (*mens*) to seize upon another's inheritance, and thus acquire for himself opulence and dominion: the love of self and the love of the world were then far away; every one rejoiced in his own, and not less in another's good. But in the course of time this scene was changed and totally reversed, when the lust of exercising dominion and of possessing many things invaded the mind (*animus*). Then the human race, for the sake of self-defence, gathered themselves into kingdoms and empires; and because the laws of charity and conscience, which had been inscribed upon the heart, ceased to operate, it became necessary, in order to restrain deeds of violence, to enact [external] laws, of which the rewards were honours and gain, and the punishments were the deprivation thereof. When the state was thus changed, heaven itself became removed from man, and this more and more even to the present ages, when the very existence of heaven and hell is unknown, yea, is even denied by some. These statements have been made in order to show clearly by the parallel, what is the state of those who are on the earth Jupiter, and whence they have their goodness of [pg 24] disposition and also their wisdom, of which more will be said in the following pages.

50. By long-continued intercourse with the spirits of the earth Jupiter, it became manifest to me that they were better disposed than the spirits of many other earths. Their approach when they came to me, their stay with me, and their influx at the time, were so gentle and sweet as to be inexpressible. In the other life the quality of every spirit manifests itself by an influx, which is the communication of his affection. Goodness of disposition manifests itself by gentleness and sweetness; by gentleness, because it is afraid to hurt, and by sweetness, because it loves to do good. I could distinguish very clearly between the gentleness and sweetness of the influx proceeding from the good spirits of our Earth, and the gentleness and sweetness of the influx from the spirits of Jupiter. They said that when any slight disagreement arises among them, there appears as it were a thin dazzling white ray of light, like that of ordinary lightning or like the little swath which encompasses glittering and wandering stars; but the disagreement among them is soon adjusted. Glittering stars, which are at the same time wandering signify what is false; but glittering and fixed stars signify what is true; thus the former signify disagreement.^u

Footnote u: [\(return\)](#)

Stars in the Word signify the knowledges of good and truth, consequently truths, nos. 2495, 2849, 4697. And in the other life truths are represented by fixed stars, but falsities by wandering stars, no. 1128.

51. I could distinguish the presence of the spirits of Jupiter, not only by the gentleness and sweetness of their approach and influx, but also by this circumstance, that their influx was for the most part into the face, which they rendered cheerful and smiling, and this continually as long as they were present. They said that they in the same way dispose the faces of the inhabitants of their earth, when they come to them, being desirous thus to inspire them with tranquillity and delightsomeness of heart. The tranquillity and delightsomeness with which they inspired me, sensibly filled my breast and heart: at the same time the longings and anxieties about the future, which cause disquiet and wretchedness, and agitate the

mind with various passions, were removed. From this it could be made apparent to me what was the character of the life of the inhabitants of the earth Jupiter; for the inborn disposition of the inhabitants is known from the spirits, since every one carries his own life with him from the world, and lives it when he becomes a spirit. It was observed that they had a state of still more interior blessedness or happiness. This was observed by its being perceived that their interiors were not closed, but open to heaven; for the [pg 25] more open to heaven the interiors are, the more capable are they of receiving Divine good, and with it blessedness and interior happiness. It is quite otherwise with those who do not live in the order of heaven; with them the interiors are closed, and the exteriors are open to the world.

52. It was also shown me what kind of faces the inhabitants of the earth Jupiter have; not that I saw the inhabitants themselves but spirits with faces similar to those they had when they dwelt on their earth. But before this was shown me, one of their angels appeared behind a bright white cloud, and gave permission. Two faces were then shown. They were like the faces of the men of our Earth, fair and beautiful; sincerity and modesty shone forth from them. When the spirits of Jupiter were with me, the faces of the men of our Earth appeared smaller than usual: this was owing to the circumstance that there inflowed from those spirits the idea they had that their own faces were larger. For when they live as men on their earth they believe that after their decease their faces will be larger, and round in form; and this idea, being impressed upon them, remains; and when they become spirits, they appear to themselves to have larger faces. The reason why they believe that their faces will be larger is that they say the face is not the body, because they see, hear, speak, and manifest their thoughts by means of it, and because the mind thus shines through it; hence they have an idea of the face as the mind in form. And as they know that they will become wiser after their life in the world, they believe that the form of the mind, that is, the face, will become larger. They also believe that after their decease they shall perceive a fire which will communicate warmth to their faces. This belief arises from a knowledge possessed by the wiser amongst them

that fire, in the spiritual sense, signifies love, that love is the fire of life, and that from that fire the angels have life^x. Such of them as have lived in heavenly love also have their wish gratified, and feel their face grow warm, and then the interiors of their minds are kindled with love. For this reason the inhabitants of that earth frequently wash and clean their face, and also carefully protect it from the sun's heat. They have a covering made of the inner or outer bark of a tree, which is of a bluish colour, and with this they encircle the head, and thus protect the face. With respect to the faces of the men of our Earth, which they [pg 26] saw through my eyes^y, they said that they were not beautiful, and that such beauty as they had consisted in the outward skin, but not in the fibres from within. They were surprised to see that the faces of some were covered with warts and pustules, or otherwise disfigured, and said that no such faces are ever to be seen among them. Yet there were some faces that pleased them, such, namely, as were cheerful and smiling, and such as were slightly prominent about the lips.

Footnote x: [\(return\)](#)

Fire in the Word signifies love in both senses, nos. 934, 4906, 5215. Sacred and heavenly fire is Divine love and every affection which is of that love, nos. 934, 6314, 6832. Infernal fire is the love of self and of the world, and every concupiscence belonging to those loves, nos. 934, 1861, 5071, 6314, 6832, 7575, 10747. Love is the fire of life, and life itself is actually derived from that fire, nos. 4906, 5071, 6832.

Footnote y: [\(return\)](#)

Spirits and angels do not see the things that are in this solar world but they saw through my eyes, no. 1881.

53. The reason they were pleased with the faces that were prominent about the lips was, that their speech is effected mostly by means of the face, especially by the part about the lips, and also because they never counterfeit, that is, never speak otherwise than they think, so that they do not constrain their face, but give it free play. It is otherwise with those

who from childhood have learned to counterfeit: with these the face is, in consequence, constrained from within, lest anything of the thought should shine forth from it; nor has it free play from without, but is kept in readiness to relax or constrain itself, as cunning may dictate. The truth (*veritas*) of this may appear from an examination of the fibres of the lips and surrounding parts, for the series of the fibres there are manifold, complicated, and interwoven, having been created, not only for mastication and verbal speech, but also for expressing the ideas of the mind (*animus*).

54. It was also shown me how the thoughts are expressed by means of the face. The affections which belong to the love are manifested by means of the countenance and its changes, and the thoughts therein by variations as to the forms of the interiors there: it is impossible to describe them further. The inhabitants of the earth Jupiter have also verbal speech, but not so loud as with us. The one speech aids the other, and life is insinuated into the verbal speech by the speech of the face. I have been informed by the angels that the very first speech in every earth was speech by the face, and from two origins there, the lips and the eyes. The reason this kind of speech was the first is, that the face was formed to effigy forth whatever a man thinks and wills; in consequence of which the face is also called the effigy and index of the mind (*animus*). Another reason is, that in the Most Ancient or primeval times sincerity prevailed, and no one cherished or wanted to cherish a thought which he was not willing should shine forth out of his face. In this way, also, the affections of the mind (*animus*), and the thoughts from them, could be exhibited to the life and in fulness; thus also they even appeared to the eye as very many things together in a form. [pg 27] This speech was therefore as superior to the speech of words as sight is to hearing, that is, as the sight of a landscape surpasses hearing about it and forming an idea of it from the verbal description. They added, that such speech was in agreement with the speech of the angels, with whom men in those times also had communication; also, that when the face speaks, that is, the mind through the face, angelic speech is with the man in its ultimate natural form, which is not the case when the mouth speaks by

words. Every one can also comprehend that verbal speech could not have been used by the Most Ancient people, since the words of a language are not imparted immediately, but have to be invented and applied to objects; which it requires a course of time to effect^z. So long as sincerity and rectitude prevailed among men, such speech continued; but as soon as the mind began to think one thing and speak another, which was the case when man began to love himself and not the neighbour, verbal speech began to increase, the face being either silent or deceitful. Hence the internal form of the face was changed, became contracted, and hardened, and began to become almost devoid of life; while the external form, inflamed by the fire of the love of self, appeared before the eyes of men as if alive; for this absence of life, which is underneath, does not appear before the eyes of men, but it appears before the eyes of the angels, since the angels see interior things. Such are the faces of those who think one thing and speak another; for simulation, hypocrisy, cunning, and deceit, which constitute modern prudence, produce such effects. But the case is different in the other life: there, no one is allowed to speak one way and think another. There, also, the variance is clearly perceived in each single expression, and when it is perceived, the spirit in whom there is such variance is expelled from society, and punished. He is afterwards by various methods brought to speak as he thinks, and to think as he wills, until his mind is one, and not divided. If he is good, he is brought to will good, and to think and speak the truth from good; and if he is evil, he is brought to will evil, and to think and speak falsity from evil. Until this is effected, a good spirit is not raised into heaven, nor an evil one cast into hell: and the object of this is, that in hell there may be nothing but evil and the falsity of evil, and in heaven nothing but good and the truth of good.

Footnote z: [\(return\)](#)

The Most Ancient people on this Earth spoke by the face and lips by means of internal respiration, nos. 607, 1118, 7361. The inhabitants of some other earths have a similar speech, nos. 4799, 7359, 8248, 10587.

Concerning the perfection and excellence of that speech, nos. 7360, 10587, 10708.

55. The spirits who were from that earth informed me about various other particulars relating to its inhabitants, as, about their gait, their food, and their dwellings. With respect to their [pg 28] gait, they do not walk erect like the inhabitants of this and of many other earths, nor do they creep like animals, but as they advance they assist themselves with their hands, and alternately half raise themselves on their feet, and at every third step they face about sideways and behind them, and at the same time also bend the body a little, which is done quickly; for among them it is [considered] unbecoming to be looked at by others except in the face. While walking in this manner they always keep the face raised as we do, so that they may look at the heaven as well as at the earth. They do not hold it down so as to look at the earth; this they call accursed. The basest among them do so; but if they do not get accustomed to raise the face, they are expelled from their society. When, however, they sit, they appear, like the men of our Earth, erect as to the upper part of the body, but they sit with the feet crossed. They are extremely cautious, not only when they walk, but also when they sit, not to be seen behind, but in the face. They also gladly desire that their face should be seen, because their mind appears from it, for they never show a face at variance with the mind, nor have they the power to do so. Those who are present, therefore, see clearly what is their disposition towards them—which indeed they do not conceal—especially whether their apparent friendliness is sincere or forced. These facts were made known to me by their spirits, and confirmed by their angels. For the above reason also, their spirits are seen, not like others, to walk erect; but almost like swimmers, to assist their progress with their hands, and by turns to look around.

56. Those who live in their hot climates go naked, except for a covering about the loins; nor are they ashamed of their nakedness for their minds are chaste, and they love their own consorts only, and abhor adulteries. They were greatly surprised that the spirits of our Earth, on hearing of

their manner of walking and of their being naked, should deride and think lasciviously, without in the least attending to their heavenly life, but only to such details. They said that this was a sign that they cared more for bodily and earthly things than for heavenly things, and that indecent thoughts occupied their minds. They were told that nakedness is no occasion either of shame or scandal to those who live in chastity, and in a state of innocence, but that it is to those who live in lasciviousness and immodesty.

57. When the inhabitants of that earth lie in bed, they turn their faces forwards or into the chamber, but not backwards or towards the wall. This was told me by their spirits, who said that the cause was that they believe that they thus turn their face to the Lord, but that if they turn it backwards they turn [pg 29] it away from Him. The like has sometimes happened to myself when in bed, but I had not previously been aware of its origin.

58. They take pleasure in prolonging their repasts, not so much from delight in feeding as from delight in conversing then. When they sit at table, they do not sit on chairs or benches, nor on raised seats of turf, nor on the grass, but on the leaves of a particular tree. They were not willing to say of what tree the leaves were; but when I guessed at several, they at last assented when I named the fig tree. They informed me besides, that they do not prepare their food to please the palate, but chiefly for the sake of use; they added that to them the food which is wholesome is savoury. A conversation took place on this subject among the spirits, and it was urged that it would be well for man to observe this rule, for thus he would ensure having a sound mind in a sound body. It is otherwise with those with whom the taste rules: the body hence becomes diseased, at least it becomes inwardly feeble, consequently so does the mind; for the mind comports itself according to the interior state of the recipient parts of the body, as sight and hearing do according to the state of the eye and ear; hence the folly of placing all the delight of life in luxury and pleasure; from this too comes dulness in such things as belong to thought and judgment, and acuteness in such as belong to the body and

the world. By this man acquires the likeness of a brute animal, with which indeed such persons not inappropriately compare themselves.

59. Their dwellings were also shown me. They are lowly dwellings constructed of wood; but within they are lined with bark or cork of a pale blue colour, and the walls and ceiling are spotted as with stars, to represent the heaven; for they are fond of picturing the visible heaven with its constellations in the interiors of their houses, the reason being that they believe the constellations to be the abodes of the angels. They have tents also, which are rounded off above and extended in length, spotted likewise within with stars on a blue ground. They retire into these in the day-time, to prevent their faces suffering from the heat of the sun. They bestow much care on the fashioning of these tents of theirs, and on keeping them clean. In them they also take their repasts.

60. The horses of our Earth, when seen by the spirits of Jupiter, appeared to me smaller than usual, although they were pretty robust and tall; which appearance arose from the idea those spirits had concerning the horses on that earth. They informed me that among them there are also horses like ours, though [pg 30] much larger, but that they are wild or in the woods, and that when they come in sight they strike terror into them, although they are quite harmless; they added that their fear of them is innate or natural. This gave me occasion to think of the cause of that fear. For in the spiritual sense, a horse signifies the Intellectual formed from scientifics^{aa}; and as they are afraid of cultivating the Intellectual by worldly sciences, from this comes an influx of fear. That they do not care for scientifics, which are of human erudition, will be seen in the following pages.

Footnote aa: [\(return\)](#)

The horse signifies the Intellectual, nos. 2760-2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148. And the "White Horse" in the Apocalypse denotes the understanding of the Word, no. 2760.

61. The spirits of that earth are not inclined to associate with the spirits of our Earth, because they differ in disposition and manners. They say that the spirits of our Earth are cunning, and are quick and clever in the contrivance of evils, and that they know and think little about what is good. Moreover, the spirits of the earth Jupiter are much wiser than the spirits of our Earth; they also say of ours that they talk much and think little, and that therefore they cannot interiorly perceive many things, and that they cannot even perceive what good is. They conclude from this that the men of our Earth are external men. It was also once permitted the evil spirits of our Earth to act by their wicked arts, and to infest the spirits of Jupiter who were with me. The latter endured them for a very long time, but at length confessed that they could do so no longer, and that they believed that there could not be worse spirits, since they so perverted their imagination, and also their thought, that they seemed to themselves as it were bound, and incapable of being extricated from this bondage, and set at liberty, except by Divine aid. While I read from the Word some passages on the subject of our Saviour's Passion, some European spirits uttered dreadful scandals, with the intention of seducing the spirits of Jupiter. Inquiry being made as to who they were, and what their profession in the world had been, it was ascertained that some of them had been preachers, and many of them were of those who call themselves Members of the Society of the Lord, or Jesuits. I remarked that these, during their life in the world, by their preachings on the subject of the Lord's Passion, had been able to move the common people to tears. I also added the cause, that in the world they had thought one way and spoken another, thus that they had entertained one sentiment in their hearts and professed another with their lips; but that now they are not allowed to speak thus deceitfully, for, on becoming spirits, they are compelled to speak exactly as they think. The spirits of Jupiter were exceedingly astonished that there could be such a variance between the interiors and [pg 31] exteriors belonging to a man, that is to say, that it should be possible to speak one way and think quite another way, which would be impossible for them. They were surprised to hear that many who are from our Earth even become angels, and that they are of quite a different heart. They had supposed that all on our Earth were like those

[evil ones who were then present], but they were told that many are not of this character, and that there are also some who think from good, and not, like these, from evil, and that those who think from good become angels. In order that they might know that this was the case, there came from the heaven of angels from our Earth choirs, one after another, who glorified the Lord together with one voice, and with harmony^{bb}. These choirs affected the spirits of Jupiter who were with me, with such intense delight, that they seemed to themselves as it were caught up into heaven. This glorification by the choirs lasted about one hour. The delights which they experienced from this were communicated to me, and I was enabled to feel them sensibly. They said they would relate this occurrence to those of them who were elsewhere.

Footnote bb: [\(return\)](#)

It is called a choir when many spirits speak at once and unanimously, concerning which see nos. 2595, 2596, 3350. In their speech there is harmony, concerning which see nos. 1648, 1649. By means of choirs in the other life an inauguration into unanimity is effected, no. 5182.

62. The inhabitants of the earth Jupiter place wisdom in thinking well and justly on all things that occur in life. This wisdom they imbibe from their parents from childhood, and it is successively transmitted to posterity, and goes on increasing from the love they have for it as existing with their parents. Of the sciences, such as exist on our Earth, they know nothing whatever, nor have they any desire to know. They call them shades, and compare them to clouds which come between [the earth and] the sun. They were led into this idea concerning the sciences by the conduct of some who had come from our Earth, who boasted in their presence that they were wise by reason of the sciences. The spirits from our Earth, who thus boasted, were such as placed wisdom in such things as are matters of the memory only, as in languages, especially the Hebrew, Greek, and Latin, in the noteworthy publications of the learned world, in criticism, in bare experimental facts, and in terms, especially philosophical ones, and other similar things, not using them as means for

becoming wise, but making wisdom to consist in those very things. Such persons, in consequence of not having cultivated their rational faculty by the sciences as means, in the other life have little perception, for they see only in terms and from terms, and, for those who see in this way, those things are as little formless masses, [pg 32] and as clouds before the intellectual sight (see above, no. 38); and those who have been conceited of their learning from this source perceive still less. But those who have used the sciences as means of invalidating and annihilating the things that belong to the church and to faith, have entirely destroyed their Intellectual, and see in the dark like owls, seeing falsity for truth and evil for good. The spirits of Jupiter, from intercourse with such persons, concluded that the sciences occasion shade and blindness; it was told them, however, that on this Earth the sciences are means of opening the intellectual sight, which is in the light of heaven; but because of the dominion of such things as belong to merely natural and sensual life, the sciences, to those [who are such], are means of becoming insane, that is to say, of confirming themselves in favour of Nature against the Divine, and in favour of the world against heaven. The sciences, they were further informed, are in themselves spiritual riches, and those who possess them are like those who possess worldly riches, which likewise are means of performing uses to oneself, one's neighbour, and one's country, and are also means of doing evil to them. They are, moreover, like dress, which serves for use and adornment and also for gratifying pride, as with those who would be held in honour for that alone. The spirits of the earth Jupiter understood this perfectly; but they were surprised that, being men, they should stand still in the means, and prefer to wisdom itself such things as only lead to it; and that they did not see, that to immerse the mind in these, and not raise it above them, is to becloud and blind it.

63. A certain spirit ascending from the lower earth came to me, and said that he had heard the things that I had spoken to the other spirits, but did not understand anything of what had been said about spiritual life and its light. Being asked whether he desired to be instructed on the subject, he answered that he had not come with that intention, from which I could

conclude that such subjects did not come within his comprehension. He was exceedingly stupid. It was stated by the angels that, when he lived a man in the world, he had been among the most celebrated for his learning. He was cold, as was sensibly felt from his breath; which was a sign that he had no spiritual, but merely natural light (*lumen*); consequently that by means of the sciences he had not opened but closed up for himself the way to the light (*lux*) of heaven.

64. As the inhabitants of the earth Jupiter acquire intelligence for themselves by a different way from that followed by those of our Earth, and as, besides, they are of a different natural disposition in consequence of their life, they cannot be [pg 33] together long, but either shun them or remove them. There are spheres, which are to be called spiritual spheres, which continually emanate, nay, pour forth, from every spirit; they flow from the activity of the affections and the consequent thoughts, consequently from the very life^{cc}. All consociations in the other life take place according to the spheres; things that are in agreement are conjoined according to the agreement, and things that disagree are removed according to the disagreement. The spirits and angels who are from the earth Jupiter have relation, in the Grand Man, to the IMAGINATIVE [PART] OF THOUGHT, and thus to an active state of the interior parts; while the spirits of our Earth have relation to the various functions of the exterior parts of the body, and when these desire to have the dominion, the active or imaginative [part] of thought from the interior cannot flow in. Hence the oppositions between the spheres of the life of the two.

Footnote cc: [\(return\)](#)

A spiritual sphere, which is the sphere of the life, flows forth and pours forth from every man, spirit, and angel, and encompasses them about, nos. 4464, 5179, 7454. It flows forth from the life of their affection and consequent thought, nos. 2489, 4464, 6206. In the other life consociations are effected according to the spheres, and so also are dissociations, nos. 6206, 9606, 9607, 10312.

65. With respect to their Divine worship, its principal feature is that they acknowledge our Lord as the Supreme Being who governs heaven and earth. Him they call the One only Lord; and because they acknowledge and worship Him during their life in the body, they seek Him after death, and find Him: He is the same with our Lord. Being questioned whether they knew that the One only Lord is Man, they replied that they all know that He is Man, because in their earth He has been seen by many as a Man; and that He instructs them concerning the truth (*veritas*), preserves them, and gives eternal life to those who worship Him from good. They said further, that it is revealed to them by Him how they ought to live, and how they ought to believe; and that what is revealed is handed on by the parents to the children, and thus the doctrine spreads to all the families, and thus to the whole clan that is descended from one father. They added, that it seems to them as if they had the doctrine written on their minds; which they conclude from the circumstance, that they instantly perceive and acknowledge as of themselves, whether what others say concerning the life of heaven with man is true or not. They do not know that their One only Lord was born a man on our Earth; they said that it does not concern them to know this, but only to know that He is Very Man, and governs the universe. When I said that on our Earth He is named the Christ Jesus, and that the Christ signifies the anointed or the king, and Jesus, the Saviour, they said [pg 34] that they do not worship Him as a king, because kingship savours of what is worldly, but that they worship Him as the Saviour. The spirits of our Earth having injected a doubt whether their One only Lord was the same with our Lord, they removed it by recollecting that they had seen Him in the sun, and had acknowledged that it was He Himself whom they had seen on their earth (see above, no. 40). Once also there inflowed with the spirits of Jupiter who were with me, a momentary doubt whether their One only Lord was the same as our Lord; but this doubt, which inflowed in a moment, was also dispelled in a moment; (it had inflowed from some spirits from our Earth;) and then, what surprised me, they so blushed with shame for having doubted on this point, though but for a moment, that they told me not to make it public, lest on account of it they should be charged with any incredulity, when yet they now knew it more than

others. These spirits were greatly affected and rejoiced when they heard it declared that the One only Lord is the only Man, and that all derive from Him what entitles them to be called men, and, indeed, that they are only so far men as they are images of Him, that is, so far as they love Him and the neighbour, consequently so far as they are in good; for the good of love and of faith is the Lord's image.

66. There were some spirits of the earth Jupiter with me while I was reading the seventeenth chapter of John, relating to the Lord's love and His glorification. On hearing the things that are written there, a holy influence filled them, and they acknowledged that all things therein were Divine. But then some spirits of our Earth, who were infidels, kept insinuating scandals, saying that the Lord was born an infant, lived a man, appeared like another man, and was crucified and other like things: but the spirits of the earth Jupiter paid no attention to those things. They said that such are their devils, whom they abhor; adding, that in their minds there abides absolutely nothing that is heavenly, but only what is earthly, which they called dross. They said that they had also ascertained this to be the case from the fact, that when they heard that on that earth they go naked, obscenity instantly occupied their thoughts, and that they gave no thought at all to their heavenly life, of which they also heard at the same time.

67. In how clear a perception on spiritual subjects the spirits of Jupiter are, was made evident to me from their representation of how the Lord converts depraved affections into good ones. They represented the intellectual mind as a beautiful form, and imparted to it the activity of a form fit for the life of [pg 35] affection. This they did in a manner which cannot be described in words, and so skilfully that they were highly commended by the angels. There were present at the time some of the learned from our Earth, who had immersed the Intellectual in terms belonging to scientifics, and had written and thought much about form, substance, the material and the immaterial, and the like, without applying them to any use; these could not even comprehend that representation.

68. On their earth the greatest care is taken to prevent any one falling into wrong opinions respecting the One only Lord; and if they observe that any begin to think wrongly respecting Him, they first admonish them, then deter them by threats, and at length by punishments. They said they had observed, that any family, into which any such thing had crept, is removed from amongst them, not by the punishment of death inflicted by their fellow-men, but by spirits depriving them of respiration and consequently of life, after first threatening them with death. For in that earth spirits speak with the inhabitants and chastise them if they have done evil, and also if they have intended to do evil; of which more will be said in subsequent pages. Therefore, if they think ill concerning the One only Lord, and do not repent, they are threatened with death. In this way the worship of the Lord, who to them is the Supreme Divine, is preserved on that earth.

69. They stated that they have no holy days, but that every morning at sunrise, and every evening at sunset, they perform holy worship to the One only Lord in their tents; and that they also, after their manner, sing sacred songs.

70. I was further informed that in that earth there are some who call themselves Saints, and who, under penalty of punishment in case of disobedience, command their servants, of whom they have great numbers, to address them as lords. They also forbid them to adore the Lord of the universe, saying that they themselves are mediatory lords, and that they will convey their supplications to the Lord of the universe. The Lord of the universe, who is our Lord, they do not call the One only Lord, as all the others do, but the Supreme Lord, for the reason that they call themselves lords. They call the sun of the world the face of the Supreme Lord, and believe that He has His abode there; wherefore they also adore the sun. The other inhabitants hold them in aversion, and are unwilling to have intercourse with them, both because they adore the sun, and because they call themselves lords, and are worshipped by their servants as mediatory gods. Their head-dress was shown me by spirits: it was a high crowned hat of a dark [pg 36] colour. In the other life such

appear to the left at some height, where they sit like idols, and at first are worshipped by the servants who had formerly been with them; but these, too, afterwards hold them in derision. What surprised me, their faces there shine as from fire: this arises from their having believed themselves to be saints; yet, notwithstanding this fiery appearance of their faces, they are cold, and intensely desire to become warm. From this it is evident that the fire from which they shine is the fire of the love of self, and an *ignis fatuus*. In order to acquire warmth they seem to themselves to cut wood, and while cutting, under the wood appears something of a man, whom at the same time they try to strike. This arises from their attributing merit and holiness to themselves: those who do this in the world, in the other life seem to themselves to cut wood, as was likewise the case with some from our Earth, who have been spoken of elsewhere. To illustrate this subject, I may here adduce my experience concerning these:^A "In the lower earth, under the soles of the feet, are also those who have placed merit in good acts and works. Many of them appear to themselves to cut wood. The place where they are is very cold, and they seem to themselves to acquire warmth by their labour. With these also I have spoken, and it was given me to ask them whether they had any desire to get out of that place: to this they replied, that they had not as yet merited it by their labour. But when this state has been accomplished they are taken out from thence. These [spirits] are natural, because wishing to merit salvation is not spiritual, for it comes from the proprium and not from the Lord; and besides, they prefer themselves to others, and some of them despise others; and if they do not receive more joy than others in the other life, they are indignant against the Lord; wherefore when they are cutting wood, it appears as if something of the Lord were under the wood. This arises from their indignation."^{dd}

Footnote A: [\(return\)](#)

Arcana, no. 4943. See also nos. 1110, 8740.—Tr.

Footnote dd: [\(return\)](#)

Merit and righteousness belong to the Lord alone, nos. 9715, 9975, 9979, 9981, 9982. Those who place merit in works, or want to merit heaven by the good deeds which they do, in the other life want to be served, and are never contented, no. 6393. They despise their neighbour, and are angry with the Lord Himself if they do not receive reward, no. 9976. What their lot in the other life is, nos. 942, 1774, 1877, 2027. They are of those who in the lower earth appear to cut wood, nos. 1110, 4943.

71. It is common on that earth for spirits to speak with the inhabitants, and to instruct them, and also to chastise them if they have done evil. As many particulars on this subject have been related to me by their angels, I will recount them in their order. The reason that spirits there speak with men is, that they think much about heaven and the life after death, and are comparatively little solicitous about the life of the world; for [pg 37] they know that they shall live after their decease, and in a happy state according to the state of their internal man that has been formed in the world. Speaking with spirits and angels was common on our Earth also in ancient times, and for the same reason, namely, that they thought [much] of heaven and little of the world. But in course of time that living communication with heaven was closed, in proportion as man, from being internal, became external, or, what is the same, as he began to think much about the world and little about heaven, and especially when he ceased to believe in the existence of heaven and hell, or in the existence in himself of a spirit-man that lives after death. For at this day it is believed that the body lives from itself and not from its spirit; wherefore unless man now cherished the belief that he is to rise again with his body, he would have no belief in the resurrection.

72. With reference specially to the presence of spirits with the inhabitants of the earth Jupiter, there are spirits who chastise, spirits who instruct, and spirits who govern them. The spirits who chastise apply themselves to the left side, and incline themselves towards the back; and when there, they draw out of the man's memory all the things that he has done or thought: this is easy for spirits to do, for when they come to a

man they enter into all his memoryⁱ. If they find he has done evil, or has thought evil, they reprove him, and also chastise him with pain in the joints of his feet or hands, or with pain about the region of the belly; this, too, spirits can do skilfully when it is permitted. When such spirits come to a man, they inspire him with a horror accompanied by fear, by which the man is made aware of their coming. Fear may be excited in any person by evil spirits on their approach, especially by those who, during their life in the world, had been robbers. In order that I might know how these spirits act when they come to a man of their own earth, it was permitted that such a spirit should approach me. When he was near, horror accompanied by fear manifestly seized hold of me; yet it was not inwardly that I shuddered, but outwardly, because I knew it was a spirit of such a character. He also came in sight, and he appeared as a dark cloud, in which were wandering stars; wandering stars signify falsities, but fixed stars signify truths. He applied himself to my left side towards the back; and he also began to reprove me for deeds and thoughts which he drew out of my memory, and on which he put a wrong construction; but he was checked by the angels. When he apperceived that he was with one who was not a man of his own earth, he began to speak to me, saying, that when he comes to a man, he knows all things in general and particular that the man has done and thought, and that he severely reproves him, and also chastises him with various [pg 38] pains. At yet another time such a chastising spirit came to me, and applied himself to my left side below the middle of the body, as the former spirit had done; he also wanted to punish me; but he, too, was restrained by the angels. He showed me, however, the kinds of punishments which they are permitted to inflict on the men of their earth, if they do evil, or harbour the intention of doing it. These were, besides the pain of the joints, a painful contraction about the middle of the belly, which is felt like compression by a tight belt; a deprivation of respiration at times even to suffocation; also a prohibition to eat anything but bread for a time; and, lastly, the threat of death, if they do not discontinue doing such things, with the deprivation, at the same time, of conjugal, parental, and social joy; grief on this account is then also insinuated.

73. The spirits who instruct also apply themselves to their left side, but more in front. They, too, reprove, but mildly, and then teach them how they ought to live. They also appear dark, yet not, like the former, as clouds, but as if clothed with sackcloth. These are called Instructors, but the former, Chastisers. When these spirits are present, angelic spirits are also present, sitting at the head, which they fill in a peculiar manner: their presence there is also perceived as a gentle breathing, for they fear lest their approach and influx should cause man to perceive the least pain or anxiety. They govern both the chastising and the instructing spirits; the chastisers, lest they treat the man more hardly than is permitted by the Lord, and the instructors, that they may teach the truth. While the chastising spirit was with me, angelic spirits were also present, and kept my face continually cheerful and smiling, the region about the lips prominent, and my mouth slightly open. This the angels easily effect by means of influx, when the Lord permits. They said that they induce such a countenance on the inhabitants of their earth, when they are present with them.

74. If a man, after chastisement and instruction, again does evil, or thinks to do evil, and does not restrain himself in accordance with the precepts of truth, he is more severely punished when the chastising spirit returns; but the angelic spirits moderate the punishment according to the intention in the deeds, and the will in the thoughts. From these facts it may appear, that their angels who sit at the head have a kind of judicial power over man, since they permit, moderate, restrain, and influence. It was said, however, that it is not they who judge, but that the Lord alone is Judge, and that all things which they enjoin on the chastising and instructing spirits inflow into them from Him, and that it appears as if it were from them.

[pg 39]

75. Spirits there speak with man, but man in his turn does not speak with the spirits, except the words, when instructed, *that he will do so no more*. Nor is he allowed to tell any one that a spirit has spoken to him; if he

does so, he is punished afterwards. Those spirits of Jupiter, when they were with me, at first supposed that they were with a man of their own earth; but when I in my turn spoke with them, and also when I thought of publishing what passed between us, and so relating it to others, then, because they were not allowed to chastise or instruct me, they discovered that they were with a stranger.

76. There are two signs which appear to those spirits when they are with man (*homo*). They see an old man (*vir*) with a white face; this is a sign to speak only what is true, and to do only what is just. They also see a face in a window; this is a sign to them to depart. This old man has also appeared to me; and a face has also appeared in a window, on seeing which those spirits immediately departed from me.

77. Besides the spirits who have already been mentioned, there are spirits who urge contrary things. They consist of those who, during their life in the world, had been banished from the society of others because they were evil. When they approach there appears as it were a flying fire, which descends near the face. They place themselves beneath at the posterior parts of the man, and from thence they speak towards the higher parts. They say things that are contrary to what the instructor-spirit teaches from the angels, namely, that men should not live according to instruction, but according to their own inclination, and in licentiousness, with other similar things. They generally come after the other spirits have departed; but the people there know who and what those spirits are, and therefore pay no attention to them. Still, they learn in this way what evil is, and thereby what good is; for by means of evil one learns what good is, inasmuch as the quality of good is known from its opposite. Every perception of a thing is according to reflection relative to its differences from things that are contrary in various ways and degrees.

78. The chastising and instructing spirits do not come to those who call themselves saints and mediatory lords, and who have been treated of above (at no. 70), as they do to others on that earth, because they do not

suffer themselves to be instructed and are not amended by discipline; they are inflexible, because they act from the love of self. Spirits say they know such by their coldness, and that when they apperceive the cold they depart from them.

[pg 40]

79. Among the spirits of Jupiter there are also some whom they call chimney-sweepers, because they appear in garments like those of chimney-sweepers, and with the face smeared with soot; who and of what character they are I am also permitted to describe. One such spirit came to me, and anxiously entreated me to intercede for him, that he might come into heaven. He said he did not know that he had done evil, only that he had rebuked the inhabitants of the earth: he added that, after rebuking, he had instructed them. He applied himself to my left side under the elbow, and spoke as if with a double voice; he could also excite pity. But I could only say in reply that I could not render him any assistance, and that this was possible for the Lord alone; nor could I intercede for him, because I did not know whether it would be of any use; but that if he were worthy he might have hope. He was then sent amongst some well-disposed spirits who were from his own earth; but they said that he could not be in their company, because he was not of the same character. But as he still importuned with intense desire to be let into heaven, he was sent into a society of well-disposed spirits of this Earth; but they, too, said that he could not be with them. In the light of heaven he was also of a black colour, but he said that he was not of a black, but of a murrhine colour. I was told that of such a character at first are the spirits who afterwards are received amongst those who constitute the province of the SEMINAL VESICLES in the Grand Man or Heaven; for in those vesicles the semen is collected, and is enclosed in a covering of suitable matter fit to preserve the prolific quality of the seed from being dissipated but which may be put off in the neck of the uterus, so that what is reserved within may be serviceable for conception, or the impregnation of the ovulum. Hence, also, that seminal matter has an endeavour, and as it were a burning desire, to put itself off, and leave the

semen to perform its use. Something similar to this appeared with that spirit. He again came to me in mean raiment, and again said that he had an ardent desire to enter heaven, and that he now apperceived that he was such that he could go there. It was then given me to tell him that perhaps this was a sign that he would soon be received. The angels then told him to cast off his raiment, which, from the ardency of his desire, he did with a quickness that could scarcely be surpassed. By this was represented the character of the desires of those who are in the province to which the seminal vesicles correspond. It was said that such spirits, when prepared for heaven, are stripped of their own garments, and clothed with new shining garments, and become angels. They were likened to caterpillars, which, having passed through their vile state, are changed into chrysalides and then into butterflies, when they are given other clothing, and also wings of a blue or yellow, a silver or golden [pg 41] colour. Then, too, they are given the freedom to fly in the open air as in their heaven, to celebrate their marriages, and lay their eggs, and so provide for the propagation of their kind; then also there are given to them sweet and pleasant food which they suck from the juices and odours of the various flowers.

80. In what precedes nothing has been said as to the character of the angels who are from that earth; for those already mentioned (no. 73), who come to the men of their earth, and sit at the head, are not angels in their interior heaven, but are angelic spirits or angels in their exterior heaven. And as it has been disclosed to me what the character of those [interior] angels is, it is permitted me to relate what it has been given me to know concerning them. A certain one of those spirits of Jupiter, who inspire fear, approached my left side beneath the elbow, and spoke to me from thence. His speech was harsh, and his expressions were not very distinct and separate from each other, so that I had to consider a long time before I could gather the sense; and while he was speaking he inspired some degree of fear, admonishing me in this way to receive the angels well when they came. But it was given me to reply that this did not depend on me, but that with me all were received according to what they themselves were. Soon after this the angels of that earth came, and

it was given me to perceive from their speech with me that they differed entirely from the angels of our Earth; for their speech was not effected by means of words, but by means of ideas which diffused themselves through my interiors from all sides: and for this reason also they had an influx into the face, so that the face accorded with each particular, beginning at the lips, and proceeding towards the circumference in every direction. The ideas, which were in place of verbal expressions were discrete from each other, but in a very small degree. Afterwards they spoke with me by means of ideas still less discrete, so that hardly any interval was perceived: in my perception it was like the meaning of words with those who attend only to the sense abstractedly from the expressions. This speech was more intelligible to me than the former, and it was also fuller. Like the other, it inflowed into the face, but the influx was more continuous according to the character of the speech; it did not, however, like the former, begin at the lips, but at the eyes. Afterwards they spoke in a manner still more continuous and full; and now the face could not accord by a suitable motion; but it was felt that the influx was into the brain, and that this was acted upon in like manner. Lastly, they spoke in such a manner that the speech fell only into the interior understanding; its fluency was like that of rarefied air. I was sensible of the influx itself, but not distinctly of the particulars. These [pg 42] several kinds of speech were circumstanced like different fluids—the first kind was like flowing water; the second like water of less density; the third like the atmosphere respectively; and the fourth like rarefied air. The spirit already mentioned, who was on the left side, sometimes interposed, chiefly admonishing me to behave modestly towards his angels; for there were spirits present from our Earth who suggested such things as gave displeasure. He said that he did not [at first] understand what the angels were speaking about, but that he afterwards did, when he had moved to my left ear. Then also his speech was not harsh as before, but like that of other spirits.

81. I afterwards spoke with the angels respecting some of the remarkable things on our Earth, especially the art of printing, the Word, and the various doctrinals of the church from the Word; and I stated that the

Word and the doctrinals [of the church] were published, and were thus learnt. They wondered exceedingly that such things could be made public by writing and printing.

82. It was given me to see how the spirits of that earth, after having been prepared, are taken up into heaven, and become angels. On such occasions there appear chariots and shining horses as of fire, by which they are carried away like Elijah. The reason why chariots and shining horses as of fire appear, is that in this way there is represented that they are instructed and prepared to enter heaven; for chariots signify the doctrinals of the church, and shining horses, an enlightened understanding^{ee}.

Footnote ee: [\(return\)](#)

Chariots signify the doctrinals of the Church, nos. 2760, 5321, 8215. Horses signify the Intellectual, nos. 2760, 2761, 2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148, 8381. The White Horse in the Apocalypse signifies the understanding of the Word, no. 2760. By Elijah in the representative sense is meant the Word, nos. 2762, 5247. And since all the doctrine of the church and the understanding thereof are from the Word, Elijah is called "the chariots of Israel and the horsemen thereof," no. 2762. On this account he was taken up by a chariot of fire, and horses of fire, nos. 2762, 8029.

83. The heaven into which they are carried away appears on the right towards their earth, consequently separated from the heaven of the angels of our Earth. The angels who are in that heaven appear clothed in resplendent blue, spotted with little stars of gold, and this because they were fond of that colour in the world, and also believed it to be the most heavenly colour, especially because they are in that variety of good of love to which this colour corresponds^{ff}.

Footnote ff: [\(return\)](#)

Blue originating in red or flame corresponds to the good of celestial love; and blue originating in white or light (*lucidum*) corresponds to the good of spiritual love, no. 9868.

[pg 43]

84. There appeared to me a bald head, but only the topmost part of it, which was bony. I was told that such a bald head is seen by those who are to die within a year, and that they then prepare themselves. They do not fear death there, except on account of leaving their conjugal consorts, their children, or their parents, for they know that they shall live after death, and that they do not quit life because they go to heaven; wherefore, they do not call death dying, but being heaven-made. Those on that earth who have lived in truly conjugal love, and have taken such care of their children as becomes parents, do not die of disease, but tranquilly as in sleep, and so pass from the world into heaven. The age of man there is generally thirty years, according to the years of our Earth. It is of the Lord's Providence that they die within such a short space of time, lest the number of men should increase beyond what that earth can support. And as, when they have completed those years, they do not suffer themselves to be led by spirits and angels, like those who have not yet completed them, spirits and angels seldom attend those who have passed that age. They also come to maturity sooner than on our Earth. They also contract marriages in the first flower of early manhood, and then their delights consist in loving their conjugal partners and taking care of their children. Other delights they indeed call delights, but relatively external ones.

[pg 44]

THE EARTH OR PLANET MARS, AND ITS SPIRITS AND INHABITANTS.

85. Of all the spirits who come from the earths of this solar system, those of Mars are the best, being for the most part celestial men, not unlike those who were of the Most Ancient Church on this Earth^{gg}.

When they are represented as to their quality, they are represented with the face in heaven and the body in the world of spirits; and those of them who are angels are represented with the face towards the Lord and the body in heaven.

Footnote gg: [\(return\)](#)

The first and Most Ancient Church on this earth was a celestial church, which was the chief of all, concerning which, see nos. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. A church is called celestial wherein love to the Lord is the principal thing, but spiritual wherein the principal thing is charity towards the neighbour, and faith, nos. 3691, 6435, 9468, 9680, 9683, 9780.

86. In the idea of spirits and angels, the planet Mars, like the planets elsewhere, appears constantly in its own place, which is to the left in front, at some distance, in the plane of the breast, and thus outside of the sphere where the spirits of our Earth are. The spirits of one earth are separated from those of another, because the spirits of each earth have relation to some particular province in the Grand Man^f; and are, therefore, in other and different states; and this diversity of state causes them to appear separate from each other, either to the right or to the left, at a greater or lesser distance^{hh}.

Footnote hh: [\(return\)](#)

Distances in the other life are real appearances, which are exhibited to the sight by the Lord, according to the states of the interiors of angels and spirits, nos. 5604, 9104, 9440, 10146.

87. Spirits from thence came to me, and applied themselves to my left temple, where they breathed their speech upon me, but I did not understand it. As to its flow it was very soft: I had never before perceived any softer; it was like a very gentle breeze. It breathed first upon the left temple, and upon the upper part of the left ear; the breathing proceeded thence to the left eye, and by degrees to the right,

and flowed down afterwards, especially from the left eye, to the lips; and when at the lips it entered through the mouth, and through a way within the mouth, and, indeed, through the Eustachian tube, into the brain.

When the breathing arrived there, I understood their speech, and was [pg 45] enabled to speak with them. When they spoke with me, I observed that my lips were moved, and my tongue also slightly, which was owing to the correspondence of interior with exterior speech. Exterior speech is that of articulate sound which impinges upon the external membrane of the ear, and it is conveyed from thence, by means of the small organs, membranes, and fibres, which are within the ear, to the brain. From these facts it was given me to know that the speech of the inhabitants of Mars was different from that of the inhabitants of our Earth, in that it is not sonorous, but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and that, being such, it was more perfect, and fuller of the ideas of thought, thus approaching nearer to the speech of spirits and angels. Among them the very affection of the speech is also represented in the face, and its thought in the eyes; for with them thought and speech, and affection and the face, act in unity. They account it infamous to think one thing and speak another, and to will one thing and show another in the face. They know not what hypocrisy is, nor fraudulent simulation and deceit. The same kind of speech prevailed amongst the Most Ancient inhabitants of our Earth, as it has been given me to learn by conversation with some of them in the other life; and to elucidate this subject I may relate what I have heard respecting it, as follows: "It was shown me by an influx which I cannot describe, what was the character of the speech which prevailed amongst those who were of the Most Ancient Church^{gg}. It was not articulate, like the vocal speech of our time, but tacit, being effected, not by external, but by internal respiration, consequently it was a cogitative speech. It was given me also to apperceive the character of their internal respiration. It proceeded from the navel towards the heart, and so through the lips without sound when they spoke. It did not enter the ear of another by an external way, and strike upon what is called the drum of the ear, but by a certain internal way, and indeed by what at this day is called the Eustachian tube. It was shown me, that by such speech they could

express the feelings of the mind (*animus*), and the ideas of thought, much more fully than can possibly be done by articulate sounds or audible expressions, which speech is likewise directed by respiration, but external; for there is not a vocal sound, yea, there is nothing in a vocal sound, which is not directed by applications of the respiration. But with them this was done much more perfectly, because by the internal respiration, which, because more interior, is also more perfect, and more applicable and conformable to the very ideas of thought; besides, [it is done] also by slight motions of the lips, and corresponding changes of the face; for, as they were celestial men, whatever they thought shone forth from their face and eyes, which were conformably varied, the face as to form according to the life of the affection, [pg 46] and the eyes as to light. It was quite impossible for them to present a countenance which was not in agreement with their thoughts. As their speech was effected by internal respiration, which is that of the human spirit itself, they could have communion with angels, and speak with them." The respiration of the spirits of Mars was also communicated to meⁱⁱ, and it was perceived that it proceeded from the region of the chest towards the navel, and thence flowed upwards through the breast, with an imperceptible breathing (*halitus*) towards the mouth. From these facts, and also from other experiential proofs, it was made evident to me that they were of a celestial genius, consequently, that they were not unlike those who belonged to the Most Ancient Church on this earth.

Footnote ii: [\(return\)](#)

Spirits and angels have respiration, nos. 3884, 3885, 3891, 3893.

88. I was informed that the spirits of Mars in the Grand Man have relation to the medium between the Intellectual and the Voluntary, consequently to THOUGHT FROM AFFECTION, and the best of them to THE AFFECTION OF THOUGHT; hence it is that their face acts in unity with their thought, and that they cannot simulate in the presence of anyone. And as this is their relation in the Grand Man, the middle province, which is between the cerebrum and the cerebellum,

corresponds to them; for with those in whom the cerebrum and the cerebellum are conjoined as to spiritual operations, the face acts in unity with the thought, so that the very affection of the thought shines forth from the face, and the general [character] of the thought from the affection, and also from certain signs that show themselves in the eyes. Wherefore, while they were with me, I sensibly apperceived a drawing back of the anterior part of the head towards the hinder part, thus of the cerebrum towards the cerebellum^{kk}.

Footnote kk: [\(return\)](#)

Human faces on our Earth in ancient times received influx from the cerebellum, and then the face acted in unity with the interior affections of the man; but afterwards they received influx from the cerebrum when man began to simulate and counterfeit by the face affections not his own. Concerning the changes thereby occasioned to the face in course of time, see nos. 4325-4328.

89. On one occasion when spirits of Mars were with me, and occupied the sphere of my mind, spirits from our Earth came and desired to intrude themselves also into that sphere; but the spirits of our Earth became as if insane: this was caused by their being quite out of harmony; for the spirits of our Earth in the Grand Man have relation to the external sense, and consequently these spirits were in idea turned towards the world and towards self, while the spirits of Mars were in idea turned from self to heaven and the neighbour; hence the contrariety. But some angelic spirits of Mars then approached, and on their [pg 47] coming the communication was taken away, and so the spirits of our Earth departed.

90. The angelic spirits spoke with me concerning the life of the inhabitants on their earth; [saying] that they are not under forms of government, but are distinguished into greater and lesser societies, in which they associate themselves with such as agree in disposition, which they know at once by the face and speech, and in this they are seldom mistaken; they are then instantly friends. They also said their

consociations are delightful, and that they converse with each other on what passes in their societies, and especially in heaven, for many of them have open communication with the angels of heaven. Those in their societies who begin to think wrongly, and consequently to will what is evil, are dissociated and left to themselves alone, in consequence of which they drag on a most wretched life, out of society, among rocks or other places, for the rest no longer trouble about them. Some societies try by various methods to compel such persons to repent; but when this is to no purpose they dissociate themselves from them. Thus they take precautions lest the lust of dominion and the lust of gain should creep in, that is, lest from the lust of dominion any should subject some society to themselves, and afterwards many others; and lest from the lust of gain any should deprive others of their goods. Every one there lives content with his own goods, and every one with his own honour, that of being reputed just and a lover of the neighbour. This delightful and tranquil state of mind (*animus*) would perish, unless those who think and will evil were cast out, and a prudent but severe check given to the first beginnings of the love of self and the love of the world. For these are the loves which first led to the establishment of empires and kingdoms, within which there are few who do not desire to acquire dominion, and to possess the goods of others, for there are few who do what is just and fair from a love of justice and fairness, still less who do good from charity itself, but most from fear of the law, the loss of life, of gain, of honour, and of reputation for the sake of these.

91. Concerning the Divine worship of those who dwell on that earth, they said that they acknowledge and adore our Lord, saying that He is the only God, and that He governs both heaven and the universe; that all good is from Him, and that He leads them; also that He very often appears on their earth amongst them. It was then given me to tell them that on our Earth Christians also know that the Lord governs heaven and earth, according to His own words in Matthew, "*All power is given unto Me in heaven and on earth*" (xxviii. 18), but that they do not believe it as those who belong to the earth Mars do. They said also that there they believe that with themselves there is [pg 48] nothing but what is filthy

and infernal, and that all good is of the Lord; nay, they added that of themselves they are devils, and that the Lord draws them out of hell, and continually withholds them from it. On one occasion, when the Lord was named, I saw that those spirits humbled themselves more inwardly and profoundly than can be described: for in their humiliation there was the thought that of themselves they were in hell, and that thus they were utterly unworthy to look to the Lord, who is the Holy itself. So profoundly were they in this thought from faith, that they were, as it were, outside of themselves, and in that thought they remained on their knees till the Lord raised them, and then drew them as it were out of hell. When they thus emerge from humiliation, they are filled with good and love, and consequently with joy of heart. When they humble themselves in this manner, they do not turn their face to the Lord, for this they dare not do then, but avert it. The spirits who were about me said that never had they seen such humiliation.

92. Some spirits who were from that earth were surprised that so many spirits from hell were about me, and that they also spoke to me; but it was given me to reply that this was permitted them for the purpose of enabling me to know their characters, and why they are in hell, and that this is according to their life. It was also given me to state that there were several among them whom I had known when they lived in the world, and that some of them had then occupied stations of great dignity, and that then they had nothing at heart but the world; but that no evil spirit, even the most infernal, could possibly do me any injury, because I was continually protected by the Lord.

93. An inhabitant of that earth was exhibited before me. He was not indeed an inhabitant, but was like one. His face resembled the faces of the inhabitants of our Earth, but the lower part of the face was black, not owing to a beard, which he had not, but to blackness in its place. This blackness extended to underneath the ears on both sides. The upper part of the face was ruddy, like the faces of the inhabitants of our Earth who are not quite fair. They said further that on their earth they subsist on the fruits of trees, especially on a certain kind of round fruit which grows

out of their earth; and likewise on pulse. They are clothed with garments which they make of the fibres of the inner bark of certain trees, which fibres have such a consistence that they can be woven, and also cemented together by a kind of gum they have among them. They related further that they know how to make fluid fires, from which they have light during evening and night.

94. I saw a certain flaming object, exceedingly beautiful; it [pg 49] was of various colours, crimson, and also a glowing ruby hue, and from the flame the colours also glowed beautifully. I also saw a hand, to which this flaming object adhered, at first on the back of it, afterwards on the palm or hollow, and from thence it played round about the hand. This continued for some time. Afterwards this hand with the flaming object was removed to a distance and where it rested there was a bright light (*lucidum*). In that bright light the hand disappeared; and the flaming object was then changed into a bird, whose colours were at first similar to those of the flaming object, and gleamed in the same manner; but these colours gradually changed, and with them the vigour of life in the bird. It flew about, at first about my head, then forwards into a kind of narrow chamber, which appeared like a sanctuary, and as it flew onwards its life departed, and at length it became stony; it was then at first of a pearly, afterwards of a dusky colour; but although without life, it kept on flying. While this bird was flying about my head, and still in the vigour of life, a spirit was seen rising up from below, through the region of the loins to that of the breast, and from there he wished to take that bird; but because it was so beautiful, the spirits who were about me prevented his doing so, for the eyes of all were fixed upon it. But this spirit who had risen up from below used all his power to persuade them that the Lord was with him, and consequently that he was acting from the Lord. Although the most of them did not believe this, they nevertheless no longer hindered him from taking the bird; but as at that moment heaven inflowed he was unable to retain it, but immediately, opening his hand, set it free. When this had taken place, the spirits who were around me, and who had intently watched the bird and its successive changes, began talking with each other about it, and they

continued talking for a considerable time. They perceived that such a sight could not but signify something heavenly; they knew that what is flaming signifies celestial love and its affections; that a hand, to which the flaming object adhered, signifies life and its power; that changes of the colours signify the varieties of life as to wisdom and intelligence; that a bird has the same signification with this difference, however, that what is flaming signifies celestial love and the things that belong to celestial love, while a bird signifies spiritual love and the things that belong to that love; (celestial love is love to the Lord, and spiritual love is charity towards the neighbour, [note gg](#)); and that the changes of the colours and at the same time of the life in the bird, till it became stony, signify the successive changes of spiritual life as to intelligence. They also knew that the spirits who ascend from below, through the region of the loins to that of the breast, are in a strong persuasion that they are in the Lord, and consequently believe that whatever they do, even though it be evil, they do of the Lord's will. But nevertheless this did not enable them to [pg 50] know who were meant by that sight. At length they were instructed from heaven, that the inhabitants of Mars were meant; that their celestial love, in which many of them still are, was signified by the flaming object that adhered to the hand; and that the bird in the beginning, while it was in the beauty of its colours and the vigour of its life, signified their spiritual love: but that the bird when it had become as it were stony and devoid of life, and at length of a dusky colour, signified those inhabitants who have removed themselves from the good of love, and are in evil, and still believe, nevertheless, that they are in the Lord. The same thing was signified by the spirit who rose up and wished to take away the bird.

95. The bird of stone also represented inhabitants of that earth, who by a strange method transmute the life of their thoughts and affections into almost no life, on which subject I have learned the following particulars. There was a certain spirit above my head who spoke with me, and from the tone of his voice he was apperceived to be as it were in a state of sleep. In this state he spoke many things, and with a sagacity (*prudencia*) that he could not have surpassed when awake. It was given me to

perceive that he was a subject through whom angels spoke, and that in that state he apperceived [their speech] and produced it^u; for he spoke nothing but what was true; if anything inflowed from any other source, he indeed admitted it, but did not produce it. I questioned him respecting his state. He said that to him that state was a peaceful one, and was free from all solicitude respecting the future; and that at the same time he was performing uses by which he had communication with heaven. I was told that such, in the Grand Man, have relation to the *longitudinal sinus*, which lies in the brain between its two hemispheres, and is there in a tranquil state, no matter how disturbed the brain may be on either side. While I was in conversation with this spirit, some spirits introduced themselves towards the anterior part of the head where he was, and pressed upon him; wherefore he retired to one side, and gave place to them. The spirit strangers spoke with each other; but neither the spirits about me, nor I myself, understood what they said. I was informed by the angels that they were spirits from the earth Mars, who have the skill to speak with each other in such a way that the spirits present could not understand or perceive anything. I wondered that there could possibly be speech of this kind, since for all spirits there is one speech, which flows from thought, and consists of ideas which are heard as vocal expressions in the spiritual world. I [pg 51] was told that those spirits have a certain method of forming ideas, expressed by the lips and face, unintelligible to others, and that they at the same instant skilfully withdraw their thoughts, guarding particularly lest anything of the affection should manifest itself, because if anything of the affection were perceived, the thought would appear, for the thought flows from the affection, and as it were in it. I was further informed that such speech was contrived by those inhabitants of Mars,—though not by all,—who make heavenly life to consist in knowledges alone, and not in the life of love; and that when they become spirits they retain it. These are they who were specially signified by the bird of stone; for to produce a speech by alterations of the face and motions of the lips, with a removal of the affections and a withdrawal of the thoughts from others, is to deprive speech of life and make it like an image, and by degrees to produce the same effect on themselves. But although they imagine that what they speak among

themselves is not understood by others, angelic spirits nevertheless perceive each and all of the things they say, the reason being that no thought can be withdrawn from them. This was also shown them by actual experience. I was thinking of the fact that the evil spirits of our Earth are not affected with shame when they infest others. This [thought] inflowed with me from some angelic spirits who perceived their speech. Those spirits of Mars then acknowledged that this was the subject they were speaking of among themselves, and they were astonished. Besides this, more things, both of their conversation and thought, were disclosed by an angelic spirit, notwithstanding all their endeavours to hide away their thoughts from him. Afterwards those spirits inflowed from above into my face. The influx was felt like fine striated rain, which was a sign that they were not in the affection of truth and of good, for this is represented by what is striated. They then spoke plainly with me, saying, that the inhabitants of their earth speak in the same way among themselves. They were then told that this is evil, as by so doing they block up the internals, and recede from them to the externals, which also they deprive of their life; and especially because it is not sincere to speak in this manner. For they who are sincere do not wish to speak or even to think anything but what others, yea, what all, even the whole heaven, might know. But those who are unwilling that others should know what they say, pass judgment on others, and think ill of others and well of themselves, and at length are led by habit so far as to think and speak ill of the church, and of heaven, yea, of the Lord Himself. I have been told that those who love knowledges, and not so much a life according to them, have relation, in the Grand Man, to the inner membrane of the skull; but that those who accustom themselves to speak without affection, and to draw [pg 52] the thought to themselves and withdraw it from others, have relation to that membrane, when it has become ossified, because, from having some spiritual life, they come at length to have none.

Footnote II: [\(return\)](#)

Communications are effected by means of spirits sent forth from societies of spirits and angels to other societies, and these emissary spirits are called Subjects, nos. 4403, 5856, 5983, 5985-5989.

96. As the bird of stone represented those also who are in knowledges alone, and in no life of love, and as these consequently have no spiritual life, therefore, by way of appendix, I may here show that those only have spiritual life who are in heavenly love, and thence in knowledges; and that a love contains in itself all the power of knowing (*cognitum*) which belongs to that love. Take for example the animals of the earth, and also the living creatures of the heaven, that is, the birds. These have the knowledge (*scientia*) of all things that belong to their love. Their loves are, to nourish themselves, to dwell safely, to propagate their kind, to take care of their young, and, with some, to provide for the winter. They have, therefore, all the requisite knowledge, for this is inherent in those loves, and inflows into them as into its own receptacles; and this knowledge in some animals is such that man cannot but be amazed at it. Their knowledge is connate and is called instinct; but it belongs to the natural love in which they are. If man were in his own love, which is love to God and towards the neighbour, (this love is man's peculiar love, by which he is distinguished from beasts, and it is heavenly love,) he would not only be in all requisite knowledge, but likewise in all intelligence and wisdom; for these [qualities] would inflow into those loves from heaven, that is, from the Divine through heaven. As, however, man is not born into those loves, but into their contraries, that is to say, into the loves of self and of the world, therefore he cannot but be born in complete ignorance and want of knowledge. But by Divine means he is brought to something of intelligence and wisdom, yet not actually into any, unless the loves of self and of the world are removed, and a way is thus opened for love to God and towards the neighbour. That love to God and love towards the neighbour have in them all intelligence and wisdom, may appear from those who have been in those loves in the world. These, when, after death, they come into heaven, know and are wise in things of which they previously knew nothing; yea, they there think and speak, like the rest of the angels, such things as

the ear has not heard, nor the mind known, which are ineffable. The reason is, that those loves have the faculty of receiving such things into themselves.

[pg 53]

THE EARTH OR PLANET SATURN, AND ITS SPIRITS AND INHABITANTS.

97. The spirits from that earth appear in front at a considerable distance, below, in the plane of the knees, where that earth itself is; and when the eye is opened thither, a multitude of spirits come into view, who are all from that earth. They are seen on this side of that earth, and to the right of it. It has been given me to speak with them also, and thereby to know of what character they are relatively to others. They are well-disposed, and they are modest; and as they esteem themselves little, therefore also in the other life they appear small.

98. They are extremely humble in worship, for in worship they esteem themselves as nothing. They worship our Lord, and acknowledge Him as the only God. The Lord also appears to them at times under an angelic form, and thus as a Man, and at such times the Divine shines forth from His face, and affects the mind (*animus*). The inhabitants also, when they come of age, speak with spirits, by whom they are instructed concerning the Lord, and how He ought to be worshipped, and also how they ought to live. When any desire to lead astray the spirits who are from that earth, and to draw them away from faith in the Lord, or from humiliation towards Him, and from uprightness of life, they say they wish to die. On these occasions there appear in their hands small knives, with which they seem to desire to strike their breasts. On being questioned why they do so, they say that they would rather die than be drawn away from the Lord. The spirits of our Earth sometimes mock at them on this account, and assail them with reproaches for acting so; but their reply is, that they are well aware that they do not kill themselves, but that this is only an appearance flowing forth from the will of their mind (*animus*) rather to die than be drawn away from the worship of the Lord.

99. They said that sometimes spirits from our Earth come to them and ask them what God they worship, their answer to whom is, that they are insane, and that there can be no greater insanity than to ask what God any one worships, when yet there is but one God for all in the universe; and that still more insane are they in not saying that the Lord is that One only God, [pg 54] and that He governs the whole heaven, and consequently the whole world, since He who governs heaven must also govern the world, because the world is governed by means of heaven.

100. They said that on their earth there are some who call the nocturnal light (*lumen*), which is great, the Lord, but that these are separated from the rest, and are not tolerated by them. That nocturnal light (*lumen*) comes from the great ring which encircles that earth at a distance, and from the moons which are called the satellites of Saturn.

101. They related that another kind of spirits, who go in troops, frequently come to them, desiring to learn how things are with them, and that by various methods they elicit from them whatever they know. They said of these spirits, that they are not insane, except in this particular, that they desire to know so much for no other use than that simply of knowing. They were afterwards instructed that these spirits are from the planet Mercury, that is, from the earth nearest the sun, and that they are delighted with knowledges alone, and not so much with the uses from them.

102. The inhabitants and spirits of the planet Saturn have relation, in the Grand Man, to the MIDDLE SENSE BETWEEN THE SPIRITUAL AND THE NATURAL MAN, but to that which recedes from the natural and accedes to the spiritual. Hence it is that those spirits appear to be carried away or caught up into heaven, and soon afterwards let down again; for whatever belongs to spiritual sense is in heaven, but whatever belongs to natural sense is beneath heaven. Inasmuch as the spirits of our Earth, in the Grand Man, have relation to natural and corporeal sense, it has been given me to know from manifest experience how the spiritual and the natural man, when the latter is not in faith and charity, fight and

contend with each other. Some spirits of the earth Saturn came into view from afar, and then a living communication was opened between them and spirits of our Earth who were of this character. These latter, on thus perceiving the spirits of Saturn, became as if insane, and began to infest them, infusing unworthy ideas concerning faith, and also concerning the Lord. While uttering invective and abuse, they also cast themselves into the midst of them, and, from the insanity in which they were, endeavoured to do them injury. The spirits of Saturn, however, were not at all afraid, because they were secure and in tranquillity; but those spirits of our Earth, when in the midst of them, began to be tortured, and to breathe with difficulty, and so rushed out, one in this direction, another in that, and disappeared. Those who were present apperceived from this what is the character of the natural man, separate [pg 55] from the spiritual, when he comes into a spiritual sphere, namely, that he is insane; for the natural man separate from the spiritual is wise only from the world, and not at all from heaven; and he who is wise only from the world, believes nothing but what the senses apprehend, and what he believes he believes from the fallacies of the senses, which, unless they are removed by the influx from the spiritual world, produce falsities. Hence it is that spiritual things are nothing to him, insomuch that he can hardly bear to hear the word spiritual mentioned; wherefore such become insane when they are kept in a spiritual sphere. It is different while they live in the world; then they either think naturally about spiritual things, or avert their ears, that is, hear and do not attend. It was also manifest from this experience, that the natural man cannot introduce himself into the spiritual, that is, ascend; but that, when man is in faith, and thus in spiritual life, the spiritual man inflows into the natural, and thinks therein; for there is spiritual influx, that is, influx from the spiritual world into the natural, but not contrariwise^{mm}.

Footnote mm: [\(return\)](#)

There is spiritual influx, and not physical or natural influx, consequently influx is from the spiritual world into the natural, and not from the natural into the spiritual, nos. 3219, 5119, 5259, 5427, 5428, 5477, 6322.

It appears as if influx were from externals into man's internals, but this is a fallacy, no. 3721.

103. Furthermore, the spirits of that earth gave me information concerning the inhabitants, the nature of their consociations and other particulars. They said that they live divided into families, every family apart from the others; thus, a man (*vir*) and wife with their children; and that these, when they unite in marriage, are separated from the house of the parents, and have no further care about it; wherefore the spirits from that earth appear in pairs. That they are little solicitous about food and raiment; that they live on the fruits and pulse which their earth produces; and that they are lightly clothed, being girt with a coarse skin or coat, which keeps out the cold. Further, that all on that earth know that they shall live after death; and that on this account they have no care for their body, except so far as is necessary for the sake of the life which they say is to endure and to serve the Lord; that for this reason also they do not bury the bodies of the dead, but cast them away, and cover them with branches of trees from the forest.

104. Being questioned concerning that great belt which appears from our Earth to rise above the horizon of that planet, and to vary its positions, they said, that it does not appear to them as a belt, but only as a snowy something in the sky in various directions.

[pg 56]

THE EARTH OR PLANET VENUS, AND ITS SPIRITS AND INHABITANTS.

105. The planet Venus, in the idea of spirits and angels, appears to the left a little behind, at some distance from our Earth. It is said, in the idea of spirits, because to no spirit does the sun of this system, or any planet, appear; but spirits have only an idea that they exist. In consequence of this bare idea, the sun of this system is exhibited behind as a very dark something, and the planets not moving as in the system, but remaining constantly in their places (see above, no. 42).

106. In the planet Venus there are two kinds of men, of contrary dispositions; the first mild and humane, the second savage and almost brutal. Those who are mild and humane appear on the other side of the earth, those who are savage and almost brutal appear on the side of it looking this way. But it should be known that they appear thus according to the states of their life, for the state of life determines every appearance of space and of distance there.

107. Some of those who appear on the other side of the planet, and who are mild and humane, came to me, and were presented to my sight overhead, and I spoke with them on various subjects. Amongst other things, they said that while they were in the world they acknowledged, and now still more acknowledge, our Lord as their One only God. They added that on their earth they had seen Him, and they also represented how they had seen Him. These spirits, in the Grand Man, have relation to *the memory of material things, agreeing with the memory of immaterial things*, to which the spirits of Mercury have relation: wherefore the spirits of Mercury have the fullest agreement with these spirits of Venus; therefore, when they were together, I was sensible from their influx of a remarkable change, and a powerful operation in my brain (see above, no. 43).

108. I did not, however, speak with those spirits who are on the side that looks this way, and who are savage and almost brutal; but the angels informed me of their character, and the origin of their so brutal nature: it is this; they are greatly delighted with robbery, and more especially with eating the prey. The delight [pg 57] they have in thinking about eating the prey was communicated to me, and was apperceived to be exceedingly great. That there have also been inhabitants of a like brutal nature, on our Earth, appears from the histories of various nations; also from the inhabitants of the land of Canaan (1 Sam. xxx. 16); and likewise from the Jewish and Israelitish nation even in the time of David, in that they made yearly excursions, and plundered the nations, and rejoiced in feasting on the booty. I was informed, further, that the greater part of those inhabitants are giants, and that the men of our Earth

reach only to their navel; also, that they are stupid, not seeking to know anything about heaven or eternal life, their only care being about their land and their cattle.

109. As they are of this character, even when they come into the other life, they are greatly infested there by evils and falsities. Their hells appear near the earth, and do not communicate with the hells of the evil of our Earth, because they are of an entirely different genius and disposition; hence also their evils and falsities are of an entirely different kind.

110. But those of them who are such that they can be saved, are in places of vastation, and are there reduced to the last degree of despair; for evils and falsities of this kind cannot otherwise be subdued and removed. When they are in the state of despair, they cry out that they are beasts, that they are abominations, that they are hatreds, and thus that they are damned. Some of them, when in such a state, even cry out against heaven; but for this they are forgiven, because it proceeds from despair. The Lord restrains them from indulging in vituperation beyond fixed limits. When they have passed through extreme suffering, the corporeal [principles] with them being then as it were dead, they are finally saved. It was also said of them that, during their life on their earth, they had believed in a certain supreme Creator without a Mediator; but when they are saved, they are also instructed that the Lord is the only God, Saviour, and Mediator. I have seen some of them, after they had passed through extreme suffering, taken up into heaven; and when they were received there, I have apperceived such a tenderness of joy from them as drew tears from my eyes.

[pg 58]

THE SPIRITS AND INHABITANTS OF THE MOON.

111. Some spirits appeared overhead, and voices like thunders were heard thence; for their voices thundered forth just as thunders do from the clouds after lightnings. I supposed that there was an immense

multitude of spirits, who had acquired the art of uttering their voices with such a sound. The more simple spirits who were with me laughed at them, at which I greatly marvelled. The cause of their laughter was soon disclosed, and it was, that the spirits who thundered were not many, but few, and were also small as children, and that on former occasions they had terrified them by such sounds, and yet were quite unable to do them the least harm. In order that I might know their character, some of them let themselves down from on high, where they were thundering; and, strange to say, one carried another on his back, and the two thus approached me. Their faces appeared not unhandsome, but longer than those of other spirits. In stature they were like boys of seven years old, but of more robust frame; so that they were dwarfs. I was told by the angels that they were from the Moon. The one who had been carried by the other came to me, applying himself to my left side under the elbow, and from thence he spoke, saying, that when they utter their voice they thunder in this manner; and that by so doing they strike with terror the spirits who would do them harm, and put some to flight, so that they go safely wherever they please. In order that I might know for certain that the sound they make was of this kind, he retired from me to some others, but not quite out of sight, and thundered in like manner. They showed to me, moreover, that their voice, being sent forth from the abdomen after the manner of an eructation, thus resounded like thunder. It was perceived that this arose from the circumstance, that the inhabitants of the Moon do not, like the inhabitants of other earths, speak from the lungs, but from the abdomen, and thus from some collection of air therein; the reason of which is, that the Moon is not surrounded with an atmosphere of the same kind as that of other earths. I was informed that the spirits of the Moon, in the Grand Man, have relation to the ensiform or xiphoid cartilage to which the ribs are attached in front, and from which descends the *linea alba*, which is the point of attachment of the abdominal muscle.

112. It is known to spirits and angels, that there are inhabitants even in the Moon, and likewise in the moons or satellites which are about the earth Jupiter and the earth Saturn. Even those who have not seen spirits who are from them, and spoken with them, entertain no doubt that there are human beings upon them, for they, too, are earths, and where there is an earth, there is man; for man is the end for the sake of which an earth exists, and nothing has been made by the Supreme Creator without an end. It may be evident to anyone who thinks from reason in any degree enlightened that the end of creation is the human race, in order that there may exist a heaven from it.

[pg 60]

THE REASONS WHY THE LORD WILLED TO BE BORN ON OUR EARTH, AND NOT ON ANY OTHER

113. There are several reasons, about which I have received information from heaven, why it pleased the Lord to be born, and to assume the Human, on our Earth, and not on any other. **THE PRINCIPAL REASON** *was for the sake of the Word, that it might be written on our Earth; and when written might afterwards be published throughout the whole Earth; and that, once published, it might be preserved for all posterity; and that thus it might be made manifest, even to all in the other life, that God did become Man.*

114. *That the principal reason was for the sake of the Word, is because the Word is the Divine Truth itself, which teaches man that there is a God, that there is a heaven and a hell, that there is a life after death; and which teaches, besides, how man ought to live and believe in order that he may come into heaven, and thus may be happy to eternity. Without revelation, and thus, on this Earth, without the Word, all these things would have been entirely unknown; and yet man has been so created, that as to his interiors he cannot dieⁿⁿ.*

Footnote nn: [\(return\)](#)

By natural light (*lumen*) alone, nothing can be known concerning the Lord, heaven and hell, the life of man after death, and the Divine truths, by means of which man has spiritual and eternal life, nos. 8944, 10318-10320. This may appear from the consideration that many, and amongst them the learned, do not believe these things, although they are born where the Word is, and where there is instruction by means of the Word concerning them, no. 10319. Therefore it was necessary that there should be a revelation from heaven, because man was born for heaven, no. 1775.

115. *That the Word might be written on our Earth*, is because the art of writing has existed here from the most ancient time, first on tablets, next on parchment, afterwards on paper, and lastly publication by printing. This was provided by the Lord for the sake of the Word.

116. *That the Word might afterwards be published throughout the whole of this Earth*, is because here there is an intercourse of all nations, not only by journeys on land, but also by navigation to all parts of the entire globe; hence the Word, after it had once been written, could be conveyed from one nation to another, and be taught everywhere.

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117. *That the Word, after it had once been written, might be preserved for all posterity*, consequently for thousands and thousands of years, and that it has also been so preserved, is known.

118. *That thus it might be made manifest that God has become man*; for this is the first and most essential purpose for which the Word was given; since no one can believe in a God, and love a God, whom he cannot comprehend under some form; wherefore, they who acknowledge an invisible and thus incomprehensible [principle], sink in thought into nature, and consequently believe in no God. Wherefore, it pleased the Lord to be born on this Earth, and to make this manifest through the Word, so that it might not only be made known on this globe, but *might*

also by this means be made manifest to spirits and angels from other earths, and likewise to the gentiles from our own^{oo}.

Footnote oo: [\(return\)](#)

The gentiles in the other life are instructed by angels, and they who have lived well according to their religionism receive the truths of faith and acknowledge the Lord, nos. 2049, 2595, 2598, 2600-2603, 2861, 2863, 3263.

119. It should be known that the Word on our Earth, which was given by the Lord through heaven, effects the union of heaven and the world, for which end there is a correspondence of all things in the letter of the Word with the Divine things in heaven; and that the Word in its supreme and inmost sense treats of the Lord, of His kingdom in the heavens and on earth, and of love and faith from Him and towards Him, consequently of life from Him and in Him. Such things are exhibited to the angels in heaven when the Word of our Earth is read and preached^{pp}.

Footnote pp: [\(return\)](#)

The Word is understood by the angels in the heavens in a different manner from what it is understood by men on Earth, and the internal or spiritual sense is for the angels, but the external or natural sense for men, nos. 1769-1772, 1887, 2143, 2333, 2395, 2540, 2541, 2545, 2551. The Word is what unites heaven and earth, nos. 2310, 2495, 9212, 9216, 9357, 10375. The Word, therefore, was written by strict correspondences, nos. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 8615, 10687. In the inmost sense of the Word the Lord alone and His kingdom are treated of, nos. 1873, 2249, 2523, 7014, 9357.

120. In every other earth, Divine Truth is manifested by word of mouth through spirits and angels, as was stated in the foregoing pages, in treating of the inhabitants of the earths in this solar system. But this takes place within families; for in most earths the human race dwell distinct according to families; wherefore, Divine Truth thus revealed

through spirits and angels is not conveyed far beyond the families, and unless a new revelation constantly succeeds, it is either perverted, or perishes. It is otherwise on our Earth, where the Divine Truth, which is the Word, remains in its integrity for ever.

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121. It should be known that the Lord acknowledges and receives all, from whatever earth they may be, who acknowledge and worship God under the Human Form, since God under the Human Form is the Lord: and as the Lord appears to the inhabitants in the earths in an angelic form, which is the Human Form, therefore, when the spirits and angels from these earths hear from the spirits and angels of our Earth that God is actually Man, they receive that Word, acknowledge it, and rejoice that it is so.

122. To the reasons that have been adduced above, may be added, that the inhabitants and spirits of our Earth, in the Grand Man, have relation to natural and external sense; and natural and external sense is the ultimate in which the interiors of life close, and on which they rest, as on their common [basis]. The case is the same with the Divine Truth in the letter, which is called the Word, and which for this reason also was given on this Earth, and not on any other^{qq}. And as the Lord is the Word, and the First and Last of it, therefore, in order that all things might exist according to order. He also willed to be born on this Earth, and to become the Word, according to these words in John, "In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made through It, and without It was not anything made that was made.... *And the Word was made flesh, and dwelt among us, and we saw Its glory the glory as of the Only-begotten of the Father...* No one hath seen God at any time; the Only-begotten Son, Who is in the bosom of the Father, Himself hath manifested Him" (i. 1-3, 14, 18). The Word denotes the Lord as to the Divine Truth, consequently the Divine Truth from the Lord^{rr}. But this is an arcanum which enters into the understanding of only a few.

Footnote qq: ([return](#))

The Word in the sense of the letter is natural, no. 8783; by reason that what is natural is the ultimate, in which spiritual and celestial things close, and on which they subsist as on their foundation, and that otherwise the internal or spiritual sense of the Word without an external or natural sense would be as a house without a foundation, nos. 9430, 9433, 9824, 10044, 10436.

Footnote rr: ([return](#))

The Word is the Lord as to the Divine Truth, consequently the Divine Truth from the Lord, nos. 2859, 4692, 5075, 9987. Through the Divine Truth all things were created and made, nos. 2803, 2894, 5272, 7835.

[pg 63]

EARTHS IN THE STARRY HEAVEN.

[pg 65]

123. Those who are in heaven are able to speak and converse not only with those angels and spirits who are from the earths in our solar system, but also with those who are from other earths in the universe beyond this system; and not only with the spirits and angels there, but also with the inhabitants themselves, only, however, with those whose interiors have been opened, so that they are able to hear those who speak from heaven. The same thing is possible for a man to whom it has been given by the Lord to speak with spirits and angels, during his life in the world; for a man as to his interiors is a spirit, the body which he carries about in the world being serviceable to him only for performing functions in this natural or terrestrial sphere, which is the ultimate or last sphere. But to no one is it given to speak as a spirit with angels and spirits, unless he be of such a character that he can be consociated with angels as to faith and love. Neither can he be consociated with them, unless his faith and love are directed to the Lord; for man is conjoined to the Lord by means of

faith in Him and love to Him, that is, by means of truths of doctrine and goods of life from Him; and when he has been conjoined [with the Lord], he is secure from the assaults of evil spirits from hell. With others the interiors cannot be opened to such an extent, since they are not in the Lord. This is the reason why there are few at this day to whom it is given to speak and converse with angels; a manifest proof of which is, that at the present day it is scarcely believed that spirits and angels exist, and still less that they are present with every man, and that through them man has connection with heaven, and, through heaven, with the Lord; and that it is still less believed that a man, when he dies as to the body, lives a spirit, and in the human form as before.

124. Since, with many in the church at the present day, there is no faith in a life after death, and scarcely any faith concerning heaven, nor concerning the Lord as being the God of heaven and earth, therefore the interiors that are of my spirit have been opened by the Lord, so that, while I am in the body, I might at the same time be with angels in heaven, and not only speak with them, but see the stupendous things there, and describe the same, lest possibly it might hereafter be said, Who [pg 66] has come to us from heaven, and told us of its existence, and of the things that are there? But I know that those who hitherto have at heart denied heaven and hell, and the life after death, will still persist in confirming themselves against them, and in denying them; for it is easier to make a raven white than to make those believe who have once at heart rejected faith; the reason is, that they always think about such matters from a negative, and not from an affirmative, standpoint. Nevertheless, let those facts that have already been stated, and that yet remain to be stated, concerning angels and spirits, be for those few who are in faith. In order that others also may be led to some degree of acknowledgment, it has been granted me to relate such things as delight and allure the man who is desirous of acquiring knowledge: of this character are the things that shall now be related concerning the earths in the starry heaven.

125. He who is not acquainted with the arcana of heaven, cannot believe that a man can see earths that are so far distant, and give any account of them from sensuous experience. But let him know that the spaces and distances, and therefore the progressions, which exist in the natural world, in their origin and first cause are changes of the state of the interiors, and that with angels and spirits they appear according to these changes^{ss}; and that through changes of state they may be apparently translated from one place to another, and from one earth to another, even to earths which are at the end of the universe: so likewise may man as to his spirit, his body still remaining in its own place. This has been the case with me, since, by the Lord's Divine mercy, it has been given to me to speak with spirits as a spirit, and at the same time with men as a man. That a man, as to his spirit, can be translated in this manner, is inconceivable to the sensual man, since he is in space and in time, and measures his progressions according to them.

Footnote ss: ([return](#))

Motions, progressions, and changes of place, in the other life, are changes of the state of the interiors of life, and nevertheless it really appears to spirits and angels as if they actually existed, nos. 1273-1277, 1377, 3356, 5606, 10734.

126. That there are many systems, may appear to every one from the fact that so many stars appear in the universe; and it is known in the learned world that every star is like a sun in its own place, for it remains fixed as the sun of our Earth does in its place; and that it is the distance that makes it appear in so small a form as a star; consequently, that, like the sun of our system, each star has planets around it, which are earths; and that the reason why these do not appear before our eyes is on account of their immense distance, and because only the light from their own star reaches us, which light [pg 67] cannot be again reflected from the planets so far as to reach us. To what other purpose could so great a heaven with so many constellations be intended? For the end of the creation of the universe is man, that from man there may be an angelic

heaven; but what would a human race, and from it an angelic heaven, from one single earth, be for an Infinite Creator, for whom a thousand, yea tens of thousands of earths, would not suffice? It has been calculated that, supposing there were in the universe a million earths, and on every earth three hundred million men, and two hundred generations within six thousand years, and that to every man or spirit there were to be allotted a space of three cubic ells, the sum of that great number of men or spirits would not occupy a space equal to a thousandth part of this Earth, consequently hardly the space occupied by one of the satellites of the planet Jupiter or Saturn: which would be a space in the universe so small as to be scarcely discernible; for a satellite [of Jupiter or Saturn] is scarcely visible to the naked eye. What would this be for the Creator of the universe, for whom the whole universe, even if it were completely filled, would not be enough, for He is Infinite. In conversing with the angels on this subject, they have told me that they have a similar idea of the fewness of the human race relatively to the infinity of the Creator; but that, nevertheless, they do not think from spaces, but from states, and that according to their idea, earths numbering as many myriads as could ever be conceived in thought would still be as absolutely nothing to the Lord. The earths in the starry heaven, however, shall now be treated of in what follows from real experience; from which it will likewise be made manifest how the translations to these earths were effected as to my spirit, whilst my body remained in its own place.

[pg 68]

THE FIRST EARTH IN THE STARRY HEAVEN, AND ITS SPIRITS AND INHABITANTS: FROM THINGS HEARD AND SEEN.

127. I was led by the Lord by means of angels to a certain earth in the starry heaven, where it was given me to gaze upon the earth itself, yet not to speak with the inhabitants of it, but with spirits who had come from it. All the inhabitants or men of every earth, on the termination of their life in the world, become spirits, and remain near their own earth.

From them, however, information is obtained concerning their earth and the state of its inhabitants; for men, when they quit the body, carry with them all their former life and all their memory^{tt}. Being led to earths in the universe does not mean being led and translated thither as to the body, but as to the spirit; and the spirit is led through variations of the state of the inner life, which appear to it as progressions through spaces^{ss}. Approaches, also, are effected according to the agreements or likenesses of the states of life; for agreement or likeness of life conjoins, and disagreement and unlikeness disjoin. From this it may appear how translation as to the spirit is effected, and how it is made to approach distant regions, while the man, nevertheless, remains in his own place. But to lead a spirit outside of his own globe through variations of the state of his interiors, and to cause the variations to proceed successively until a state is reached which agrees or coincides with the state of those to whom he is being led, is in the power of the Lord alone; for there is needed a continual direction and foresight from first to last, both on the journey thither, and on the return journey, especially when this is to be effected with a man who is still as to the body in the world of nature, and thereby in space. That this has actually been effected, those who are in corporeal sensual things, and who think from them, cannot be induced to believe. The reason is that the corporeal sensual [faculties] cannot conceive of progressions apart from spaces. But, nevertheless, those who think from the Sensual of their spirit, that has in some degree been removed or withdrawn from the Sensual of the body, thus, who think interiorly in themselves, may be induced to believe and comprehend it, since in the idea of interior thought [pg 69] there is neither space nor time, but instead of them there are those things from which spaces and times proceed. Those things, therefore, that follow, concerning the earths in the starry heaven, are for the use of the latter, and not for the former, unless they are of such a character as to suffer themselves to be instructed.

Footnote tt: [\(return\)](#)

Man after death has with him the memory of all his concerns in the world, nos. 2476-2486.

128. In a state of wakefulness, I was led as to the spirit by the Lord through angels to a certain earth in the universe, accompanied by some spirits from this globe. The progression took place towards the right, and lasted for two hours. Near the boundary of our solar system, there appeared first a whitish but dense cloud, and after it a fiery smoke ascending from a great gulf: this was an immense chasm, separating our solar system on that side from certain systems of the starry heaven. The fiery smoke appeared over a considerable distance. I was conveyed across the midst of it, and then there appeared beneath in that gulf or chasm very many men, who were spirits (for all spirits appear in the human form, and are actually men). I also heard them talking with each other; but whence they were, or of what character, it was not given me to know. One of them, however, told me that they were guards to prevent spirits passing without permission from this into any other system in the universe. That this was the case, was also confirmed; for when some spirits who were in the company, and who had not received permission to pass, came to that great interstice, they began to cry out wildly that they were perishing, for they were like persons struggling in the agony of death; wherefore they stopped on this side of the chasm, and could not be conveyed any further; for the fiery smoke which exhaled from the chasm attacked them, and tortured them in this manner.

129. After I had been translated across that great chasm, I at length reached a place where I stopped; and then some spirits appeared to me above, and it was given me to speak with them. From their speech, and from their peculiar manner of apperceiving things and explaining them, I discerned clearly that they were from another earth; for they differed altogether from the spirits of our solar system. They also apperceived from my speech that I had come from a great distance.

130. After we had conversed for awhile on various subjects, I asked them what God they worshipped. They said they worshipped some

angel, who appears to them as a Divine man, for he is resplendent with light; and that he instructs them and enables them to apperceive what they ought to do. They said further that they knew that the Most High God is in the sun of the angelic heaven, and that He appears to their angel and not to themselves; and that He is too great for them to dare to adore [pg 70] Him. The angel whom they worshipped was an angelic society, to which it has been given by the Lord to preside over them, and to teach them the way of what is just and right; therefore they have light from a certain flame, which appears like a little torch, somewhat fiery and yellow. The reason of this originates in their not adoring the Lord; therefore they do not receive light from the sun of the angelic heaven, but from the angelic society; for an angelic society, when permitted by the Lord, can exhibit such a light to spirits who are in a lower region. I also saw that angelic society, which was high above them; and I also saw the flame there whence they had light.

131. In other respects they were modest, rather simple, but still they thought well enough. The quality of their Intellectual could be inferred from the light which prevailed among them; for the intellect is according to the reception of the light which is in the heavens; since it is the Divine Truth proceeding from the Lord as a sun, that shines there, and enables the angels not only to see but also to understand^{uu}.

Footnote uu: [\(return\)](#)

There is much light in the heavens, nos. 1117, 1521, 1522, 1533, 1619-1632, 4527, 5400, 8644. All light in the heavens is from the Lord as the Sun there, nos. 1053, 1521, 3195, 3341, 3636, 4415, 9548, 9684, 10809. The Divine Truth proceeding from the Lord appears in the heavens as light, nos. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That light illuminates both the sight and the understanding of angels and spirits, nos. 2776, 3138. The light of heaven also illuminates the understanding of man, nos. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569.

132. I was informed that the inhabitants and spirits of that earth, in the Grand Man, have relation to something in the SPLEEN: and in this I was

confirmed by an influx into the spleen while they were speaking with me.

133. When asked about the sun of their system, which illuminates their earth, they said that it appeared flaming. When I represented the size of the sun of our Earth, they said that their sun was smaller; for before our eyes their sun appears as a star; and I was told by the angels that it was one of the lesser stars. They also said that the starry heaven is also seen from their earth; and that a star larger than the rest appears to them towards the west; it was said from heaven that this is our sun.

134. My sight was afterwards opened, so that I could in some measure gaze upon that earth itself; and there appeared many meadows and forests with trees covered with leaves; likewise fleecy sheep. Afterwards I saw some of the inhabitants, who belonged to the lower class, clothed nearly like the country folk in Europe. I also saw a man (*vir*) with his wife (*mulier*). She [pg 71] appeared of handsome stature and of graceful mien; so did the man; but, what surprised me, he walked about pompously, with as it were a haughty gait, while the woman's gait, on the contrary, was humble. The angels told me that such is the custom on that earth, and that notwithstanding this peculiarity, the men are loved, because they are good. I was further told that they are not allowed to have more than one wife, because it is contrary to the laws. The woman I saw had an ample garment before her breast, behind which she could conceal herself, and which was so made that she could put her arms in it, and wrap herself in it, and in this wise go away: the lower portion of it could be gathered up, and, when gathered up and folded about the body, it looked like a stomacher, such as is worn by the women of our Earth. The same garment, however, also served the man for an article of clothing. He was seen to take it from the woman and throw it over his own back, and loosening the lower part, which thus flowed down to his feet like a robe, he walked about clad in this manner. What I saw on that earth was not seen with the eyes of my body, but with the eyes of my spirit, and a spirit can see the objects that are on an earth, when it is permitted by the Lord.

135. As I know that many will doubt the possibility of a man's being able, with the eyes of his spirit, to see anything on an earth so distant, I may state how the matter is. Distances in the other life are not as distances on the Earth. In the other life distances are altogether according to the states of the interiors of each one. They who are in a similar state are together in one society and in one place. All presence there results from likeness of state, and all distance results from unlikeness of state. Hence it was that I was near to that earth when I was brought by the Lord into a state similar to that of its spirits and inhabitants, and that being then present I conversed with them. Hence it is evident that earths in the spiritual world are not distant as in the natural world, but only apparently so according to the states of life of their inhabitants and spirits. The state of life is the state of the affections as to love and faith. In regard to a spirit, or, what is the same, a man as to his spirit, being able to see the things that are on an earth, I may also explain how the case therein is. Neither spirits nor angels are able, by their own sight, to see anything that is in the world; for to them the light of the world, that is, solar light, is as thick darkness: just as man by his bodily sight cannot see anything that is in the other life; for to him the light of heaven is as thick darkness. But nevertheless spirits and angels, when it pleases the Lord, can see the things in the natural world through the eyes of a man; but this is not granted by the Lord with any except those whom He permits to speak with spirits and angels, and to be together with them. It has been permitted them to [pg 72] see through my eyes the things in this world, and as plainly as I myself did; and even to hear men speaking with me. It has sometimes happened that through me some have seen their friends, with whom they had been intimate in the life of the body, altogether present as before, and they have been amazed thereat. Wives also have seen in this manner their husbands and children, and have wanted me to tell them that they were present and saw them, and to inform them of their state in the other life. But it was forbidden me to say and reveal to them that they had been seen in this way, for the further reason that they would have called me insane, or have thought my information ravings of the mind (*animus*), for I was well aware that, although they affirmed with their mouth, they yet did

not at heart believe in the existence of spirits, the resurrection of the dead and their living among spirits, and these being able to see and hear by means of a man. When my interior sight was first opened, and when those who are in the other life saw through my eyes the world and the things therein, they were so amazed that they called it the miracle of miracles, and were affected with new joy that there was thus granted a communication of the Earth with heaven, and of heaven with the Earth. This joy continued for months; but afterwards it became familiar, and now the wonder has ceased. I have been informed that the spirits and angels with other men do not in the least see the things in the world, but only perceive the thoughts and affections of those with whom they are. From all this it may appear, that man was so created that, while living amongst men in the world, he might at the same time live in heaven amongst angels, and contrariwise, so that heaven and the world might be together with man, and act as a one, and that men might know what passes in heaven, and angels what passes in the world; and that when men depart this life, they might pass thus from the Lord's kingdom on earth into His kingdom in the heavens, not as into another, but as into the same kingdom, in which they had been during their life in the body. But as man has become so corporeal, he has closed heaven against himself.

136. Lastly, I conversed with spirits who were from that earth concerning various things on our Earth, especially concerning the fact that sciences are cultivated here, which are not cultivated elsewhere, such as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, and natural philosophy; and likewise arts, which are unknown elsewhere, as the arts of ship-building, of smelting metals, of writing on paper, and likewise of publishing by printing, and thus of communicating with others on the Earth, and thus also of preserving what is communicated for the use of posterity for thousands of years; and that this has been done also with the Word which is from the [pg 73] Lord, and that on this account revelation is for ever permanent on our Earth.

137. At last I was shown the hell of those who are from that earth. Those who appeared from there inspired great terror. I dare not describe their monstrous faces. Sorceresses also appeared there, who practise nefarious arts. They appeared clad in green, and struck me with horror.

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THE SECOND EARTH IN THE STARRY HEAVEN, AND ITS SPIRITS AND INHABITANTS.

138. I was afterwards led by the Lord to an earth in the universe which was at a much greater distance from our Earth than the first one that has just been treated of. That it was at a much greater distance, was plain from this circumstance, that I was two days in being led thither as to my spirit. This earth was to the left, whereas the former was to the right. As remoteness in the spiritual world does not, as already observed, arise from distance of place, but from difference of state, the long-continuance of my progression thither, which lasted two days, enabled me to conclude that the state of the interiors which prevailed with them, which is the state of the affections and of the consequent thoughts, differed proportionately from the state of the interiors which prevails with the spirits from our Earth. As I was conveyed thither as to the spirit by means of changes of the state of the interiors, I was enabled to observe the successive changes themselves before I arrived there. This took place while I was awake.

139. When I arrived there, I did not see the earth, but only the spirits who were from that earth; for, as has already been stated, the spirits of every earth appear about their own earth, because they are of a similar genius with the inhabitants, for they are of them, and are serviceable to them. Those spirits appeared at a considerable height over my head, and from thence they saw me coming. It must be borne in mind that they who stand on high in the other life can behold those who are below them, and the higher they stand the wider is the extent of their vision; and that not only can they behold them, but also speak with them. They observed from there that I was not from their earth, but from some other

at a distance; wherefore, addressing me from thence, they questioned me on various subjects, and to these questions it was also permitted me to reply. Among other things, I told them from what earth I came, and what kind of earth it was; and afterwards I told them about the earths in our solar system; and then also about the spirits of the earth or planet Mercury, that they wander about to many earths for the purpose of procuring for themselves knowledges about various things. On hearing [pg 75] this, they said that they had also seen those spirits among themselves.

140. I was told by the angels from our Earth that the inhabitants and spirits of that earth, in the Grand Man, have relation to KEENNESS OF VISION, and that therefore they appear on high; and that they have a most penetrating keenness of sight. In consequence of their having this relation, and of their seeing clearly the things that were below, in the course of our conversation I compared them to eagles, which fly aloft, and enjoy a piercing and extensive view of surrounding things. At this they became indignant, supposing that I considered them like eagles as to their rapacity, and consequently that I thought them evil; but I replied, that I did not liken them to eagles as to rapacity, but as to keenness of vision.

141. Being questioned concerning the God whom they worshipped, they replied that they worshipped a God visible and invisible; a God visible under the Human Form, and an invisible God, under no form at all; and I learned from their discourse, and likewise from the ideas of their thoughts which were communicated to me, that the visible God was our Lord Himself, and they also called Him Lord. To this it was given me to reply, that on our Earth also, an invisible and a visible God is worshipped; and that the invisible God is called the Father, and the visible, the Lord; but that both are One, as He Himself taught, saying, that no one had ever seen the form of the Father, that the Father and He are One, that whoso seeth Him seeth the Father, and that the Father is in Him and He in the Father; consequently, that both Divine [Essences] are

in One Person. That these are the words of the Lord Himself, see John v. 37; x. 30; xiv. 7, 9-11.

142. Afterwards I saw other spirits from the same earth, who appeared in a place beneath the former: with these also I conversed; but they were idolaters, for they worshipped an idol of stone, like a man, but an unhandsome one. It is to be observed, that all who come into the other life, in the beginning have a worship which is like their worship in the world, but that by degrees they are removed from it. The reason why this takes place is, that all worship remains implanted in man's interior life, from which it cannot be removed and eradicated except by degrees. On seeing this, it was given me to tell them that they ought not to worship what is dead, but what is living; to which they replied, that they knew that God lives, and that a stone does not, but that they thought of the living God while looking on a stone resembling a man, and that otherwise the ideas of their thought could not be fixed upon and determined [pg 76] to the invisible God. It was then given me to tell them that the ideas of thought can be fixed upon and determined to the invisible God, when they are fixed upon and determined to the Lord, who is God visible in thought under the Human Form; and thus that man can be conjoined with the invisible God in thought and affection, consequently in faith and love, when he is conjoined with the Lord, but not otherwise.

143. The spirits who were seen on high were questioned whether on their earth they live under the rule of princes or kings. To this they replied, that they do not know what governments are, and that they live under themselves, distinguished into clans, families, and households. They were questioned whether they were thus in security. They said they were secure, since one family never envies another, nor desires to deprive another of anything. They were indignant at being asked such questions, as if they had been charged with being at enmity, or with needing protection against robbers. What, said they, does anyone need but food and raiment, and thus to live content and quiet under one's own management?

144. Being further questioned concerning their earth, they said that they have meadows, flower-gardens, orchards full of fruit-trees, and also lakes containing fish; and that they have birds of a blue colour, with golden feathers; and large and small animals. Amongst the smaller, they mentioned one sort which had the back raised like the camels on our Earth; nevertheless, they do not feed on their flesh, but only on the flesh of fishes, and besides on the fruits of trees, and on the leguminous plants of the earth. They said, moreover, that they do not live in artificial houses, but in groves, amongst the leafy boughs of which they make roofs to shelter them from rain and the heat of the sun.

145. Being questioned respecting their sun, which appears as a star from our Earth, they said that it has a fiery appearance, and that it is not larger to the sight than a man's head. I was told by the angels that the star which is their sun is one of the smaller stars, not far distant from the equator.

146. There were seen some spirits who were like what they had been during their abode as men on their earth. They had faces not unlike the faces of the men of our Earth, except that their eyes and nose were small. As this appeared to me something of a deformity, they said that with them small eyes and a small nose are considered a beauty. A female was seen, clothed in a gown ornamented with roses of various colours. I asked whence they procured for themselves materials for clothing on [pg 77] that earth. They answered that they gather from certain plants substances which they spin into thread; and that they then at once lay the threads in double and triple rows, moistening them with a glutinous water to give them consistence. Afterwards they colour the cloth, thus prepared, with the juices of herbaceous plants. It was also shown me how they prepare the thread. The women sit down on a seat, with their backs bent, and twist the threads with their toes; and when twisted they draw the threads towards them, and work them with their hands.

147. They said also, that on that earth a husband has only one wife, and no more; and that they beget from ten to fifteen children. They added,

that there are likewise found harlots on that earth; but that these, after the life of the body, when they become spirits, are sorceresses, and are cast into hell.

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THE THIRD EARTH IN THE STARRY HEAVEN, AND ITS SPIRITS AND INHABITANTS.

148. There appeared some spirits at a distance, who were unwilling to approach. The reason was, that they could not be together with the spirits of our Earth who were then about me. From this I apperceived that they were from another earth; and I was told afterwards that they were from a certain earth in the universe; but where that earth is, was not made known to me. These spirits, unlike the spirits from our Earth, were absolutely unwilling to think about their body, or even about anything corporeal and material; hence it was that they were unwilling to approach; yet, after the removal of some of the spirits of our Earth, they drew nearer, and spoke with me. But then there was a sense of anxiety arising from the collision of the spheres; for spiritual spheres surround all spirits and societies of spirits^{cc}; and since they emanate from the life of the affections and the consequent thoughts, therefore where the affections are contrary collision takes place, and hence arises anxiety. The spirits of our Earth related, that they dare not even approach them; since, on their approach, they are not only seized with anxiety, but also appear to themselves as if they were bound hand and foot with serpents, from which they cannot be freed till they have departed. This appearance takes its origin from correspondence; for the spirits of our Earth, in the Grand Man, have relation to external sense, consequently to the corporeal Sensual, and this Sensual is represented in the other life by serpents^{xx}.

Footnote xx: [\(return\)](#)

The external Sensual of man in the spiritual world is represented by serpents, because it is in the lowest [parts], and relatively to the more

interior things in man, lies on the ground, and as it were creeps; and on this ground they were called serpents who reasoned from that Sensual, nos. 195-197, 6398, 6949.

149. As the spirits of that earth are such, they appear in the eyes of other spirits, not in a distinct human form, as others do, but as clouds, in most cases like a dusky cloud, with the fair human colour interspersed; but they said, that within they are fair, and that when they become angels, this duskiess is changed into a beautiful blue; which was also shown me. I asked whether, during their life as men in the world, they had entertained such an idea respecting their bodies. They [pg 79] replied that the men of their earth make no account of their bodies, but only of the spirit in the body, because they know that the spirit will live for ever, but that the body must perish. They said also, that many on their earth believe that the spirit of the body has existed from eternity, and that it was infused into the body when they were conceived; but they added, that now they know that it is not so, and that they repent of having ever been in so false an opinion.

150. When I asked them whether they would like to see any objects on our Earth, informing them that it was possible to do so through my eyes (see above, no. 135), they answered first, that they could not, and afterwards, that they would not, because the things that they would see would be only earthly and material things, from which they remove their thoughts as much as possible. But nevertheless, there were represented before them magnificent palaces, resembling those on our Earth possessed by kings and princes; for such things can be represented before spirits, and, when they are represented, they appear exactly as if they existed. But the spirits from that earth esteemed them as nothing, calling them marble images; and then they related that they have more magnificent things belonging to them, which are their sacred temples, built not of stone but of wood. When it was objected that these were still earthly objects, they replied that they were not earthly, but heavenly, because when they gaze upon them they have not an earthly but a

heavenly idea; believing that after death they should also see like objects in heaven.

151. They then represented their sacred temples before the spirits of our Earth, who declared that they had not seen anything more magnificent; and as they were also seen by me, I can therefore describe them. They are constructed of trees not cut down, but growing in the place where they first took root. They said that on that earth there are trees of a wonderful size and height; these they set in rows from the first, so that they may form porticos and colonnades; and by cutting and pruning, they fit and prepare the tender shoots, so that as they grow they may interlace and join together so as to form the groundwork and floor of the temple to be constructed, and to rise at the sides to form the walls, and above to bend into arches to form the roof. In this manner they construct the temple with admirable art, raised high above the ground. They also prepare an ascent into it by successive branches of the trees, extended from the trunk and firmly connected together. Moreover, they adorn the temple without and within in various ways, by disposing the foliage into forms: thus they build entire groves. But it was not permitted me to [pg 80] see the character of these temples within: I was only told that the light of their sun is let in by apertures amongst the branches, and is transmitted here and there through crystals, by which means the light falling upon the walls is varied in colours like those of the rainbow, especially blue and orange, of which they are fondest. Such are their architectural works, which they prefer to the most magnificent palaces of our Earth.

152. They said further, that the inhabitants do not dwell in high places, but on the earth in lowly cottages, for the reason that high places are for the Lord who is in heaven, and lowly places for men who are on earth. Their cottages were also shown me. They were oblong, having within along the walls a continuous couch, on which they lie one behind another. On the side opposite to the door is a rounded alcove, before which is a table, and behind the table a fire-place, by which the whole chamber is lighted. In this fire-place, there is not a burning fire, but a

luminous wood, which gives out as much light as the flame of a common fire does. They said that in the evening these logs of wood appeared as if they had in them the fire of live coals.

153. They said that they do not live as societies, but as households by themselves; and that they are societies when they meet for worship; that on these occasions those who teach walk within the temple, and the rest in the porches at the sides; and that at their meetings they experience interior joys, arising from the sight of the temple, and from the worship celebrated therein.

154. In respect to Divine worship, they said that they acknowledge a God under the Human Form, consequently our Lord; for all who acknowledge the God of the universe under the Human Form are accepted and led by our Lord: the rest cannot be led, because they think apart from a form. They added, that the inhabitants of their earth are instructed about the things of heaven by a certain immediate intercourse with angels and spirits, into which they may be brought by the Lord more easily than others, because they reject corporeal things from their thought and affection. I asked what becomes of those amongst them who are evil. They told me that on their earth no wicked person is allowed to exist; but if any one thinks and does evil, he is reprimanded by a certain spirit, who threatens him with death if he persists in doing so; and if he persists, he dies by a swoon; and that by this means the men of that earth are preserved from the contagion of evils. A certain spirit of this character was also sent to me: he spoke with me as if with those [evil ones]: he moreover inflicted something of pain in the [pg 81] region of my abdomen, saying that this is what he does to those who think and do evil, and that he threatens them with death if they persist. I was also told that they who profane holy things are grievously punished; and that before the punishing spirit comes, there appears to them in vision the gaping mouth of a lion, of a livid colour, which seems as if it would swallow their head, and tear it asunder from the body, whence they are seized with horror. They call the punishing spirit the devil.

155. As they were desirous to know how the case is on our Earth in regard to revelation, I told them that it is effected by means of writing and preaching from the Word, and not by immediate intercourse with spirits and angels; and that what is written can be published by printing, and thus be read and comprehended by whole societies, and that thus the life can be amended. They were exceedingly surprised that such an art, utterly unknown elsewhere, could exist on our Earth; but they comprehended that on this Earth, where corporeal and terrestrial things are so much loved, Divine things could not otherwise inflow from heaven and be received; and that it would be dangerous for such beings to converse with angels.

156. The spirits of that earth appear above, in the plane of the head, towards the right. All spirits are distinguished by their situation relatively to the human body; and this is a consequence of the universal heaven corresponding with all things of man^f. These spirits keep themselves in that plane, and at that distance, because their correspondence is not with the externals, but with the interiors, belonging to man. Their action is upon the left knee, above and a little below, with a certain vibration very sensibly felt. This is a sign that they correspond with *the conjunction of natural things and heavenly things*.

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THE FOURTH EARTH IN THE STARRY HEAVEN, AND ITS SPIRITS AND INHABITANTS.

157. I was conducted to yet another earth which is in the universe beyond our solar system, which was effected by changes of the state of my mind, consequently as to the spirit; for, as has already been repeatedly observed, a spirit is conducted from place to place no otherwise than by changes of the state of his interiors, which changes appear to him in all respects as advancements from place to place, or as journeyings. These changes lasted continuously for about ten hours before I came from the state of my life to the state of their life, thus before I arrived there as to my spirit. I was conveyed towards the east, to

the left, and seemed to be gradually elevated from a horizontal plane. I was also permitted to observe clearly the progression and advance from my former place, till at length those from whom I had departed no longer appeared; and in the meantime I spoke on various subjects with the spirits who were with me. A certain spirit was also with us who, during his life in the world, had been a prelate and a preacher, as well as a very pathetic writer. From my idea concerning him, my spirit-companions supposed he was more a Christian at heart than the rest; for in the world an idea is conceived and a judgment formed from the preaching and writing, and not from the life, if this is not manifest; and if anything inconsistent appears in the life, it is nevertheless excused; for the idea or thought and perception concerning any one draws everything to its side.

158. After this I observed that I was, as to my spirit, in the starry heaven, far beyond our solar system; for this can be observed from the changes of state and the consequent apparent continued progression, which had lasted nearly ten hours. At length I heard spirits conversing near some earth, which also I afterwards saw. When I had come near them, after some conversation they said that strangers sometimes come to them from other places, who converse with them concerning God, and confuse the ideas of their thought. They also pointed out the way by which they came, from which it was perceived that they were of the spirits of our Earth. On being questioned then as to the confusion caused in their ideas, they said it arose from those spirits saying that they ought to believe in a Divine [pg 83] Being distinguished into three persons, whom they nevertheless call one God; and on examining the idea of their thoughts, it is exhibited as a trine, not continuous but discrete, with some as three persons conversing with each other, and with some as two seated together, one near the other, and a third listening to them and going from them; and although they call each person God, and have a different idea concerning each, they still say there is but one God. They complained exceedingly, that they had thrown them into a confusion of ideas, by thinking of three and speaking of one, when nevertheless one ought to think as one speaks, and speak as one thinks. The spirit who in

the world had been a prelate and a preacher, and who was also with me, was then examined as to the character of the idea he entertained respecting one God and three persons: [and it was found that] he represented to himself three gods, which, however, made one by continuity. He, however, exhibited this Three in One as invisible because it was Divine; and while he was exhibiting this, it was perceived that he was then thinking only of the Father, and not of the Lord, and that his idea concerning the invisible God was no other but as of nature in its first principles, from which idea it resulted that the inmost of nature was his Divine, so that he might easily be led from this to acknowledge nature as God. It is to be borne in mind, that the idea which any person entertains on any subject is, in the other life, exhibited to the life, and through it every one is examined as to the character of his thought and perception on matters of faith; and that the idea of the thought concerning God is the chief of all, for through it, if genuine, conjunction is effected with the Divine, and consequently with heaven. They were afterwards questioned concerning the nature of their idea respecting God. They replied that they did not conceive of an invisible God, but of a God visible under the Human Form; and that they knew this not only from an interior perception, but also from the fact, that He has appeared to them as a Man. They added that if, according to the idea of some strangers, they were to conceive of God as invisible, consequently without form and quality, they would not be able to think about God at all, inasmuch as such an invisible [being] does not fall into any idea of thought. On hearing this, it was given me to tell them that they do well to think of God under the Human Form, and that many on our Earth think in like manner, especially when they think of the Lord; and that the ancients thought in no other way. I then told them about Abraham, Lot, Gideon, Manoah and his wife, and what is related of them in our Word, namely, that they saw God under the Human Form, and acknowledged Him, thus seen, to be the Creator of the universe, and called Him Jehovah, and this also from an interior perception; but that at the present day that interior [pg 84] perception is lost in the Christian world, and only remains with the simple who are in faith.

159. Previous to this conversation, they had believed that our company also consisted of those who want to confuse them by the idea of three in relation to God; wherefore, on hearing what was said, they were affected with joy, and said that God, whom they then called the Lord, had also sent some to teach them concerning Him; and that they are unwilling to admit strangers who disturb them, especially with the idea of three persons in the Divinity, knowing as they do that God is One, consequently that the Divine is One, and does not consist of three in unanimity, unless they are disposed to think of God as of an angel, in whom there is an Inmost of life which is invisible, and from which he thinks and is wise; an External of life, which is visible under a human form, from which he sees and acts; and a Proceeding of life, which is the sphere of love and of faith from him; for from every spirit and angel there proceeds a sphere of life by which he is known at a distance^{cc}; and as to the Lord, that that Proceeding of life from Him is the Divine itself which fills and constitutes the heavens, because it proceeds from the very Esse of the life of love and of faith. They said that in this and in no other manner can they perceive a trinity and unity together. On hearing this, it was given me to say that such an idea of a trinity and unity together agrees with the angelic idea concerning the Lord, and that it is from the Lord's own doctrine concerning Himself. For He teaches that the Father and Himself are One; that the Father is in Him and He in the Father; that he who seeth Him seeth the Father; and he who believeth in Him believeth in the Father and knoweth the Father; also that the Comforter, whom He calls the Spirit of Truth, and likewise the Holy Spirit, proceeds from Him, and does not speak from Himself but from Him, by which Comforter is meant the Divine proceeding. I was further permitted to tell them that their idea concerning a trinity and unity together agrees with the Esse and Existere of the Lord's life when He was in the world. The Esse of His life was the Divine Itself, for He was conceived of Jehovah, and the Esse of every one's life is that of which he is conceived; the Existere of life from that Esse is the Human in a form. The esse of the life of every man, which he has from his father, is called the soul, and the existere of life thence derived is called the body. Soul and body constitute one man. The likeness between them resembles the

likeness between that which is in endeavour and that which is in the resulting act, for an act is endeavour acting, and thus the two are one. Endeavour in man is called the will, and endeavour acting is called action; the body is the instrumental, by means of which [pg 85] the will, which is the principal, acts, and in acting the instrumental and principal are a one. Such is the case with soul and body. And such is the idea which the angels in heaven have concerning soul and body: hence they know that the Lord made His Human Divine from the Divine in Himself, which to Him was the Soul from the Father. Neither is the faith which is received throughout the Christian world in opposition to this idea, for it teaches, that "*Although Christ is God and Man, yet He is not two, but one Christ;... yea, He is altogether One by unity of Person; for as body and soul are one man, so also God and man are one Christ*"^{yy}. As there was such a union or such a oneness in the Lord, therefore He rose again, not only as to the Soul, but also as to the Body, which He glorified in the world, which is not the case with any man; on which subject He also instructed His disciples, saying, "*Feel Me and see, for a spirit hath not flesh and bones, as ye see Me have*" [(Luke xxiv. 39)]^{zz}. This was clearly understood by those spirits, for such truths fall into the understanding of angelic spirits. They then added, that the Lord alone has power in the heavens, and that the heavens are His; to which it was given me to answer, that this also is known to the Church on our Earth from the mouth of the Lord Himself before He ascended into heaven; for He then said, "*All power is given unto Me in heaven and on earth*" [(Matt, xxviii. 18)].

Footnote yy: [\(return\)](#)

From the Creed of Athanasius.

Footnote zz: [\(return\)](#)

Immediately after death, man rises again as to his spirit; and he is in the human form, and he is a man as to all things in general and particular, nos. 4527, 5006, 5078, 8939, 8991, 10594, 10597, 10758. Man rises again only as to the spirit, and not as to the body, nos. 10593, 10594.

The Lord alone rose again as to the body also, nos. 1729, 2083, 5078, 10825.

160. I afterwards conversed with those spirits concerning their earth; for all spirits can do this when their natural or external memory is opened by the Lord; for this they carry with them from the world, but it is not opened except at the Lord's good pleasure. Respecting their earth, from which they had come, the spirits then said that when leave is given them, they appear to the inhabitants, and converse with them, as men; and that this is effected by their being let into their natural or external memory, and consequently into such a thought as they had been in when they lived in the world; and that on such occasions the inhabitants have their interior sight or the sight of their spirit opened, by which they see the spirits. They added, that the inhabitants know no otherwise than that they are men of their earth, and only apperceive they are not when they are suddenly removed from their sight, I told them that the same thing also happened on our Earth in ancient times, as, for instance, to Abraham, Sarah, Lot, the inhabitants of Sodom, [pg 86] Manoah and his wife, Joshua, Mary, Elizabeth, and the prophets generally; and that the Lord appeared in like manner, and they who saw Him knew no otherwise than that He was a man of the earth, till He revealed Himself. But that at the present day this rarely happens; the reason is, lest men by such things should be compelled to believe; for compelled faith, such as is the faith which enters by means of miracles, does not inhere, and would also be hurtful to those with whom faith may be implanted by means of the Word in a state without compulsion.

161. The spirit, who had been a prelate and a preacher in the world, entirely disbelieved that any other earths existed besides our own, because he had thought in the world that the Lord was born on this Earth alone, and that without the Lord none could be saved; wherefore he was reduced into a state similar to that into which spirits are reduced when they appear on their own earth as men (which state has been treated of just above); and thus he was let into that earth, so that he not only saw it, but also conversed with the inhabitants there. This done, a

communication was by this means granted me also, so that I likewise saw the inhabitants, and also some objects on that earth (see above, no. 135). There appeared then four kinds of men, but one after the other in succession; the first I saw were clothed; the second were naked, of a human flesh colour; the next were naked, but with flame-coloured bodies; and the last were black.

162. While the spirit who had been a prelate and a preacher was with those who were clothed, a woman with a very pretty face appeared. She was simply attired; her robe hung gracefully behind her, and was also drawn over her arms, and she wore a beautiful head-dress, in the form of a chaplet of flowers. That spirit was greatly delighted at the sight of this virgin; he spoke to her, and also took her by the hand; but, apperceiving that he was a spirit, and not of that earth, she hurried hastily away from him. Afterwards there appeared to him on the right several other women, who had the care of sheep and lambs, which they were then leading to a watering-trough, into which water was led by means of a trench from some lake. They were similarly clothed, and had shepherds' crooks in their hands, by which they led the sheep and lambs to drink; they said the sheep went whichever way they pointed with their crooks: the sheep which we saw were large, with woolly tails, broad and long. The faces of the women, when seen nearer, were full and beautiful. Some men were also seen; their faces were of a human flesh colour, like that of the men of our Earth, but with this difference, that the lower part of the face, instead of being bearded, was [pg 87] black, and the nose more of a snowy-white than of a flesh colour. Afterwards the spirit who, as already mentioned, had been a preacher in the world, was led further on, but reluctantly, because he was still thinking about that woman with whom he had been delighted, as was evident from the circumstance that there still appeared something of his shadow in the former place. He then came to those who were naked. They were seen walking together by twos, husband and wife, girt with a girdle about the loins, and some sort of covering around the head. That spirit, when he was with them, was led into the state in which he had been in the world when he was disposed to preach, and then he said he would preach before them the

Lord crucified; but they said they would not hear such a thing, because they did not know what it was, but that they knew that the Lord lives. He then said he would preach the Lord living; but this too they refused, saying that they apperceived in his speech something not heavenly, because it had much respect to himself, and his own fame and honour; and that they could hear from the tone of voice whether what was said came from the heart or not; and that, as he was of such a character, he was unable to teach them; wherefore he was silent. During his life in the world he had been extremely pathetic, so that he could deeply move his hearers to holiness; but this pathetic manner had been acquired by art, thus from self and the world, and not from heaven.

163. They said, moreover, that they have a perception whether the Conjugal is with those of their clan who are naked; and it was shown that they perceive this by virtue of a spiritual idea concerning marriage, which idea being communicated to me was to the effect, that a likeness of the interiors was formed by the conjunction of good and truth, consequently of love and faith, and that from that conjunction descending by influx into the body conjugal love comes into existence. For all things which belong to the mind (*animus*) are exhibited in some natural form in the body, consequently in the form of conjugal love, when the interiors of two mutually love each other, and from that love also desire to will and to think the one as the other, and thus to be together and be conjoined as to the interiors which are of the mind (*mens*). Hence the spiritual affection, which is of the minds, becomes natural affection in the body, and clothes itself with the sense of conjugal love. The spiritual affection which is of the minds is the affection of good and truth, and of their conjunction; for all things of the mind, or of the thought and will, have relation to truth and good. They also said that it is quite impossible for the Conjugal to exist between one man and several wives, since the marriage of good and truth, which pertains to the minds, can exist only between two.

164. After this, the spirit already spoken of came to those who were naked, but whose bodies were flame-coloured; and lastly, to those who were black, some of whom were naked and some clothed; but the latter and the former dwelt in a different part of the same earth; for a spirit may be led in an instant to places far asunder on an earth, since he does not proceed and advance like man through spaces, but through changes of state (see above, nos. 125, 127)^{ss}.

165. I lastly conversed with the spirits of that earth concerning the belief of the inhabitants of our Earth on the subject of the resurrection, in that they cannot conceive that men come into the other life immediately after death, and then appear as men as to the face, the body, the arms, the feet, and all the external and internal senses; still less that they are then clothed in garments, and have mansions and dwelling-places; and that the sole reason of this is that most persons here think from the sensuous which belong to the body, and therefore believe in the existence of nothing but what they see and touch; and that few of them can be withdrawn from external sensual things to interior things, and thus be elevated into the light of heaven, in which such things are perceived. Hence it is, that they can have no idea of their soul or spirit as of a man, but as of wind, or air, or a breath without form, in which there is yet something vital. This is the reason why they do not believe they shall rise again till the end of the world, which they call the Last Judgment, when the body, though mouldered into dust, and scattered by every wind, will be brought together again and conjoined to its soul or spirit. I added, that it is permitted them to believe this, since those who, as was said, think from external sensual things, can conceive no otherwise than that the soul or spirit cannot live as a man in a human form, unless it receive again that body which it carried about in the world; wherefore, unless it were asserted that the body will rise again, they would reject from their heart as incomprehensible the doctrine of the resurrection and of eternal life. But nevertheless this thought concerning the resurrection has this advantage with it, that it leads them to believe in a life after death, a consequence of which belief is, that when they lie on a sick bed, and do not, as theretofore, think from worldly and corporeal things, thus

not from sensual things, they then believe that they shall live immediately after their decease; they then also speak of heaven, and of the hope of a life there immediately after death, quite apart from their doctrinal concerning the Last Judgment. I related further, that sometimes it had been matter of surprise to me, that when those who are in faith speak of a life after death, and of their friends and relatives who are dying or dead, and do not at the same time think about the Last Judgment, [pg 89] they believe that they will live or are living as men immediately on their decease. But as soon as thought concerning the Last Judgment flows in, this idea is changed into the material idea concerning their earthly body, that it is again to be conjoined to their soul; for they do not know that every man is a spirit as to his interiors, and that this it is which lives in the body and in each of its parts, and not the body which lives of itself; and that it is the spirit of every one from which his body has its human form, and which, consequently, is principally the man, and in a similar form, but invisible to the eyes of the body, yet visible to the eyes of spirits. Hence also, when the sight of a man's spirit is opened, which is effected by the removal of the bodily sight, angels appear as men: in this manner angels appeared to the ancients, as recorded in the Word. I have also sometimes spoken with spirits, with whom I had been acquainted when they lived as men in the world, and I have asked them whether they had any inclination to be clothed again with their earthly bodies, as they used to think would be the case. But they fled far away at the very idea of such a conjunction, being smitten with amazement that, while in the world, they should have thought in this manner under the influence of so blind a belief, devoid of all understanding.

166. Moreover, on that earth I saw the dwellings of the inhabitants: they were lowly houses, extended in length, with windows at the sides, according to the number of the rooms or chambers into which they were divided. The roof was arched, and there was a door on each side at the end. They told me that they were built of earth, and covered with turf; and that the windows were formed of filaments of grass woven together in such a manner that the light shone through. I also saw little children;

and the inhabitants told me that their neighbours come to them, especially for the sake of the little children, that they may be in company with other children in the presence and under the direction of their parents. There also appeared fields becoming white with standing crops that were at that time nearly ripe for harvest. The seeds or grains of that corn were shown me, and they were like grains of Chinese wheat: I was also shown some bread made from it, which was in small square loaves. There also appeared plains of grass adorned with flowers; also trees laden with fruit like pomegranates; also shrubs, which were not vines, but still produced berries from which they prepare wine.

167. The sun of that earth, which is to us a star, appears there flaming, in size almost a fourth part of our sun. Their year is about two hundred days, and each day fifteen hours, relatively to the length of days on our Earth. The earth [pg 90] itself is one of the least in the starry heaven, being scarcely five hundred German miles in circumference. The angels stated these particulars from a comparison made with things of the like kind on our Earth, which they saw in me, or in my memory. Their conclusions were formed by angelic ideas, whereby are instantly known the measures of spaces and times, in a just proportion relatively to spaces and times elsewhere. Angelic ideas, which are spiritual, in such calculations immensely surpass human ideas, which are natural.

[pg 91]

THE FIFTH EARTH IN THE STARRY HEAVEN, AND ITS SPIRITS AND INHABITANTS.

168. I was led to yet another earth in the universe beyond our solar system, and on this occasion also by changes of state continued for nearly twelve hours. In company with me were several spirits and angels from our Earth, with whom I conversed during this voyage or progression. I was carried at times obliquely upwards and obliquely downwards, continually towards the right, which in the other life is towards the south. In two places only did I see spirits, and in one I spoke with them. During this journey or progression I was permitted to observe

how immense was the Lord's heaven, which is designed for angels and spirits; for from the parts uninhabited I was enabled to conclude that it was so immense that, supposing there were many myriads of earths, and on each earth as great a multitude of human beings as on our own, there would still be a place of abode for them to eternity, and it would never be filled. This I was enabled to conclude from a comparison made with the [inhabited] extent of the heaven which is about our Earth and designed for it, which extent was so small relatively, as not to equal one ten-thousand-thousandth part of the extent uninhabited.

169. When the angelic spirits who were from that earth came into view, they accosted us, asking who we were, and what we wanted. We told them that we were travelling, that we had been transported thither, and that they had nothing to fear from us. For they were afraid that we were of those who disturb them concerning God, faith, and kindred subjects, on account of whom they had betaken themselves to that quarter of their earth, shunning them as much as possible. We asked them by what they were disturbed. They replied, by the idea of Three, and by the idea of the Divine without the Human in God, when they yet know and perceive that God is one, and that He is man. It was then perceived that those who disturbed them, and whom they shunned, were from our Earth: this was manifest also from this consideration, that there are spirits from our Earth who thus wander about in the other life, in consequence of their fondness for and delight in travelling, which they have contracted in the world; for on other earths [pg 92] there is no such custom of travelling as on ours. It was afterwards discovered that they were monks, who had travelled on our globe from a desire to convert the gentiles. We therefore told them that they did well to shun them, because their intention was, not to teach, but to secure gain and dominion; and that they strive by various means first to captivate men's minds (*animi*), and afterwards to subject them to themselves as slaves: moreover, that they did well in not suffering their idea concerning God to be disturbed by such spirits. They said further, that these spirits also confuse them by asserting that they ought to have faith, and to believe what they say; but that their reply to them is, that they do not know what faith or believing means, since they

perceive in themselves whether a thing be so or not. They were of the Lord's celestial kingdom, where all know by interior perception the truths which with us are called the truths of faith, for they are in enlightenment from the Lord; but it is otherwise with those who are in the spiritual kingdom. That the angelic spirits of that earth were of the Lord's celestial kingdom, I could also see from the flame whence their ideas flowed; for in the celestial kingdom the light is flaming, and in the spiritual kingdom it is bright white. They who are of the celestial kingdom, when the discourse is about truths, say no more than Yea, yea, or Nay, nay, and never reason about them whether they be so or not. These are they of whom the Lord says, "*Let your discourse be Yea, yea, Nay, nay; what is beyond this is of evil*" [(Matt. v. 37)]. Hence it was that those spirits said that they did not know what it is to have faith or to believe. They consider this to be like one saying to his companion, who with his own eyes sees houses or trees, that he ought to have faith or to believe that they are houses and trees, when he sees clearly that they are so. Such are they who are of the Lord's celestial kingdom, and such were these angelic spirits^{aaa}. We told them that few on our Earth have interior perception, because in their youth they learn truths, and do not practise them. For man has two faculties, which are called the understanding and the will; they who admit truths no further than into the memory, and thence in some degree into the understanding, but not into the life, that is, into the will, these, inasmuch as they cannot be in any enlightenment or [pg 93] interior sight from the Lord, say that those truths ought to be believed, or that man ought to have faith in them; and they also reason about them whether they be truths or not; nay, they are not willing that they should be perceived by any interior sight, or by any enlightenment by the understanding. They say this, because truths with them are without light from heaven, and to those who see without light from heaven, falsities may appear as truths, and truths as falsities. Hence so great blindness has fallen on many on our Earth, that although a man does not practise truths or live according to them, they say nevertheless that he may be saved by faith alone, as if a man were not man from the life and according to it, but from the knowledge of such things as belong to faith, apart from the life. We afterwards conversed with them

concerning the Lord, concerning love to Him, love towards the neighbour, and regeneration; saying, that loving the Lord consists in loving the precepts which are from Him, that is, in living according to them from love^{bbb}; that love towards the neighbour consists in willing good and thence doing good to a fellow-citizen, to one's country, to the church, to the Lord's kingdom, not for the selfish end of being seen or acquiring merit, but from the affection of good^{ccc}. Concerning regeneration, we observed that they who are being regenerated by the Lord, and who commit truths immediately to the life, come into an interior perception concerning them; but that those who receive truths first in the memory, and afterwards will them and do them, are those who are in faith; for they act from faith, which is then called conscience. These things, they said, they perceived to be so, and therefore perceived also what faith is. I conversed with them by means of spiritual ideas, by which such subjects may be exhibited and comprehended in light.

Footnote aaa: [\(return\)](#)

Heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom, nos. 3887, 4138. The angels in the celestial kingdom have vastly more knowledge and wisdom than the angels in the spiritual kingdom, no. 2718. The celestial angels do not think and speak from faith, like the spiritual angels, but from an internal perception that a thing is so, nos. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780. The celestial angels say only concerning the truths of faith, Yea, yea, or Nay, nay, but the spiritual angels reason whether a thing be so or not so, nos. 202, 337, 2715, 3246, 4448, 9166.

Footnote bbb: [\(return\)](#)

Loving the Lord means living according to His commandments, nos. 10143, 10153, 10310, 10578, 10645.

Footnote ccc: [\(return\)](#)

Loving the neighbour consists in doing what is good, just, and right, in every work and in every function, from the affection of what is good, just, and right, nos. 8120, 8121, 8123, 10310, 10336. A life of love towards the neighbour is a life according to the Lord's precepts, no. 3249.

170. The spirits with whom I had now spoken were from the northern part of their earth. I was afterwards led to others who were on the western part. These also, wishing to examine who and what I was; immediately said that there was nothing in me but evil, thinking that thus I might be deterred from approaching nearer. I apperceived that this was their manner of accosting all who come to them. But it was given me to reply that I well knew it to be so, and that in them likewise there was nothing but evil, by reason that every one is born into evil, and therefore whatever comes from man, spirit, or angel, as [pg 94] from what is his own, or from his proprium, is nothing but evil; inasmuch as all the good that is in every one, is from the Lord. Hence they apperceived that I was in the truth, and I was admitted to converse with them. They then showed me their idea concerning evil in man, and concerning good from the Lord, how they are separated from each other. They placed one near the other, almost contiguous, but still distinct, yet as if bound in an inexpressible manner, so that the good led the evil, and restrained it, insomuch that it was not allowed to act at pleasure; and that thus the good bent the evil in whatever direction it desired, without the evil knowing anything of it. In this manner they exhibited the dominion of good over evil, and at the same time a state of freedom. They then asked how the Lord appeared amongst the angels from our Earth. I said that He appeared in the sun as a Man, encompassed therein with a fiery solar [sphere], from which the angels in the heavens derive all light; and that the heat which proceeds thence is the Divine Good, and that the light which proceeds thence is the Divine Truth, both from the Divine Love, which is the fiery [sphere] appearing around the Lord in that sun; but that that sun only appears to the angels in heaven, and not to the spirits who are beneath, since the latter are more remote from the reception of the good of love and of the truth of faith, than the angels who are in the

heavens (see above, no. 40). It was given them thus to inquire concerning the Lord, and concerning His appearance before the angels from our Earth, because it pleased the Lord then to become present among them, and to reduce into order the things which had been disturbed there by the evil spirits of whom they complained. The reason also why I was led thither, was in order that I might be an eye-witness of these things.

171. There was then seen a dark cloud towards the east descending from on high, which in its descent appeared by degrees full of light and in the human form. At length this [human form] appeared in a flaming radiance, encompassed with small stars of the same colour. Thus the Lord presented Himself before the spirits with whom I was conversing. At His presence all the spirits who were there were instantly gathered together from every side; and when they were come, they were separated, the good from the evil, the good to the right and the evil to the left, and this in an instant as of their own accord. Those on the right were arranged in order according to the quality of the good, and those on the left according to the quality of the evil, with them: they who were good remained to form among themselves a heavenly society; but the evil were cast into the hells. Afterwards I saw that that flaming radiance descended to the lower parts of the earth there [pg 95] to a considerable depth, and then it appeared at one time in a flaming [lustre] verging to luminosity, at another time in a luminosity verging into obscurity, and at another in obscurity: and I was told by the angels that that appearance is according to the reception of truth from good, and of falsity from evil, with those who inhabit the lower parts of that earth, and that the flaming radiance itself was subject to no such variations. They also said, that the lower parts of that earth were inhabited both by the good and by the evil; but that they were thoroughly separated, to the end that the evil might be ruled by the Lord through the good. They added, that the good are by turns elevated thence into heaven by the Lord, and that others succeed in their place, and so on perpetually. In that descent, the good were separated from the evil in like manner, and all things were reduced to order; for the evil, by various arts and cunning contrivances, had

intruded themselves into the dwellings of the good there, and had infested them; and this was the cause of the present visitation. That cloud, which in descending appeared by degrees full of light and in the human form, and afterwards as a flaming radiance, was an angelic society, in whose midst the Lord was. From this it was given me to know what is meant by the Lord's words in the Gospels, where, speaking of the Last Judgment, He says, "*That He would come with the angels in the clouds of heaven, with glory and power*" [(Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27)].

172. After this were seen some monkish spirits, those, namely, who have already been spoken of as having been travelling monks or missionaries in the world; and there was also seen a crowd of spirits who were from that earth, most of them evil, whom they had drawn over to their side, and led astray. These were seen on the eastern quarter of that earth, from whence they had driven away the good, who betook themselves to the northern side of the earth, and of whom we have spoken above. That crowd, together with their seducers, were collected together to the number of some thousands, and were separated; the evil of that crowd were cast into the hells. It was also given me to speak with one spirit who was a monk, and to ask him what he did there. He replied that he taught them concerning the Lord. I asked, what besides. He said, concerning heaven and hell. I asked, what further. He said, concerning faith in all that he should say. I asked again, if he taught anything else. He said, concerning the power of remitting sins, and of opening and shutting heaven. He was then examined as to what he knew concerning the Lord, the truths of faith, the remission of sins, man's salvation, and heaven and hell; and it was discovered that he knew scarcely anything, that he was in obscurity and falsity concerning all and each of these subjects, [pg 96] and that he was possessed solely by the lust of acquiring gain and dominion, which he had contracted in the world and brought with him from thence. He was therefore told that as he had, prompted by that lust, travelled thus far, and as he was such in regard to doctrine, he could not but deprive the spirits of that earth of heavenly light, and inflict on them the darkness of hell, and thus cause hell, and

not the Lord, to have dominion with them. Moreover, he was cunning in seducing, but stupid as to the things relating to heaven. As he was of such a character, he was afterwards cast into hell. Thus the spirits of that earth were freed of them.

173. The spirits of that earth, amongst other things, also said that those strangers, who, as has been said, were monkish spirits, used all their endeavours to persuade them to live together in society, and not separate and solitary. For spirits and angels dwell and live together just as they had done in the world. Those who have dwelt together collectively in the world, also dwell collectively together in the other life; and those who have dwelt separated into households and families, also dwell separated there. These spirits, whilst they had lived as men on their earth, had dwelt separated, every household and family, and thus every clan, apart, and therefore knew not what it was to dwell together in society.

Wherefore, when it was told them that those strangers wanted to persuade them to this, in order that they might reign and rule over them, and that they could not otherwise subject them to themselves and make them slaves, they replied that they were totally ignorant what was meant by reigning and ruling. That they flee away at the bare idea of rule and domination, was manifest to me from this circumstance, that one of them, who accompanied us on the return journey, when I showed him the city in which I dwelt, at the first sight of it fled away, and was seen no more.

174. I then conversed with the angels who were with me, concerning dominion, that there are two kinds of dominion, one, of love towards the neighbour, and the other, of the love of self; and that the dominion of love towards the neighbour exists among those who dwell separated into households, families, and clans: but the dominion of the love of self among those who dwell together in society. Among those who live separated into households, families, and clans, he who is the father of the clan bears rule, and under him the fathers of families, and under these the fathers of each household. He is called the father of the clan, from whom the families are derived, and the households of which the families

are composed. But all these exercise dominion from love, like the love of a father towards his children, who teaches them how they ought to live, provides [pg 97] for their good, and as far as possible gives to them of what is his own. It never enters into his mind to subject them to himself, as subjects or as servants, but he loves that they should obey him as sons obey their father. And since this love, as is known, increases in descending, therefore the father of a clan acts from a more inward love than the father himself from whom the children are immediately descended. Such also is the dominion in the heavens, because such is the Lord's dominion; for His dominion is from Divine Love towards the whole human race. But the dominion of the love of self, which is opposite to the dominion of love towards the neighbour, began when man alienated himself from the Lord; for in proportion as a man does not love and worship the Lord, in that proportion he loves and worships himself, and in that proportion also he loves the world. Then it was that, from the necessity for self-preservation, clans consisting of families and households gathered themselves into one body, and established governments under various forms. For in proportion as that love increased, in the same proportion evils of every kind, as, enmity, envy, hatred, revenge, cruelty and deceit, increased with it, being directed against all who opposed that love; for from the proprium, in which those are who are in the love of self, nothing but evil springs, inasmuch as man's proprium is nothing but evil, and, as the proprium is evil, it is not receptive of good from heaven: therefore the love of self, when it is the reigning love, is the father of all such evils^{ddd}; and that love is also of such a nature, that in proportion as it is left without restraint, it rushes on until at length each one who is of such a character wants to have dominion over all others in the whole globe, and wishes to possess all the goods of the others; nay, it is not even content with this, but would have dominion over the whole heaven; as may appear from the case of modern Babylon. Such then is the dominion of the love of self, from which the dominion of love towards the neighbour differs as much as heaven does from hell. But notwithstanding that the dominion of the love of self is such in societies, or in kingdoms and empires, there nevertheless exists even in these a dominion of love towards the

neighbour among those who are wise from faith in and love to God, for these love [pg 98] the neighbour. That in the heavens also these dwell distinguished into clans, families, and households, although in societies together, but according to spiritual affinities which have relation to the good of love and the truth of faith, will, by the Lord's Divine mercy, be stated elsewhere.

Footnote ddd: [\(return\)](#)

Man's proprium, which he derives from his parents, is nothing but dense evil, nos. 210, 215, 731, 874, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. Man's proprium consists in loving himself more than God, and the world more than heaven, and in holding his neighbour of no account in respect to himself, except it be for the sake of himself, consequently [in making much of] himself; thus it consists of the love of self and of the world, nos. 694, 731, 4317, 5660. All evils flow from the love of self and of the world, when these predominate, nos. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 8318, 9335, 9348, 10038, 10742. These evils are contempt of others, enmity, hatred, revenge, cruelty, deceit, nos. 6667, 7372-7374, 9348, 10038, 10742. And from these evils all falsity flows, nos. 1047, 10283, 10284, 10286.

175. I afterwards questioned those spirits concerning various things in the earth from which they were; and first, concerning their Divine worship, and concerning revelation. Concerning the Divine worship, they said that clans, with their families, meet together every thirtieth day, in one place, and hear preaching; and that on these occasions the preacher, from a pulpit raised a little from the ground, teaches them the Divine truths which lead to the good of life. Concerning revelation, they said that it is made early in the morning in a state midway between sleeping and wakefulness, when they are in an interior light not as yet interfered with by the bodily senses and worldly things; that on such occasions they hear the angels of heaven speaking concerning Divine truths, and a life according to them; and that when they are quite awake,

an angel in a white garment appears to them by the bed, and then suddenly disappears from their sight; and that by this they know that what they have heard is from heaven. Thus a Divine vision is distinguished from a vision which is not Divine; for in a vision which is not Divine no angel appears. They added, that in such a manner revelations are made with their preachers, and sometimes also with others.

176. On questioning them concerning their houses, they said that they are lowly, built of wood, with a flat roof, having a cornice sloping downwards; and that in front dwell the husband and wife, in the next chamber the children, and the maid-servants and men-servants at the back. With regard to food, they said that they drink milk with water; and that they get the milk from cows, which are woolly like sheep. Concerning their [mode of] life, they said that they go naked, and that to them nakedness is not a matter of shame; also that their habitual association is with those who are within their own families.

177. Concerning the sun of that earth, they related that it appears to the inhabitants of a flame-colour; that the time of their year is two hundred days, and that a day equals nine hours of our time, which they could conclude from the length of the days of our Earth perceived in me; and further, that they have a perpetual spring and summer, and consequently that the fields are ever blooming, and the trees are ever bearing fruit: the reason why the case is thus is, that their year is so short, being equal to the time of only seventy-five days of our year; and [pg 99] when the years are so short, the cold does not continue long in winter nor the heat in summer, and the ground in consequence is in a continual state of verdancy.

178. Concerning betrothals and marriages on that earth, they related that a daughter, when she approaches a marriageable age, is kept at home, nor is she allowed to go out till the day she is to be married; and that she is then conducted to a certain connubial house, where several other marriageable young women are also brought; that they are there placed

behind a screen, which reaches as high as the middle of the body, so that they appear naked as to the breast and face; that on such occasions the young men come there to choose for themselves a wife; and that when a young man sees a young woman suitable for him, and to whom his mind (*animus*) draws him, he takes her by the hand. If she then follows him, he leads her to a house that has been prepared, and she becomes his wife. For they see from the faces whether they agree in disposition (*animus*), since on that earth every one's face is an index of the disposition (*animus*), and disguises and counterfeits nothing. In order that everything may be done with decency and without lasciviousness, an old man is seated behind the young virgins, and an elderly woman at their side, to watch. There are many such places to which the young women are conducted; and there are also stated times for the young men to make their choice; for if they do not find a girl to suit them at one place, they go to another; and if not at one time, they return again at another. They said further, that a husband has only one wife, and never more than one, because this is contrary to Divine order.

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