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THE SWEDENBORG LIBRARY.

PART II.

THE
SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG:

TRANSLATED FROM THE LATIN
BY GEORGE BUSH.

VOLUME III.

CONTAINING THE "DIARIUM MAJUS, P. II."

NEW YORK:

JOHN ALLEN, 139 NASSAU STREET.

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1846.

NOTICE.

As a general Preface to the Diary will be furnished at the close of the work, together with a complete Index, which may be bound up in their proper places, I have not deemed it expedient to insert anything by way of introduction in the opening of the present volume. Yet the peculiar character of this portion of Swedenborg's writings suggests the propriety of a few remarks, on the cover, in connexion with the commencement of the proposed translation.

It is undoubtedly very generally known that the Diary was not published during the life-time of the author, nor is the evidence decisive that he ever designed its publication. Yet neither, on the other hand, has any intimation ever been found that could be construed as a prohibition of such a measure at any future period. Meantime the MSS. remain, and have proved upon inspection to contain such a treasury of disclosure relative to the spiritual world and the laws of its influx into the natural, as in the opinion of the most competent judges to warrant their publication in the form in which they were left by the author. This has accordingly been done, through the valuable labors of Dr. Tafel, of Tubingen, Germany; and whatever be the character of its contents, the work is now fairly before the world. A translation into English merely extends, but does not create, the publicity which must henceforward necessarily attach to these records of an experience the most remarkable that was ever accorded to mortal man. An ardent desire to have access to these revelations can scarcely fail to accompany that growing adoption of the general system of truth propounded by Swedenborg, which is constantly becoming more and more a marked feature of the age, and which would probably have soon demanded a version, even if those who have now undertaken it had not entered upon the task.

Still it is beyond question that a broad line of distinction is to be made between those works which Swedenborg did, and those which he did not, himself give to the world. The faith of the New Church, so far as it is guided by these writings, is to rest upon that portion of them which bear the seal of his own *imprimatur*. Others may be of great service as collateral elucidations and expansions of the facts, principles, and doctrines declared, but they can never rank, in point of *authority*, with these.

The Diary must be regarded as the hasty and immediate record of facts and impressions, written as they occurred, for further use, and, it may be, for further inquiry. There are occasional variations in the mode of viewing and stating certain things, which show clearly the progressive character of Swedenborg's spiritual knowledge. And while we value very highly the Diary, as exhibiting the steps and methods of this progress, it is not to be forgotten, that for definite results we must have recourse to his already published works.

Nor do we recognize the validity of the claim which has sometimes been urged, that if any part of the posthumous works be published or translated, the whole should be. We see no adequate reason that should forbid the exercise of a discretionary judgment on this score.

As a matter of fact, however, the whole *has been* published, and that too on the principle of the most scrupulous fidelity to the original. A reference to Dr. Tafel's "Note

[See third page of cover.]

Request of
Mrs. James Hamilton Campbell
2-16-1932

SWEDENBORG'S

SPIRITUAL DIARY, &c.

*Appearances according to which it is proper to Speak, but not to Think.**

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

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

* The first three articles are not numbered in the original.

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

The doctrine delivered by Swedenborg on this head may be seen in what follows:—
“That Jehovah has not any anger is evident from this, that He is love itself, good itself, and mercy itself, and anger is the opposite, and is also an infirm principle, which cannot be imputed to God: wherefore when anger in the Word is predicated of Jehovah, or the Lord, the angels do not perceive anger, but either mercy, or the removal of the evil from heaven. That anger in the Word is attributed to Jehovah or the Lord, is because it is a most general truth, that all things come from God, thus both evils and goods; but this most general truth, which infants, young people, and the simple, must receive, ought afterwards to be illustrated, namely, by teaching that it is so said to the intent that they may learn to fear God, lest they should perish by the evils which they themselves do. The reason why by anger is meant mercy and clemency is, because all the punishments of the evil exist from the Lord's mercy towards the good, lest these latter should be hurt by the evil; but the Lord does not inflict punishments upon them, but they upon themselves, for evils and punishments in the other life are conjoined. The evil inflict punishment upon themselves principally when the Lord does mercy to the good, for then their evils increase, and thence punishments: it is from this ground that instead of the anger of Jehovah, by which are signified the punishments of the evil, mercy is under-

What Good is, what the Truth of Good, and what Truth.

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

- The use which fruit answers, is *good*.
- The manner in which the use is to be applied, is the *truth of good*.
- The quality of the fruit as to taste, smell, and beauty, is *truth*.

The *odor* of fruits or flowers:

- The use which odor subserves, relative to the brain, the lungs, and the heart, is *good*.
- The manner in which it is to be applied, so as to answer its use, as to the nostrils, the temples, or about the head like a wreath, is the *truth of good*.
- The quality of the odor, and the like, are *truth*.

Charity:

- The use it serves, is *good*.
- How charity is to be dispensed, is the *truth of good*.
- The quality of charity, is *truth*.

The general Law of Heaven.

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

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

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

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

Concerning those who reject all Faith, and believe only in Life.

3428. There was a certain spirit, somewhat obscurely visible, who first spake with me by ideas, and afterwards applied himself to my left ear, but in an inverted position, his head downwards and his feet upwards,* and thus spake stood by the angels. From these considerations it may be manifest what the quality of the Word is in the sense of the letter, also what the quality of truth divine is in its most general sense or meaning, namely, that it is according to appearances, by reason that man is of such a quality, that what he sees and apprehends from his sensual, he believes, and what he does not see, neither apprehend from his sensual, he does not believe, thus does not receive. Hence it is, that the Word in the sense of the letter is according to those things which appear; nevertheless in its interior bosom it contains a store of genuine truths, and in its inmost bosom truth divine itself."—A. C. 6997.—Tr.

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

two or three times in my ear, while I knew not who he was or of what character. It was afterwards disclosed to me by living discourse and by perceptions, that of such a quality are those who reject faith so decidedly that they are unwilling to hear of faith or of knowledges, which they think to be the tree of knowledge that deceived Eve and Adam; and while they insist much upon life, speaking largely of it, and otherwise exalting it, the case is the same (i. e. they appear inverted) with those also who believe (and maintain) the contrary, viz. such as are called Lutherans, who say that faith alone without works saves. The former maintain that faith, which they so entirely reject as to be unwilling to have it named or to hear of it, does not save; indeed they are rather in the persuasion that it damns, (as is to be inferred) from their speaking only of life, as if that alone were life which they call such, though apart from knowledge; and insisting that if it is not such, it is nothing.

3429. The same person, who was a subject of this class of spirits,* and who spake in my ear with his head and heels inverted, although not conspicuous, yet he afterwards appeared to me as lying for the most part (or most of the time), extended in a supine posture, and then seemed of a white body, and yet not (to be) a body, but something white like one, because life is represented in this manner. When he was examined as to the quality of the life which he perceived (in himself) it was found to be abstracted from faith, thus from knowledges, they thinking (i. e. the spirits whose subject he was) that life being present, knowledges were of no account. It was given to say to him, as his persuasion was communicated, and, as it were, borne in upon me, that life is that which *does*, and that life is of faith, and that faith is nothing but life; and when one lives the life of faith, that then knowledge is not perceived, as is the case with the angels; or as a man, in speaking, does not attend to the sounds or words, but abides in the sense of the words, so also while he *lives*, that those things which are of knowledges do, as it were, perish, as also the things which are of scientific and intellectual faith.

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

3431. But this subject-spirit was not, I think, in any other persuasion than that life consisted in this, viz. that he was nothing; but what the being nothing is he did not know. In other things he was, compared to others, rather open to conviction; as, for instance, when it was said that the Lord is life, he gave his assent to it, besides other things which he could easily be drawn to admit;

* For an account of the spirits called *subjects* in the other world, see *Arc. Cel.* 5856.

wherefore his whiteness appeared like that of a body, naked and pliable, because he himself was pliable, as was manifest. I thus judged that he was easily led to things that were true and good; but I now perceive that the fact was otherwise, and also that he had lived in ignorance, and thought that (state) to be every thing (: his preacher or instructor, who is now with me and directs and has directed him, does not admit what I am now writing; he does not admit that I shall say true and good, because this involves faith, which he regards as knowledges (or sciences) that pervert :) and thought all this was so, as his preacher or instructor has taught him, thus (remaining) in ignorance, because he suffers himself to be simply and passively led; wherefore there is yet hope of him, for ignorance excuses.

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

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

3434. When therefore his preacher was in his own persuasion concerning such a kind of life, and he appeared erect in his black garment, which was dimly seen, then the good spirits of interior quality, who were above, appeared inverted and of a greyish white, their heads being downwards and their feet upwards, for so his persuasion, or the sphere of his persuasion, inverted good spirits. Afterwards, when he himself was inverted, in his black garment, obscurely seen, it was effected with difficulty, and the good spirits there were then erect; yea, when his subject, whom he had persuaded, lay supine, then the good spirits who were at the right above, and who thus led him, said that they could stand erect, but there was still somewhat of an opposing force, as they inclined forward to compel themselves to stand upright. And now I perceive something cold from the preacher, who applies himself upwardly to my head, so that cold enough exhales from him. The good spirits wish that I should write *much cold*,* for it especially affects my hands and my left knee, and passes towards the sole of the foot. They say it is not permitted me to feel more cold; whence it may be known that enough is much.

3435. This preceptor, as he wishes to be called, or preacher, was led into several spheres, that the quality of his life might be explored, as for instance

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

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

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

3436j. He was brought into another sphere, where they believe there is nothing of life but from the Lord; but there he could not abide.

3437. Conversing with him largely concerning the knowledges of faith, that no true life can ever be given except through such knowledges; that without life by the knowledges of faith, or by the doctrine of faith, that is, by faith, there would be no need of the revelation of the Word, either the Word of the Old Testament or the New; in order that this might be evinced, it was given to say, that otherwise there would have been no need of his preaching, in order to instruct as to the conduct of life, and the rejection of faith; nor would there have been any need of his disputing with me on the subject, as life might have been immediately infused without the Word and without his preaching; to all which, because he was unable to answer, he confessed once or twice that it was so, but because he was in the persuasion (before mentioned) he returns to it again, and wishes to retract the words, which I have written in this paragraph. This also he wishes to insinuate, that man is regenerated while ignorant of it, and thus obtains life; concerning which it was also previously given to speak with him, and to say, that such is indeed the case with regeneration, but yet (that it is effected) by the knowledges of faith, and that although man is ignorant of it at the time, yet in a state of adversity and temptation, when bodily things recede, the things that are of faith are recalled by the Lord to his mind.

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

but first into intellectuals, and so is inaugurated into the intellectuals of truth and good, which are of faith, and thus by the Lord into life; thus the life becomes (the life) of the Lord, which is the life of love.

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

3440. Above the head a little to the left in the rear stood those who favor promiscuous marriage, from the persuasion that every good ought to be common, thus also marriages, and (who hold) that the reason why matrimonies are contracted is solely with a view to cohabitation, and that thus the offspring may be reared as belonging to one party, while at the same time they really belong to others. Upon being asked what he thought of that kind of life, in which the good was thus common, he replied, as it was given to perceive, that he did not reject it, saying indeed that he did not approve it, yet still did not condemn it, because every good is common. That both he and the other, who was his disciple, or former subject, thought so, was owing to the fact, that they had their own wives, with whom, on account of the scandal, they did not wish to have the concession take effect, but that others should think and act thus he had not the least objection. But it was told him that this was abominable, and that conjugal love was unique, from which not only the love of offspring, but (: as now :) all other loves were derived; that when this is relaxed, the most enormous license grows strong against all conjugal love, and nothing of life remains, which is (spiritual) death because there is no life of love. 1748, 2 Oct.

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

3442. From the incidents above related it appeared that a single expression of the Word, which (one interprets) for himself according to his phantasies, is able to induce an entirely false doctrine or heresy, and thus a life; as, for instance, from this alone, that all goods ought to be common, thus also wives; again from this, that man is regenerated while in ignorance of it, and without the need of knowledges; from this also, that the Lord hath borne iniquities, (implying) that

all the human race is pure, and that consequently the Lord alone is burdened with sin; moreover, that life is that which is regarded, but not faith, because it is something scientific; besides other similar things; thus myriads of heresies may exist from the literal sense of the Word.

3443. The subject before mentioned being elevated to heaven, in order that he might perceive a certain pleasantness communicated to me, inquired, "For what end is such pleasantness? for I supposed that one would place his happiness only in use, like the angels." Being then conveyed among those who would have the whole heaven, without exception, to be as nothing, I perceived that he had (in that persuasion) his own felicity, thus not in any use; concerning which it was given to say, that mutual love, and a preference of another over one's self were angelic, and that then felicity was given by the Lord (: thus now or then I said to him :)* and that all were dedicated to their uses, some that they might be delighted in marriages, some in the love of infants, some in helping the distressed in temptations, some in resuscitating and introducing the dead, and so on. 1748, 2 Oct.

3444. What the quality of that life is it was given to perceive, when I sifted the truth respecting (the things of) love, that they are represented by heat, viz. that as nothing of the vegetable kind can exist and subsist without heat, as nothing (of this kind can flourish) in winter, so neither can anything (exist) in man without love; if destitute of love, his life is the life of winter, which (kind of life) the preacher also appropriated, as if it were no other than a wintry life, from which nothing of truth and good, still less of the fruit of faith, could be produced; wherefore his presence was cold, as it was given to say to him. 1748, 2 Oct. I thence perceived that it was only with the utmost reluctance that he would admit the word love; that he did admit it, notwithstanding his repugnance, seems to have been on account solely of the well known sexual love towards a wife, and other similar things.

Continuation.

3445. This preacher or preceptor was afterwards examined, and conversation was first had respecting conscience, that true conscience is not given without the knowledges of faith; but he would have it that the human race was born into the conscience of truth, that he might thence know what truth and good is; but it was shown, that man is not born into any knowledge, but is viler than the brute, and unless he received the knowledges of truth and good from education, would be much viler than the brutes, and scarce an animal; thus that he is altogether destitute of conscience, which is the product of those things that the man thinks true and good. Thus it happens that false and defiled consciences are given, as for instance when one is troubled on account of prevarications against those things that are not true and good, but which he only thinks to be true, like heretics, idolaters, and others acting from trifling considerations, in which there is nothing of evil; whereas conscience is true (when there is trouble

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

or anxiety on account of transgressions or prevarications) against the things that are of the truth of faith. This kind of conscience is never born with man, but there are first knowledges, by which it is to be procured, and then at length it is (fully) given by the Lord, so that he may sometimes be ignorant of the causes (from which he acts), like a man who, having learnt languages and sciences from infancy, becomes at last as if he did not know them, but they follow as though they had never been acquired.

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

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

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

3449. He desired also to inveigle the innocent, as when anything was charged upon him, he would fain substitute the innocent (in his place), pretending that even those whom he knew to be innocent were liable to the same charge; and this that he might not only exculpate himself, but also persuade others that it was lawful thus to substitute whomsoever he could find. In this manner those act who are without conscience and without love towards others.

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

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

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

3453. * * * (This section is omitted in the translation from the peculiar and somewhat gross character of the details which it contains, relating to the enormities committed under this adulterous persuasion. We shall probably insert the original in an appendix to the volume.)

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

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

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

It was perceived, by a Spiritual Idea, that nothing of (true) Life inheres in the Wicked.

3457. There were above the head those who act by clandestine deceit, for

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

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

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

Concerning the Animal Spirits and Fibres.

3459. Speaking with some concerning the animal spirits, when there was one or more present who in the life of the body seemed to have known something about such things, (I said) that very few of the learned would believe that any animal spirit is given, but that the fibres are empty, like dry stalks of flax, when yet it may be evident to any one, that no such fibre could operate without its inner fluid, any more than there could be a patient without an agent. This was perceived to be impossible, for the fibres would then be destitute of all vital operation, like a blood-vessel without blood. Yet (these same persons) if they see any juice expressed, or a liquid injected by instruments, will then believe, because it becomes sensible; when at the same time nothing subservient to life can be given, unless there be an agent within and a re-agent without. This was not all actually said in so many words, but it was thought over with spirits, as it is while I am writing, 1748, 3 Oct. As long as it is disputed whether an animal spirit exists in the fibres, which may be done for a thousand years, they can never come even to the outer court of knowledges, nor even see it, but stand afar off; for on most points the learned simply dispute whether a thing is or not.

3460. The sciences are not in themselves of such a nature that they are to be rejected, for those things which are spiritual may be confirmed by them, for the angels understand indefinitely more in all sciences than ever could be believed, and those too of the most hidden character; but the learned in every science, be it what it may, scarcely ever fail to endeavor, either openly or to themselves, to reason concerning spiritual things, each from his peculiar science, and thus every one blinds himself; for many, in order to gain a character for learning, reason from their sciences; as the philosophers from theirs, the logicians from theirs, the metaphysicians from theirs, the anatomists from theirs, the geometricians

from theirs, the historians from theirs, the politicians from theirs, and so on, whereby they heap up phantasies, like the Jews from their trifles; wherefore the ideas of the learned are closed, and with them spiritual and celestial things, and thus heaven itself, which is open to the unlearned. 1748, 3 Oct. Who worship nature as God more than those that are skilled in the different sciences?

Continuation concerning the Preacher and his Life.

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

3462. Moreover, because he was in the persuasion that he might have eternal life, he was restored to his former freedom from restraint, and again explored; the reason was, that being a preacher of much dignity, he might have served as a subject of this class (of spirits), and then, as a subject, he could not have thought differently (from them), and consequently the explorers themselves might have been deceived. But because the course of events detected his quality, and the persuasion of his life, it was given to state what the result would be. But because he was a priest, and priests are accustomed to shield each other, however flagitious, certain spirits were disposed to protect him, as if it would be injurious to the priestly order were he to be impeached. He was therefore transferred into the society of others, and first of those who were cunningly malicious; but yet his true character was seen as it was. Afterwards he was conveyed to a society of the pious (pietists), who deem themselves holy, and who were with me in the face; he there became associated with those who directed him through right and wrong, pious and impious, sacred and profane, but still he was recognized there also in his true character. At length he was delivered over to the company of certain spirits who, because he was a priest, were ready to screen him, from the false idea that unless the priests were screened, the priesthood would suffer. In this society he became such that he never could have been read as he really was, for he seemed ready to confess faith as fully as those who now led him, although it was obscurely perceived that, as the spirits around me said, it was rather they than he that were chargeable with it, and that he merely served them as a subject, which he did without his own agency, for from this he would have shrunk at all hazards; but the truth was, the priests had reduced him into their own state, so that forgetting himself he spake as they did.* Hence it appears what the quality of priests in general is, as well as that of the bishops who are among them, viz. that from a false principle assumed they will

* In a note on the lateral margin of the page containing this paragraph, occurs the following:—

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

defend the most abandoned and reprobate, and see the church of the Lord suffer rather than permit the vilest wretch to be removed from the priesthood, though it is plainly their duty to prefer the care of souls to the well-being of a base miscreant who can seduce and pervert whole congregations, and plunge them into hell. But most priests, as well as their bishops, rioting in worldly and corporeal indulgence, heed none of these things, nor think at all of the church and the salvation of souls. While I am writing this they acknowledge that such is their character, and being somewhat ashamed, retire.

3463. But the preacher being suddenly caught away from them, comes towards my left ear, and a little below, speaking almost like a boisterously chiding spirit, though his speech cannot well be described. He first makes a grinding noise with his teeth, then a similar one in the abdomen, belching forth his words, as it were, and in this kind of utterance confesses that he was in the life of the body of the character above described, that he delighted in promiscuous adulteries, and not only approved of them but actually practised them.

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

society, particularly the more interior, might find in my own a fit respiration, which should come into play without any reflection on my part, and that thus a medium of intercourse might be afforded with spirits and angels.

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

3466. I afterwards spoke with those of this stamp, and informed them that it was impossible for them to enter the sphere of angels, for they would be distressed like a fish when raised out of the water into the air. But as they were of a more subtle genius, they were above at a very considerable height in front, and flowed in with a kind of insensible subtlety. They were those who think such adulteries with married and unmarried women as are mentioned above, to be not only lawful, but holy; thus pretending for them a character of sanctity. To these I remarked, that it was as impossible for such vile adulterers to enter the angelic sphere as for a bird to live in the ether; and I represented a bird in (the empty receiver of) an air-pump; but they thought it was possible; whereupon they themselves were representatively carried upwards, as out of the atmosphere into the ether; and the preacher himself being made the subject of this process, it appeared as if with him the urinary bladder was so dilated as to occupy the whole man, with the exception perhaps of the head, so that he became, as it were, only a filthy bladder or vile utensil. Whether anything similar appeared to take place to those who were in the elevation above-mentioned, I do not recollect. At this time I saw what I have described; but it was perceived that they were fearfully tortured, for they were remitted into more subtle ideas, because they had made a pretence of holiness.

3467. When they had been thus tortured for a time, and by reason of the bladders drawn over them were converted to the appearance of these vile utensils, there burst forth from (each of) these coverings, as it were, a naked human body. This led me to think it might be the remains of their good, for it differed not from a naked human body, except that it was somewhat more ruddy. But

* Of the nature of the punishment termed *discerptio*, or *rending*, see A. C. 829, 957, 959.

it was let down almost in a perpendicular line towards the earth below, and then became somewhat, though not entirely, fiery; but after some delay it was conveyed to Gehenna. It was their holy which they had profaned, and which therefore appeared in this manner.

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

3469. When it was found that the fire of Gehenna would not coalesce with the fiercer fire of this flame, then those from Gehenna who were of similar quality drew near to them, and both parties forming themselves into a band, were thence wafted about. I then supposed and said that a new Gehenna would be formed of those of this character, and that for this reason they were borne about as described. But they could not remain in that sphere, and came above my head, and there remained for some time stationary. I learned that they were exceedingly numerous, from a hissing kind of whisper, which cannot be described. They were some time above my head, and whispered with a horrible hiss, but quite unlike the Gehenna that had previously approached my left ear, concerning which I spakè, if I mistake not, before, and the whisper of which was hoarser, because from a more dense flame of fire. But this was more subtle, because of a more subtle flame. It extended itself around my head, from their pretending such principles of holiness. They were afterwards driven to a region in the rear, or in a back direction, as if to be remitted from the world of this sun into the open universe, where beings like them are supposed to be, and there to be plunged into their lakes. Where they were afterwards driven to I know not. I perceived at the same time that my eyes were weakened, especially the right. 1748, 4 Oct.

Concerning Spirit, that it is extended.

3470. I conversed with those who, in the life of the body, believed that spirit was not extended, and who, moreover, from such a principle, had irradiated phantasies to that degree that they would not admit even the use of a term implying the idea of extension. Upon being aware of the fact, I inquired of one who was deeply rooted in this persuasion, what he now thought respecting the soul or spirit, whether it was extended or not, reminding him that he saw, heard, smelt, touched, and had appetite, just as if he was actually in the body; that as to touch, for instance, he enjoyed it most perfectly; besides the various cupidities of which man is possessed in his corporeal life, and (: now :) that he was even in similar thought. He confessed that during life he had been of the opinion that the soul or spirit was not extended, and consequently that he would admit nothing, not even the use of a word, which would involve such a belief. He was then held a while in the idea in which he was when he thought

thus in the world, and he then said that spirit was thought. But I answered him as if he were still living in the world, by inquiring whether sight could exist without an organ of sight or an eye. Sight in itself is not extended, but the eye or organ of sight is extended, as are also the objects of sight, but not sight abstracted from organ and object. So also with thought, which is internal sight. I asked him whether he could conceive of thought or internal sight apart from organs or organic substances, just as sight could not be conceived of without an organ of sight, adding that thought, viewed in itself, and without an organic substance, was like vision, of which extension could not be predicated; and if internal sight or thought were practicable without an organ, I demanded from what source or by what means. He then acknowledged that he had, during the life of the body, indulged the phantasy of supposing that spirit was only thought, but not organic; he now however manifestly perceived that it was organic.

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

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

What appears clear to Man is obscure to Good Spirits, and the reverse.

3473. I spake with spirits to the effect, that I ought to write in such a manner that men would understand and perceive its drift; for if I wrote according to the understanding and perception of spirits and angels, it would be so obscure to

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

Of the Proprium of Man, Spirit, and Angel, and a clearing up of Truth respecting it.

3474. When engaged in writing and saying that the proprium of man, spirit, and angel was in itself nothing but pure evil, certain spirits of an interior quality insinuated that they had a proprium which was not evil, namely, an inward and still inmost mind; and that the inmost gave to the inward the power of becoming celestial and spiritual. I had never heretofore supposed any otherwise than that there was an inmost mind in man which does not exist in brute animals; but they insisted that these minds, the inward and inmost, are their proprium, and because they are receptive of celestial and spiritual things from the Lord, and give its faculty to the proper mind of man, that thus they had not evil, but good. But it was answered them that these inward and innermost minds were not theirs, but the Lord's; and that theirs was a natural mind, which was altogether perverted; and that if a spirit or angel were deprived of his proprium, which pertains to his natural mind, the interior (or higher), as well as the lower, he would be utterly deprived of life, which was also shown to the spirit by a slight experience, and he confessed that if the experiment should proceed farther he would become nothing. But that the *proprie* and natural mind may be obsequious to the truly spiritual and celestial mind, the matter is so ordered that it shall not be effaced and nullified, and thus made, as it were, obsequious, for in that case one would feel nothing of himself or of his own, but his *propria* are disposed into a form that may be compared to a rainbow, in which the colors derive their origin from black and white, answering to the *propria* of man, to wit, his evils; these are disposed by the Lord that the man may live, as it were, from his own life; and the less of remains there are, the less has he of life from his proprium. Therefore, for one to claim to himself an interior and inmost mind, by which the Lord gives power to the natural mind to become what it is, is to claim for himself what is not his proprium; for neither man, spirit, nor angel knows anything of these minds.

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

where shown. As to what pertains to infants, their inner mind is opened according to the ideas of infants in heaven.

Concerning those who are in Insanities from inquiring what God was employed about from eternity, before the Creation of the World, and who thence infer an Origin even of the Lord himself.

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

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

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

* "Men cannot but confound the Divine Infinity with infinity of space; and as they cannot conceive of the infinity of space as being other than a mere nothing, as it really is, they disbelieve the Divine Infinity. The case is similar in respect to eternity, which men cannot conceive of otherwise than as eternity of time, it being presented to the mind under the idea of time with those who are in time. The real idea of the Divine Infinity is insinuated into the angels by this, that in an instant they are present under the Lord's view, even from the farthest extremity of the universe, without intervening space or time. The real idea of the Divine Eternity is insinuated into them by

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

3480. Some spirits were of such a quality that in reasoning concerning the creation of the world, (they made it a question) what the Lord could have been before the creation and from eternity, and (finally inferred) that eternity could not be predicated of the Lord; besides other outrageous things of like nature.

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

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

this, that thousands of years do not appear to them as time, but scarce otherwise than as if they had lived a minute. Both ideas are insinuated into them by this, that in their now they have together things past and future; hence they have no solicitude about things to come, nor have they ever any idea of death, but only an idea of life: thus in all their now there is the Eternity and Infinity of the Lord."—A. C. 1382.

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

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

3484. Wherefore, that I might not be held in things so extremely ultimated and finited by the Lord, there was given me a notion of forms entirely transcending all geometrical forms, for geometry is terminated in the circle, or in curves referring themselves to the circle, which are merely terrestrial, and do not embrace even the lowest of the atmospheric and aqueous forms. From these lowest or terrestrial forms, it was given, by the removal of imperfections, such as the causes of gravity, rest,* cold, and so on, to perceive forms which were free from the operation of such causes; and that then there remained forms still more free from them, and others freer still, till at length forms were given in which nothing could be conceived but centres in every point, so that they consisted of mere centres from whence were all circles and peripheries, each of the points of which represented centres, and from these centres still had respect to similars, till the lower form being removed, in which were those termini signifying the boundaries of space and of time, I saw myself carried forward to forms almost entirely void of limits and thus taken out of relation to spaces and

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

times. But all these forms are yet finite, because an idea of them can be conceived by a certain abstraction of those things that are more finited, though they yet remain finite; wherefore all such forms are still within nature, and are without life. Consequently as long as the mind detains itself or is detained in such forms, it still falls short of the sphere of life; but the things that are within or above them, are living from the Lord, but still organic, because even they have no life of themselves, any more than the forms within nature. Wherefore no one by any kind of abstraction can conceive of the forms that are within the natural, as I now perceive while writing concerning forms on the paper before me, being forced thus to confess that there are spiritual forms within the most subtle forms of nature which are never perceptible. 1748, 5 Oct.

Concerning Dippel.

3485. A certain one was for some time at my left side, who attempted wicked things; I did not know who he was, because he acted with much subtlety, so that I was scarcely aware of his influence, but yet it was given me to perceive it. He was also, as it were, within me on the left side, and I called him a most vile devil. He then receded to a station in front a little higher up, and spake, but he induced a common (or general) sphere of ideas, which cannot be described. It was however such that there was no idea of particulars, and yet he spake as if from particulars, for all discourse is of particulars. A similar sphere I do not recollect of having perceived before, that is, of one's speaking in such a general kind of sphere. His sphere therefore was the sphere of his nature, the nature of one who was bound to no principles, but was in general opposed to all, whoever they might be, of whatever principle or whatever faith. He therefore arrayed himself against all, and could ingeniously refute and vilify them, while he himself knew nothing of truth and good. I afterwards wondered that such a genius (or character) should exist—one that could refute others with so much dexterity, and sting them so keenly, when yet it was not from the knowledge of truth.

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

and good, and leaving them in a kind of delirium, not knowing what they were about; yet still they adhered to him. Whether therefore he gave such a poisonous draught to any one, or whether by the flask and the wine was signified such a quality in himself which he imparted to others who adhered to him, I know not; it might be both.

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

Concerning (certain) excellent Spirits of another earth, similar to the Primitive or Moravian Church.

3488. A company of spirits came to within a short distance of my left temple, and breathed upon me with a certain kind of speech, which however I did not understand. But thinking it might be within the sphere of my thoughts, I felt it as something softer than I recollect ever to have experienced before, blowing like a very gentle aura first upon my left temple and left ear upwards, extending to the left eye and slightly towards the right, then to the lips, especially from the left eye, and when it reached the lips it entered by the mouth, and thus as I supposed, through the Eustachian tube into the thought. There was then given a communication of thoughts, so that I perceived theirs, and they mine. They then stated, in cogitative speech, by what manner the utterance was effected, viz. by moving the lips, which were similarly moved with me, as also the tongue for a short time, which was a common act (to them all), for there ought to be a common where there are particulars. Moreover their thoughts were communicated by (the fibres of) the lips, and it was said in thought that they thus perspicuously conveyed their ideas to others. I was able thence to conclude that they were from some other earth, from their speaking (by the simple motion of the lips), but from what one in particular I was left in ignorance. From their confession of faith I was prompted to think them from the earth Jupiter; for in every earth there are various knowledges of faith, as there are also in our own, and our Most Ancient Church was extremely similar to that (to which these spirits belonged). Their speech was moreover marked by another common peculiarity, viz. that it was effected somehow by the lower jaw, which with me, as well as with themselves, they made to protrude beyond the upper lips: * quæ maxilla simul movebatur a gingivis, quam motionem habebant, a mea maxilla cum gingivis et labiis.†

3489. They confessed that they acknowledged the only Lord, which led me to conclude that they were from the earth Jupiter, as also that the proprium with them was only polluted. Concerning these things, and also perhaps a third topic, I conversed with them, but the third I do not recollect, though I inferred

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

† Note on the lateral margin:—

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

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

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

3490½. It was given me to think concerning the primitive church, of which some supposed those spirits to be; wherefore some from the primitive church came near, who were very similar to them, but they did not speak by the (simple motion of) the lips, nor did they flow-in in like manner; they flowed-in by an afflatus into the upper region of the head, from about the separating line between the cerebrum and the cerebellum, towards the forehead, thus above and almost within the brain, and thence the breath they breathed upon me flowed into the interior of the thorax and crosswise to the left of the nose. It then first filled the thorax with respiration, and thence passed to the region of the umbilicus, where they respired inwardly from the umbilicus through the back of the thorax, the breath scarcely reaching to the mouth. The respiration was thus reciprocally inwards, but not evolved outwardly; that is to say, (it passed) from the umbilical region to that of the thorax towards the back, and then upwards towards the neck, and this with a reciprocal rolling, which was sufficiently agreeable.

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

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

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

That the Knowledges of Faith may be brought, by Disputations, even to the point of Denial.

3493. I spake with spirits who supposed themselves to be in true faith, and who acknowledged with the mouth and in a scientific way, that the Lord rules the universe; that all good is from Him; and that every one's proprium is nothing but evil; all which they affirmed. But I remarked to them that those things which are luminously clear in themselves, when they fall under discussion, come into obscurity or ignorance, and from ignorance or obscurity into doubt, and from doubt into denial, and thus man becomes an atheist. But they replied that it could not be so; and this was asserted among them because they had confirmed in themselves the knowledges of faith, and were thus able (without danger) to dispute with others and even to induce obscurity. I added from experience, that *they* might doubt, and even seem to themselves to deny, because the sphere of certain persuasions is such that it is able to extinguish spiritual things, as was said to me respecting the antediluvians; but that those who are in faith, and in whom the Lord has deeply rooted and confirmed the knowledges of faith, although they seem to themselves, from the sphere of persuasions, to be driven to denial, yet that is dispelled (: which is sometimes represented by removals :) negation being first driven away, then doubt, then obscurity, till finally they are established in light; that is, in knowledges. Hence it appears that nothing can injure those who are in faith, although they should be in the midst of devils, and in such spheres as seemed to threaten destruction. 1748, 6 Oct.

Certain Mahometans came almost immediately after death into Choirs (gyros) or Consenting Harmonies.

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

How one Spirit leads another to Think and Speak.

3495. When writing concerning freedom, and saying that he who is led by the Lord is free, and he a slave who, in his own opinion, is led by himself, a spirit applied himself to my left side, thinking that he was free because he spake from himself. But it was given to say to him, that he was not (led) by himself, but by others, and by those too of such a character, that they would kill him if they could; and I asked him if it were not better that he should be led by the Lord, who gives every good, or wills well to all? When he still persisted in thinking that he was ruled by himself, and spake from himself, it was shown him by what spirits he was led, and what ones spake through him, and that when these spake others spake in them and led them, and so on successively to the number of five, six, or seven, who confessed that they spake through them one from another, while they supposed that they were speaking from themselves. It was observed that they formed a certain circular spire, and that thus the influx of the Lord's life flowed in through a kind of perpetual-spiral form. But this form no one can know but the Lord.

Concerning those who act through the good Affections of Men, and thus bend them to their own Purposes.

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

3497. To this class, however, belong some that are evil as well as those that are not evil, and their quality may be understood from their resemblance to Dippel (mentioned above). They are such as have general ideas, not being bound (or devoted) to any particular principle which they have confirmed to themselves. These general (or vague) ideas which distinguish such spirits are not easily described. They held my mind set loose, as it were, from every thing certain and determinate, and acted as if roaming abroad in an open field, so that unless certain others had retained my thoughts in a measure restricted, I should have had no proper sense of anything, so diffusive is their sphere. And yet, what I could not but wonder at, they were able, even in that sphere, to speak of things that were (definite and) certain, and if such (spirits) were not detained in ideas of speech, I should scarce know that they existed, for it is, as it were, a common sphere of spirit as a whole (*totius spiritus*). Should the operations in the body take place according to it, the motive fibres would be so relaxed that a man could scarcely restrain his evacuations, which it was also given to experience. In fact they had nothing else of a determinate character in their minds than the wish to lead good men by good affections and evil men by the cupidities of evil; and because they are in this general idea, and not determined by life, they that are good can mingle with many societies of the good, and there be fixed and determined, but not to anything that is not good, as was clearly ascertained. The evil, on the other hand, can mingle with many evil societies, and there be fixed. Those that are in such a general state of ideas reflect but little upon other persons, though still many things fall into their thoughts; so that they do not know, until they begin to reflect, that they are actually drawing others over to their interests. 1748, 7 Oct.

Concerning the Hollanders in particular, who seize by Craft and Deceit the Goods of others.

3498. A certain spirit, obscurely visible, was present above the head, which I perceived from the stench of his teeth, and a still more horrible factor, and also a little after by a smell as of burnt horn or bone; and inasmuch as he was not clearly visible, I supposed he was some one of the class of spirits thus distinguished, but I was informed that he was one of the Hollanders. There then came up a vast crowd of these above, below, behind, like a cloud, whom I perceived to be of the same stamp. Those who were detected as being above the head, I supposed, from their partial invisibility, to be of a peculiarly subtle genius, and thus spiritually wicked; but I was informed that where a sphere is spiritual such persons are not clearly visible, but that in a natural sphere they appear distinctly to each other, as those who are thus natural think nothing of spiritual things, nor believe in a hell or a heaven, or in the existence of spirits; consequently they are naturally but dimly seen.

3499. They came in front above and spake with the greatest earnestness, striving in the meantime by every cunning art to prevent anything being divulged concerning them. The particular arts they employed it is not necessary to relate, only that they aimed to snatch away the ideas of others, and that they induced a multitude of illusions with a view to prevent their detection, which was continued for a long time. Hence it was given to know that they were

of such a quality in their life time as made them unwilling that anything they did or thought should be exposed, assuming a counterfeit face and speech, and all with a view to defraud others of their property. As a consequence of this habit, contracted in the life of the body, they fall into a similar practice, in the other life, of seizing whatever comes in their way, and concealing their thoughts and actions, though I do not recollect of their resorting to false pretences and actual lies, only that they employed a species of craft in concealing their transactions, and by a simulated cast of countenance deceiving all they could. They continued this practice for nearly ten or twelve hours, laboring with all their might to prevent exposure. I did not perceive a manifest fraud, and they now convey themselves stealthily away.

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

3501. It appeared from this that they were not at all touched by the love of the neighbor. It was shown also that they were prompted to destroy the innocent, which was represented by an infant that they wished to kill; for such is their sphere, that when they see an infant, they burn to slay it; and some would even, if possible, slay innocence itself. That they cherish love for their children was shown by a mother's kissing an infant; but it was said that their love was like that of brutes, which also love their young.

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

3503. I conversed with these persons on various topics, as for instance that in the other life no respect is paid to persons; that the rich are saved equally with the poor; that men may become rich, and engage in business like the most

active of that class, and still be saved, for every one is regarded according to his end and love; that there are those of their rich men who did business in like manner, that yet enjoy eternal life; and that the greater part of the poor are worse than they, and are rejected. But they urged, on the other hand, that if they are saved, they must renounce their business and give their wealth to the poor, which would render them miserable. But it was given to reply, that the fact was not so; and that their rich men who were good and were saved, felt entirely otherwise. They know too the grounds on which this conceit is founded, but they explain them according to an interior and truer sense. Thus, for example, they who in saying the Lord's prayer, which I recited to them, pray that the Lord would not lead them into temptation, such persons, if truly Christians, are at once aware that the Lord leads no one into temptation, wherefore they do not abide in the letter, but in the interior sense of the letter. So also in regard to what is said about the rich young man's being commanded to sell all his goods and take up the cross, this too is to be understood otherwise in the interior sense. But the persons in question give utterance to such sentiments with their lips, because they are addicted to filthy lucre, and wish to live their own nefarious life. They said, moreover, that unless the acquisition of riches was allowed, they would have no means of defending their little commonwealth against their powerful hostile neighbors. But it was shown to them that scarcely any one acts from such a principle (of patriotism), but that it was a mere argumentative fetch; and that they might besides abound in wealth without desiring to deprive others of what belonged to them.

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

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

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

3507. From being so dominantly natural, they scarcely know that they are in the other life, or what spiritual life is, of which also they were ignorant in the

life of the body, despising and scoffing at those who discoursed of spiritual life. When in spiritual spheres they appear only as fetid teeth, their faces being so retracted above that scarce any face appears, which was manifest in a variety of ways.

3508. That the Hollanders are of different life or different nature from other nations is to be inferred from a variety of considerations, as that other nations, besides aiming at the acquisition of wealth, have also an idea of something honest, pious, religious, learned, and friendly, which they hold in esteem, as they do also those who are distinguished by these traits, but the Hollanders are altogether of a different genius, esteeming nothing in comparison of gold, and making light of everything except rich men.

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

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

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

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

3513. I heard some speaking from the same sphere, who had been instructed as to who the Lord is; who rules the universe; who are received (by him); and when thus instructed were convinced and persuaded that the Lord alone is the ruler of the universe, from which they become more constant than others;* and as they are then almost entirely in that sphere, they are unwilling to be among or to hear those in the world of spirits, who reason from visible things, and the like, and thus cloud and confound themselves. Indeed they rather deride all such, and renouncing all their speculations, abide in the truth, from which they do not suffer themselves to be drawn away. This character they contract from the life in the body, viz. from the cause above mentioned, that they do not reason concerning interior things, which they say no one can know; and from this also, that in their business transactions they rarely proceed through any other paths to their ultimate object than those that are certain and well-defined, and thus adopt such means and such a policy as they have learnt from experience will not deceive. Then again, being possessed of a subtlety of thought, which imbues their nature, they see how others err in adopting uncertain counsels and measures, without experience or principle, and thus generally fail of success. That they are of this character, may be known also to others; wherefore when in the other life they are confirmed and persuaded respecting whatever is true and truly good, they follow the same course, the Lord still upholding them in their peculiar nature, from which it is that they are confirmed and persuaded more strongly than others. It is for this reason that other spirits said they knew not where they were, or how they came into heaven. 1748, 10 Oct.

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

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

or soul was business, not money, and whose ruling end was a genteel style of living.

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

3516. They everywhere pretended with their lips that it was wholly for the sake of their republic that they were disposed to wrest from others their property, as if to them alone pertained everything in the whole extent of the earth. But it was told them that they had no (real) concern for the commonwealth, but merely laid hold of this as a confirmatory argument, as one does when he undertakes to defend any concupiscence to which he has become addicted. They were therefore remitted into a state which might put it to the test whether, if it had been possible, they would have seized and appropriated whatever belonged to the state and its citizens, and it was shown by an idea communicated to me, that they would have done it, and if the republic could not afterwards have sustained itself, that they would have gathered up their wealth and emigrated, not caring if the whole country should perish. Wherefore it is clear that the argument was post-assumed, and not a proof of their real end, which, if it had been, would have implied the presence of something good. As it was, it implied only evil, as they were wholly contrary to the love of the neighbor, not caring, as was shown, if they should so far deprive families of their substance that they should be compelled to go forth naked with their children and live by begging. There was therefore nothing in them but evil. They wondered when they perceived that they had nothing good in them, which they could not but perceive, as they were such as could perceive what is true, for they know that the love of the neighbor is the principal law: but whether they themselves had ought of this love, except towards the poor who favor (and assist) them in their writing and trading, though they ponder upon it, they find no evidence of it. As to others, they look upon them as laboring under phantasies with which their minds are infected. But when it was inquired whether they were not wholly contrary to love, and whether this was not still a principle of vastly higher excellence, they were unable to answer.

3517. Some of them being left to the thoughts which they formerly had of heavenly joy, it was said, that they conceived of it as some kind of joy different

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

3518. When it was said to them—but not in my hearing—that they could do nothing by their own efforts towards securing their entrance into heaven, I perceived that they (at once) took it for granted that they were to fold their hands and wait for (the divine) influence; for those of that character receive no other impression. But they were informed that this was not so, that men were to act, but that the work was still to be ascribed to the Lord, who gives power and strength to all; just as the preacher, when he says that the Lord speaks by him, that he directs his thoughts and words, and the like, does not hold his peace, and wait for (the divine) influence, but preaches as from himself, while he still says afterwards that he spake from the Lord. The principle is the same in other cases. 1748, Oct. 10.

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

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

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

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

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

3523. At length it was said to them through me, and, if I mistake not, by some of the same nation, that inasmuch as they had been persons of so much intelligence during life, and knew what truth was, they were able to know this also, that love to the neighbor is the principal law, without which no one can enter heaven, for heaven or the heavenly societies are made up of love, because from the Lord alone; hence they might know whether they possessed this love, and could thus be admitted into heaven. But they objected that those who were devoted to business could not attend to thoughts of this nature; to which it was replied, that there were rich men of business in heaven, and much richer than they, who spake with them through me, confirming what I said, and saying, at the same time, that they had had the common good for an end, and love to the neighbor, and that they had carried on their mercantile pursuits for the sake of performing a use in the world, and had not set their hearts upon them, nor ac-

* Compare A. C. 5573.

Notice Continued.

Critics," at the close of each volume, will show that not the slightest change in a word, or a fragment of a word, has been made without a distinct advertisement to the reader both of the fact and of the grounds of it.

In the execution, however, of the task upon which we have now entered, we do *not* pledge ourselves to the translation indiscriminately of every sentence or section contained in the Diary. Whatever we do translate we shall translate faithfully. But we do not deem ourselves precluded from the exercise of all discretion. Some paragraphs, for example, have a scientific character, going into delicate physiological details, such as seldom presented except in works of pure science; and as it might be improper, would certainly be contrary to usage, to publish such details in a work intended for general readers, we shall omit them. At the same time we would have it understood, that the *bulk* of the Diary will be translated. The parts omitted will be a mere fraction of the whole, so that we do not hesitate to affix the general title of "The Spiritual Diary of Swedenborg" to the work.

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We earnestly hope the publisher will be adequately sustained in the undertaking. As but a limited edition is published, the pecuniary results will be comparatively trifling, even if the whole is sold. Having been influenced as much by a view to the good of the cause as to his own advantage, he is entitled to appeal to the same principle in the friends of these doctrines, in aid of a well-meant, but somewhat hazardous enterprize.

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NOTICE.

It is proposed to issue the "SWEDENBORG LIBRARY" in serial portions of sixteen pages each, in the general style of the present, to be sold at *six and a quarter cents per No.* The contents will embrace the extensive range of interesting subjects relative to the Spiritual World indicated in the Introduction, together with many others bearing more or less directly on the general theme. Double numbers, at *twelve and a half cents*, will occasionally be published, whenever it seems desirable not to break the continuity of the narrative. Thirty-two numbers will form a good sized volume of 512 pages.

Subscriptions will be taken by the publisher for the whole or any part, to be paid in advance. To persons remitting one dollar, sixteen numbers will be sent by mail, after which subscriptions can be received for another half volume.—The numbers will be published at intervals of two or three weeks, each one containing on the cover the announcement of the subject of the next.

It is presumed that the series will eventually include the reprint entire of most or all of the minor works, unfolding the *doctrinal* character of the system, which as it rests upon the same authority as that of the revelations—to wit, a divine illumination—is entitled to the same respect. If the truth of the "Memorabilia" be admitted, the conclusion that Swedenborg's writings contain *an authentic republication of the true doctrines of Christianity*, cannot be avoided. If they are not true, it will be seen that they present a problem, the solution of which on the ground of conscious or unconscious imposture, affords the reflecting mind no relief.

The Publisher ventures to express the hope, that all those who may approve the plan and execution of the work, will use such efforts as their interest may dictate towards increasing the list of subscribers.

JOHN ALLEN

The subject of the next Number will be

THE PROCESS OF DYING.