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PART II.

THE
SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG:

TRANSLATED FROM THE LATIN

BY GEORGE BUSH.

VOLUME III.

CONTAINING THE "DIARIUM MAJUS, P. II."

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TO OUR SUBSCRIBERS.

We are compelled by stern necessity, to appeal to those whose names stand as delinquent subscribers on our books. Of this number we are forced to presume that some wish to discontinue the work after having paid in advance for the first sixteen numbers. Of all such, it is earnestly desired that they would in some way inform us of their wish, which they can do by sending back by mail all the numbers beyond the 16th. We have sent bills for the remaining part of the volume to No. 32, to nearly all who had paid only for the first part but a small portion of which have thus far been noticed. We are greatly embarrassed by reason of this failure, as we are left in ignorance whether it proceeds from a purpose to discontinue, or merely from delay in transmission. We make allowance, however, for many who live at a distance, and who may not have found it convenient hitherto to make remittances.

We could vain hope that the friends of the New Church might feel sufficient interest in the design of the Swedenborg Library to sustain it at least to the end of the present volume. It was undertaken mainly with the purpose of presenting to the religious community such a view of the doctrines and disclosures of Swedenborg as should command the attention of various and intelligent minds. It was supposed that it might be such a work as New Churchmen would be glad to put into the hands of those who are already inquiring, or whom they would prompt to inquiry. The matter could not be expected, for the most part, to be new to them, but it was thought it might embody those exhibitions of truth, however partial, which would be calculated to arrest attention. The editor is happy to announce that his own anticipations have already been more than realized. He is in the daily receipt of intelligence of this kind of the most cheering character. A spirit of inquiry has been widely awakened in regard to the claims of Swedenborg upon the attention of the world, and several clergymen of different denominations, of most respectable standing, have openly and unequivocally declared in favor of the system of doctrine proclaimed for the use of the New Church.

Under these circumstances the editor is desirous of being enabled to prosecute the labor so hopefully begun. But he sees no prospect of this without the continued aid of the friends who have so generously come forward to countenance the enterprise from the outset. The tax upon their liberality is slight, and he is constrained to ask whether, if assured of the most useful results, they would not be willing to contribute the small quota necessary to carry forward a work which is accomplishing an object so near their hearts? To this end, however, a prompt remittance is indispensable. Let no one think his portion of the requisite means is so inconsiderable that it can scarcely be missed in the sum total. The sum total is made up of minor items, and not the least amount can be dispensed with.

Again then we venture to call upon subscribers to remit their balances without delay. The editor will be content to labor in the cause without remuneration if he can be saved from actual loss. But as he does not consider the cause peculiarly his own but the cause of the church at large, he cannot but feel it hard to be reducing himself to want in behalf of his fellow men, and in doing for them the service to which his brethren are virtually pledged in common. The field which he has entered opens before him more and more invitingly, and he feels but little hesitation in saying that the series of numbers which he proposes to bring out, will grow in interest and importance as he advances even to the end which he has no end in view.

they are absent. There were two small snow-white vessels which were used about —;* and I several times perceived that certain spirits wished me to use the one, while others prompted me to use the other. Thus a certain kind of strife was perceived on the part of those above, and (it was perceived also) that those were of an infantile quality who preferred that which was handsomer and neater. By the spirits that were above I was impelled to reject the latter, and while I was held in that idea, the infantile spirits were indignant, and inclined to withdraw, but in order to their being retained it was suggested by still other spirits that I should break the other vessel. When I was held in this idea, then those spirits began to fear and to grieve, coming to me and beseeching that I would not do it. It was perceived that thus they would perhaps withdraw, and also, from their fear and grief, it was perceived that their ideas were terminated in this object, and that they could not be present, if this were taken away. Hence it appears how the ideas of spirits are terminated in material things, and it was perceived, by a certain mode of representation, that such a vessel is a kind of foot to them, which they think they lose whenever the vessel is taken away; and so in other things. 1748, 28 Oct. There are spirits also who have my books for an ultimate of order, which are four, and in which I am writing this (journal). Some (prefer) one book, some another.

That the diffused Idea of Spirits presents an Idea as if there were no Society.

3754. When such spirits are present and operate as have no idea of spirits and spiritual things—like those above mentioned, who ascribe everything to their own prudence, and despise the Word and worship, saying that they are merely bonds of conscience for the vulgar—then, although they speak, it appears so diffused as to resemble an atmospheric emptiness (*inane*). (There appears to be) no society, still less any order, for all such things as distinguish and determine vanish, as it were, in consequence of their idea, which is of the same quality. I then spake with them concerning this, (saying) that although it appeared thus, yet still the utmost order was maintained by the Lord, and that it was like the case of the starry heaven, which appears to the view of man as if void of order, when yet notwithstanding this appearance, everything was in the most exact order. That no one could speak except in society, often appeared on former occasions (very) similar. 1748, 28 Oct.

That there are contrary Subjects through which Good is yet insinuated by the Lord.

3755. There was a certain subject within me for nearly the whole night, by means of which I experienced a sensation of the highest pleasure and happiness, continued through the night, although the evil spirits incessantly strove to rob me of that extreme delight. Afterwards the spirit that was within me towards the lower parts (of my person) went away and said, that he had infused the pleasant sensation. I also perceived that the external pleasure receded. But he yet said that he was contrary, and would have prevented the agreeable feeling. It thence appeared that the Lord makes use of opposed subjects, and also of evil ones, through which to insinuate delight, for the reason, as was said to me, that such an one has not the perception of delight, which if he had, he would then

* We leave a blank for the original word "the," as to the purport of which we are ignorant, it being unknown to the Latin tongue.—Tv.

appropriate it to himself, and thus take it away. From which it appears that evil spirits are also employed to confirm delights and to appropriate them to man. 1748, 28 Oct.

That evil Spirits know neither what is True nor what is Evil.

3756. I spake with evil spirits to the effect that they know neither what is evil nor what is true, and it was manifestly shown to them that whatever is true, and good, this they call false and evil, for thus they feel it and perceive it to be; wherefore they are unable to know and perceive the true and the good except as false and evil. As to what pertains to evil, they neither know it nor perceive it because they take the false for the true, and the evil for the good, because they agree with their nature; hence they know nothing, neither the true nor the good, nor the false, nor the evil. To this they could not reply, but still adhered to their phantasies; wherefore it was given to say, when it was declared to them that they could do nothing, that they would immediately say that this was false, and would be perceived by them as evil. So [:now:] if it should be said to them that they could do all things, they would think that this was true, and would perceive it as good or pleasant. They now hear and are silent. The conclusion therefore is that they know and perceive nothing. 1748, 28 Oct. Hence it appears that they have not life, for life consists in the understanding of what is true and the willing of what is good.

3757. As to what pertains to the life of the body, concerning which I afterwards spake with spirits, (remarking) for instance that some were acquainted with the streets of cities, some know how to cleanse its filth, others how to make shoes, they then said that such persons still *lived*; but it was given to reply, that this is the life of brutes, for they know all these things and many more pertaining to their bodies than man does, and if they were so framed as to have had need of shoes, they would have made them much better than man makes his, as is evident from the nests of birds, which they construct with so much ingenuity; but inasmuch as they have no need of these things, they have no skill in them; wherefore the life of the brutes is such as it is, because they are corporeal. If they had had need of garments, they could have made them much more expertly than man, as appears from their being clad in more beautiful raiment than he is. It is hence given to conclude that such things as pertain to the body are the things which are common to the beasts.

3758. As to what pertains to a life truly human, it is not such a life as is common to the beasts, for the beasts, in those things of which they have need, have the faculty of providing them with much more skill than man; but a life truly human is one which has respect to eternal life, and hence to the soul, for a man lives in reference to eternal life, and from those things it is that he is a man, which life consists in understanding truth and willing good, and which with evil spirits is nothing, yea, is dead, as was said. It also appears from those who come into the other life, and who have had very little of spiritual life, as they are like sticks of wood, having scarcely the least of life; yet it is (sometimes) excited with them. 1748, 28 Oct.

That Men are Vessels.

3759. Conversation was had with spirits intimating that there are vessels in man's memory in which as their ideas are terminated they cannot at any time speak otherwise than according to vessels, which vessels are directed by good spirits, these by the angels, and all by the Lord, and also immediately by the Lord; wherefore spirits cannot speak otherwise than according to the direction of vessels, for they determine their ideas thither, and there they terminate. Spirits moreover are vessels, and then they move man to speak, and these again are excited by interior evil spirits, or by the good. 1748, 28 Oct.

What interior Things are.

3760. Certain spirits were ignorant of what is signified by the interiors of the Word, but they were informed that its interiors signify the knowledges of faith, thence the things that are of faith, which with the prophets were represented by exterior things, as likewise everything spoken by the Lord; as for instance, that Peter signifies faith, and the like. 1748, 29 Oct. Thus too it was said, that the tree of knowledge signifies the interior scientifics which deceived the Most Ancient Church; that the land of Canaan and the New Jerusalem signify the heaven of the Lord; that sacrifices, Aaron's garments, and all the representatives of the Church signified the Lord, thus heaven; wherefore any one may know what interior things are.

3761. As respects the interiors of spirits, which are similar representations, but of such a quality as can scarce fall under any idea, they are indeed interior, but yet all and each signify the knowledges of faith, heaven, and the Lord. 1748, 29 Oct.

Concerning the Quakers

3762. Conversation was had with Quaker spirits, who are somewhat elevated in front. They thence spake with me saying that they were spirits from eternity, thus the Holy Spirit, to whom it was given to reply that there was no spirit from eternity, (and asking) whether they did not know that they had been men from their associating new spirits to themselves, that they too might be the Holy Spirit with them, and that there is one Only Being from eternity, the Lord, Who is holy or Holiness Itself. And when I said that from Him is all Goodness and Truth, all Innocence, all Peace, and all Mercy, they then withdrew within themselves, as if there was that within [: gissna* :] which gives them the ability to think. They said indeed at first that this was from themselves, but at length confessed that it was from another source, but whence, they did not know. This, however, was their lie, for I perceived that their belief was, that they lived; thought and spake from themselves, consequently that they could of themselves do everything, wherefore they essayed many things, but in secret, for they act in secret, so that scarcely any spirit can detect what is from them; but they cannot wholly conceal it. At length, because they said they were able to do all things, and yet were plainly shown to have been men, while yet they vaunt themselves as being saints, they were published with an open voice by myself

* A Swedish word signifying properly *slippery*, i. e. *bland*, *feigned*.

and others as foul spirits, much more profane than the dungy, cadaverous, and most filthy spirits, and as nothing else than abominable ordure, which was said to them openly, nor could one of them reply.

3764. These act also on the lower order of Quaker spirits, for these latter flow to them on their departure from life, as do all to their idols, and by them are they led. They still inspire and prompt them, as they did during life, to say nothing to any one, and thus create a sphere which is more revoltingly fetid than that of other spirits, so that others cannot remain with them, but are obliged to separate, and are debarred all intercourse.

3765. It was made manifest what kind of worship they induced upon the Quakers, which is known to themselves alone, being kept carefully concealed from all others, which worship is so wicked, execrable, and abominable, that if Christians knew it, they would be wholly expelled from society and permitted to live only among the beasts of the forests.

3766. They have a vile communion of wives; their wives saying that they are obsessed by the devil, from whom they say they cannot be liberated unless some one who is actuated by the Holy Spirit shall cohabit with them. Being then invited they sit down at a table, which was represented to me, and wait the operation of the Holy Spirit, and when they feel the operation of their own spirits, they then say that they are the ones who are prompted by the Holy Spirit to cohabit with them, which they do, and thus, as they say, the devil is cast out, and they have obtained the Holy Ghost, and thus too, they are absolved from their sins, and that by means of abominable adulteries. Their worship or *holy*, therefore, consists of base adulteries, and thus their women not only receive remission of sins, but these men communicate, infuse, and attribute holiness to them. Such persons as the wife prefers above others, are invited for this end, even while the husband is present. She lies in bed in the same room, and professing to be obsessed by the devil, seeks to be delivered by some one who is actuated by the Holy Spirit, and these, after awaiting the influx of the Spirit, as in their conventicles, say they are the persons, and cohabitation takes place; thus promiscuously.

3767. As it respects the influx of their spirits, it was in some measure shown, though not perceived at the present day as formerly; formerly they were manifestly moved to a trembling, so their spirits convulsed their whole body. At this day they barely perceive a commotion at the left side of the abdomen, and in the left arm just above the palms [: formerly in the palms also :]; the left side of the face also is held in a kind of exhilaration. I inquired whether they did not flow into their thoughts by a certain manifest influence; but this it is not yet permitted to know.

3768. It was told them how abominable this was, since no less than four outrageous enormities concurred in this conduct—the first, that a community of wives involved the most detestable adulteries; the second, that they did this under the semblance of sanctity, placing that which was *holy* among things the most profane, and yet so that while they pretended the devil was driven away, he really entered in; that, thirdly, by thus giving remission of sins they relaxed every bond of conscience, to which it was owing that they became a viler offal than any one could ever yet conceive; fourthly, that thus spirits through men had connexion with their women; for spirits never so govern man as to act the

part of man in those things which are corporeal, as in speaking, in eating, in walking, in conjugal connexion; such things flow in from a common (general) endeavor; they act solely into the thought, and into the cupidities, but never into such (corporeal) things; wherefore these cohabitations were much more abominable than those of the Sodomites—all which is now said to those spirits of theirs who say that they are the Holy Spirit; also that these four abominations are such as I have described, to which they make no reply, nor are they able to reply. It was also given to know that when they cohabit with women they have scarcely any sense, but are so acted by their Holy Spirit that they are almost beside themselves. Hence also they conclude whether the women have obtained the Holy Spirit, viz., when they have obtained the devil. This is their sacrament of the supper, which (in its truth) they reject, as was also represented to me.

3769. It was inquired also whether (the same things took place) with the virgins, daughters, and maid servants of others, and it was said that the fact was so. It was moreover shown through a door opening into a chamber, of which the front part appeared of a greyish color, the door to which apartment stood open, and a man was passing in and out, who, stationing himself near the wall, seemed turned into a dog, which however was not (clearly) seen. A bed was then also seen, hung with a red curtain, by all which was signified that this kind of transaction, though managed in secret, really took place; for the parents do not resist when a command of the Holy Spirit is pleaded; but inasmuch as external bonds here occur, by which they are somewhat withheld, as, for instance, (in the consideration) that these maidens are virgins, and may be married, and that therefore they ought not (prematurely) to become mothers, lest their wickednesses should become manifest before men, for they wish to appear holy, and thus blameless before others; for this reason all this is done in secret.

3770. It hence appears that they cannot be divorced from this their profane kind of worship, both because such a profane voluptuousness is delightful to them, and because they are held in the opinion that the Holy Spirit speaks through them, and inasmuch as they have cast off all conscience, (which would admonish them) that such things are supremely abominable, they cannot be instructed by others, but despise and ridicule them, and say that they do not understand (what they teach).

3771. A man was also seen ascending and speaking upon a certain platform (*plano*), such as is constructed for diviners, who was said to have been one of their chiefs; this man spake and said that he had never done such things nor thought that anything like them could occur.

3772. These things are written in the presence of their holy spirits who are now standing by; they at first endeavored to inspire detestable things, and that too against the Lord, which impieties I do not wish to recal. It thence appeared from what source such a spirit proceeds, namely, that it is from the foulest devil of all; wherefore it was said also that their hell was deeper than the hell of others, where they become the vilest offscouring; such a hell is that of their Holy Spirit.

3773. Concerning the lives of the Quakers, I was instructed that they are like the Jews, loving riches with no other end than that they may acquire and possess them.

3774. Of what quality those spirits are who call themselves the Holy Spirit, I was plainly given to understand from their injecting various blasphemies against the Lord; evidently therefore, they proceed by no means from the Lord, but from the devil. 1748, 29, 30 Oct. This also (is said) in their presence; they openly injected diabolical calumnies against the Lord.

3775. They are moreover denominated Christians. I heard them in their general meeting, and though they spoke perhaps concerning the Lord, yet the truth is, that according to their doctrinals they recognize three persons. They also acknowledge the Word, but they do not regard it, for they say that they likewise are actuated by the Holy Spirit, wherefore they have some knowledge of the Lord, and in their convention everywhere speak (of Him), but the fact is, that their spirit cannot speak otherwise than according to their doctrinals of memory, for spirits when they lead man think themselves to be the man and put on his memory, consequently (they assume) the doctrinals in their conventicles which they have derived from others, wherefore they cannot otherwise utter themselves; for this is a general law, that a spirit cannot bring forth anything contrary to their doctrinals and persuasions, or add anything of his own which is not in their memory, thence they speak (or preach) as others; but yet they care nothing for the Lord, but only for the Holy Spirit, just as the Catholics also acknowledge the Lord and preach Him, but in the other life are bitterly opposed (to Him). So also the Quakers; when in the other life they know nothing of the Lord, and are rebellious against the Lord, setting themselves up for the Holy Spirit, concerning whom they have continually thought in their life-time, as they are continually expecting him in their meetings and elsewhere. Since such is their character, and the spirits speaking through them have identified themselves with them, it follows, that they are those who in the other life associate themselves with the former, and profess to be the Holy Spirit; consequently every one who uniformly during life supposed that he spake from the Holy Spirit, and that the Spirit made one person with him, cannot, in the other life, but fancy himself, to be such as is the Holy Spirit.

3776. That they reject the doctrinals of faith, and the Lord, appeared also in an open manner by means of a staff, with which they would strike the eye, which signifies that they wholly reject and hold in hatred the doctrinals of faith concerning the Lord. 1748, 30 Oct.

3777. Since such is their quality, and they are led by spirits who reject and have in hatred the doctrinals of faith, and thus the Lord, and as they care nothing for the Word, and discard the sacraments, it may be known what they are as to life, inasmuch as they think their promiscuous cohabitations, abominable as they are, to be prompted by the Holy Spirit; for while they are in the persuasion that the Holy Spirit speaks (in them), and commands, and they are thence sensibly moved, it follows that this extends also to their connexions, and that thus they are excited by spirits to those abominations.

3778. But I spake with them concerning marriage—that marriages or conjugal love was the foundation of all loves, which is confirmed from the consideration, that thence is the propagation of human society and consequently of celestial societies, wherefore it has imparted to it a corporeal pleasure surpassing all others, for delights are adjoined according to the necessities of ends, and conju-

gial love is pleasanter and happier than any other love, so that a right conjugal union is heaven on earth, thus is celestial love, from which flow all other loves, being originally derived from the love or mercy of the Lord towards heaven, the church, and the universal human race, and descending from Him alone, [these things now :] from which it appears how sacred marriages ought to be held. Upon hearing this they were unable to reply. Some of them who were of the lower order of spirits, came to me and said, that they had grievously sinned, and lamented that they had been such as they were. It was said that they had been among the better portion of them, and had perceived what the truth was, but from their associations were unable to say anything. 1748, 30 Oct.

3779. I perceived, in an open manner, their venereal cupidities, when I saw, as I supposed, the Quaker women. 1748, 30 Oct.

3780. It was observed that they are not so deceitful as others, but that there is still a kind of secret deceit (among them), while, under the influence of anger, they then openly vent their calumnies; at other times they act, as it were, craftily, but still in a clandestine manner, which they contract from their life in the body, as they thus acted with me by a secret deceit scarcely to be detected.

3781. Thence, namely, from the Quakers, it appears how dangerous it is, in this world, for spirits to speak with men, or for men to attend to the operations of spirits upon themselves, if they are not in faith towards the Lord; if they are in faith, it is harmless, for the Lord delivers them; but if not in faith, like Quakers and Enthusiasts, they are persuaded not only that it is the Holy Spirit (who speaks), but they are excited and goaded to enormities; for almost the whole world of spirits is wicked and enthusiastic, and sedulously anxious to obsess man; but the Lord takes precautions against it, and exercises (constant) care for man. 1748, 30 Oct. This in the presence of spirits.

That a Man cannot know otherwise than that it is from himself (that he speaks and acts).

3782. This was shown in a case of a spirit speaking from others, to whom it was also said, that other spirits spake through him, and that he did not know otherwise than that it was from himself. These other spirits infuse into him their own cupidities and persuasions, so that he cannot know otherwise than that it is from himself, which when it was said, it was given to him to observe it, so that he acknowledged the fact, and thus seemed to withdraw from that society. In order that I might be aware of the same thing, it has happened now, and on many former occasions, that spirits would infuse cupidities and persuasions, and then I knew no otherwise than that it was from myself. I then spake concerning these matters, intimating that spirits could not infuse persuasions with man when he was not previously in such a persuasion, but that they could do this in regard to cupidities, and thus (beget) persuasions from cupidities, as is often the case, and thus not only excite cupidities, but also inflame them greatly; sometimes (for instance) to a high pitch of unseemly anger and insanity; which is manifest when a man is in a violent rage, and thinks of nothing else than revenge or death. Spirits are then in their delight or in their life, for (than this) there is nothing more exquisitely pleasant to them; hence man con-

tracts the character or nature which makes him such after death, when he has become a spirit. 1748, 30 Oct.

3783. The reason that spirits are unable to induce persuasions is, that they do not enjoy a corporeal memory, but put on that of man; for were spirits to retain their corporeal memory, they would so far obsess man, that he would have no more self-control or be in the enjoyment of his own life, than one actually obsessed. This is the cause also that it is not permitted a spirit to usurp a corporeal memory, for thus the human race would perish. 1748, 30 Oct. Neither is it allowed to spirits to have the memory of the past, which is appropriate to man only, although all and singular things which they had formerly seen and heard remain with spirits, but it is not permitted them to recal anything of them, nor can they, but the Lord alone grants at times the power of recalling what they have seen and heard, as (for instance) with some the fact that they have suffered, and the number of cases, which I heard. 1748, 30 Oct.

Concerning the Quakers.

3784. It was observed that as often as other spirits wished to explore their doctrinals and the secrets of their worship, and would fain instruct them, so often they would turn away on various pretences, speaking of other things, drawing attention to other subjects, even to those that were unseemly, and thus putting away inquiry; for they are unwilling to speak with others either concerning their own doctrinals or those of others. Yet they desire to hear concerning (the tenets) of others, but still in such a way as not have them impressed upon themselves or be persuaded by them, thus unintelligently, so that the other party who speaks should not observe (that they give any heed to it). Their sphere, arising from their aversion to speak of such things for fear of disclosing their doctrinals or their secrets, is such that other spirits can by no means be with them, as they are indignant and angry that they should practise such concealment, and so avert themselves, since spirits when they cannot penetrate the secrets of others, cannot tolerate them, for they are intensely curious. Wherefore the Quaker spirits live apart from others.

3785. The first outgoing (or emanation) of their Holy Spirit, which consists of Quakers is, that they seem to themselves and others to wander in thick woods like woodland swine. They are seen in great numbers by spirits, and it was said to me by an angelic interpreter that they thus wander about in thick forests, like forest swine. This is from their life, because they are avaricious and live in such nastinesses, like swine. It was said however that they were not boars, but she-swine. 1748, 1 Nov.

That one is less free in proportion as he thinks himself free.

3786. It was perceived and noted from former experience that spirits, while they speak or think through another, infuse largely their cupidities and persuasions into the other spirit, from whence he supposes that he speaks and thinks from himself; for whoever acts from cupidity and persuasion, he thinks he does it from himself and in freedom. From experience also (it was evident) that spirits speaking through another consider that other through whom they speak as nothing. Hence it appears that he who supposes that he thinks and speaks

from himself, and is thus in entire freedom, is then in fact in the deepest bondage, and in the eyes of other spirits is as nothing, scarcely even a slave, for they can use him as a mere lifeless instrument. But still spirits are indignant and angry that this should be said, being willing indeed to be deemed by others viler than slaves, provided that they are their own masters in their own eyes; wherefore he is in a much better state who perceives that others induce upon him thoughts and discourse.

3787. But with those who are in faith, that is, who are led by the Lord, the case is altogether different. To them it is given to know that they have nothing of their own, but that everything is of the Lord through the angels, and because good affections with the persuasion of truth and good are insinuated into them, while reflection is not at the same time given, then it seems to them that it is from themselves, knowing nothing else, so that it appears to them that they are in a full state of liberty. But as soon as any one begins to claim good and truth for himself, the Lord knows it, reflection is given him, and by various lively experiences he is instructed that it is not from himself, but from the Lord, so that he is at length brought into a state of truth, and thus again enjoys the happiest liberty. This is what is (truly) called liberty. 1748, 31 Oct.

3788. These are things which now from the lively experience of several years I have fully learned, so that they are among the matters which from particular instruction I am amply assured of.

3789. The spirits who are above in front, and who are evil, grieved when these things were heard by them, being unwilling that the fact should be so. With these I spake, (saying) that they might know, as well from others who speak through them, as from those through whom they themselves speak, that the fact is thus; and since it is, and they are the slaves of others by whom they are held for nothing, and who infuse evils, is it not better that they should be led by good spirits, thus by the Lord, with which happiness is conjoined, since otherwise they are tormented by an inward repugnance. But they still persist (in their conceits), inasmuch as though they know the fact to be so, they still wish not to know it. 1748, 31 Oct.

Concerning a Quaker Household.

3790. Their household appointments were exhibited to me in sleep. There is a kitchen of ample dimensions, in which beds are arranged one above another. In the upper one they lie when they retire to rest. A man was seen to convey himself thither and to lie down. A maid-servant approached and laid herself by his side, but he turned away from her transversely (across the bed), as did also the others. Afterwards certain others were seen to lie down, all of them disrobed. In the bed below no one lay. Lower still under this bed were laid their children, but these were boys. In the same kitchen, on one side was seen a miserable wheel moved by water. In the centre were covered casks, but whether containing warm water I did not observe. A fire seized the covers of the casks, but they said it could be easily extinguished, and cared nothing about it. When I awoke, I recollected the dream, and him who lay in the upper bed, who also then awoke from sleep, and spake with me both concerning the wheel and the kitchen casks, so that I was thence able to know that their households were ordered as I have described. What the beds signify I do not yet know,

except that they agree with their religion, thus that the lying together in the upper bed has reference to their religion ; also that the lower bed in which no one lay, unless my father and myself, signified the Word which was below. As to the couch still lower, where their children (reposed), I do not yet know (its import). The miserable wheel driven by water signifies their spiritual things. The fire that caught upon the covers of the casks, which they did not heed, signifies celestial things. What was in the casks I do not know.* 1748, 1 Nov.

Concerning ideal Representation.

3791. In a state intermediate between sleeping and waking, but verging nearer to sleep, there was remarkably represented a tooth. It was not in the form of a tooth, nor of anything similar to a tooth. When in the waking state I could not know, still less express, what it was, but simply that a tooth was perceived, which, according as the desire was, was turned into something resembling coagulated milk. This was from the speech of the celestials, that they desired that natural things should become such, they being signified by the tooth. It thence appeared what kind of an idea is given, which in that state, and thus by interior spirits, is well known as to what it is, although there was no form or appearance of a tooth, but solely the perception of one, that it might thence be known that natural things were signified. There was also something broad and as a plane represented for a tooth.

3792. Certain spirits supposed themselves in their sleep about to attack me ; they dreamt also, as I did, that they would lay siege to a certain castle, upon the capture of which they would attack me. Awaking from the dream, I spake with them, and they also deemed themselves awake, speaking of the castle which they were to besiege, after which they would seize and plunder me.

* What is here and elsewhere said of the Quakers is doubtless calculated, at first blush, to create an impression unfavorable to the charity and liberality of Swedenborg as the teacher of the doctrines of the New Jerusalem Church. It will probably be difficult for many readers to conceive how the principles of the Quakers, which are usually seen to ultimate themselves in a harmless, gentle, and blameless life, can be justly liable to such imputations as are virtually cast upon them by the tenor of these narratives. But it is important to remark that Swedenborg's disclosures have reference to the interior life and soul of every system of doctrines professing to be an embodiment of the truths of inspiration. "The nature and quality," says he, "of the Lord's church on the earths, cannot be seen by any man so long as he lives in the world ; and still less, how, in process of time, it hath declined from good to evil ; the reason whereof is, because man, during his life in the world is in externals, and only sees what is before his natural eyes ; but the quality of the church as to spiritual things, which constitute its internals, is not apparent in the world, although in heaven it appears as in clear daylight."—(*Last Judgment*, No. 41.)

It is also to be observed that according to the tenor of his revelations, the Last Judgment was executed in the *spiritual world*—the first, or intermediate state after death—upon those who had not previously been consigned, by the character of their lives, to heaven or hell. Consequently the *really good* of this and every other sect had been previously put in possession of celestial bliss, and it is plainly to be inferred from what he says of Penn, that his condition was good, for he disclaimed all participation in the enormities ascribed to multitudes that bore the Quaker name. But surely we may suppose that the spirit of Penn actuated many of his followers, and that their state is equally good. Let then what is here said of the Quakers be understood of those only to whom it fairly applies. These are they who during their life in the world had lived in external sanctity, destitute of that which is internal, who had been just and sincere in obedience to civil and moral laws, but not in obedience to those which are divine, and who had consequently been external or natural men, and not internal or spiritual men. It may safely be presumed that such persons have always existed among the Quakers, as well as in other religious bodies.—Tr.

They supposed themselves to be altogether awake, which I perceived from them, but I said to them that they were yet dreaming, though they were scarcely sensible of the fact, yet they said that the thing had so taken place. At length, I think, they acknowledged that it was in a dream. Such is the life of such, that while dreaming they imagine themselves to be awake, and such phantasies do they have. 1748, 1 Nov.

Concerning the Quakers.

3793. Quaker spirits have been for some days with me, who boast of being the Holy Spirit, and some have been sent into the world of spirits, of whom it was said to those (there) that they were Quakers, and others wished to show them where they had been and what they had been on earth; for this is easy in the other life when the Lord permits it. From their presence with me for several days it was given to perceive of what quality they are, namely, that they vaunt themselves of having existed from eternity, and of being the Holy Spirit. They care for nothing less than the Lord, against whom, as far as the bond of restraint was loosened, they inveighed contumeliously, but subtly, from the nature which they had contracted of saying nothing openly; wherefore their deceit was evinced to consist in this, that they dare not divulge their thoughts, but as far as possible act in secret. They are continually in fear that some one may hear; wherefore they besought that they might be alone, when they would speak freely. Their subtlety therefore operates in a secret manner, their nature withholding them (from publicity), because they wish to practise concealment. This kind of deceit differs from others.

3794. Because they were before spoken with respecting their communion of wives, and their detestable and abominable adultery, they tried by every means to make it out to be lawful, and as far as they could, in their concealed way, they did it, and that also which was indifferent they made a matter of conscience, that thus they might excuse their abominable adulteries, sometimes insinuating that they were wives, and that they could thus (properly) dispose of them; and then again (professing) that it was a compact, and that marriages are contracted by compact. But it was given to insinuate that the primary bond of conscience is that of marriage, as not only is the propagation of the human race the principal seminary of terrestrial societies, and thence of celestial, but also that thence all consociations derive their origin; but also it is sufficiently apparent that conjugal love is the principle of all loves and thence of consociations;

3795. for all consanguinities and affinities on earth derive their origins from marriage, from whence parents, children, brothers, sisters, relations, kindreds, receive their denomination, whether nearer or more remote; in like manner in the heavens, where the love of the Lord towards heaven and the church is compared to a marriage; whence conjugal love is the (fundamental) principle and thence all loves draw their origin and are derived, and form consanguinities and affinities, which are similar derivations of loves. Hence now it appears that the primary bond of conscience is founded in conjugal love.

3796. It was also craftily insinuated by them, that the procreation of offspring still took place, notwithstanding the communion of wives. But it was answered

that in like manner there was procreation of offspring among the Sodomites ; but how abominable this was, they knew (full well). 1748, 1 Nov.

Concerning Quaker Spirits.

3797. The bond of restraint was loosened to Quaker spirits, who declare themselves to be the Holy Spirit ; and they at first rushed by phantasies upon a chance innocent person who was with me, but because they acted by phantasies, as they were wont to do during life, they could not excite him, but they seemed to themselves to see him, and thus to ill use him. Such a phantasy may be called an *illusory* phantasy, when they think it is really a person, while yet it is nothing else than their phantasy in place of persons, and which to those who are not aware of the truth appears as if it were the reality ; but when the Lord grants he knows that it is only the image of their phantasy that induces a likeness as if it were the person himself ; so that there is no other subject, but only a phantasy formed to his semblance, which is also an aerial phantasy, such as are the illusions of these spirits agreeing to their nature, because they boast themselves of being the Holy Spirit, and this some believe, and thus that they are from eternity.

3798. When they attempted to evil entreat the formed phantasy by casting it into the abyss, then by raising it up, aiming to dash it in the way against the rocks, and also by impelling it to adulteries, then the abominable sphere of their adultery was manifestly perceived by spirits and by myself, which (sphere) is diabolical, for there is nothing in it but adultery ; and whenever it finds any subject, they endeavor to affect him with this sphere of adultery. The whole sphere is as it were such ; such is the sphere of their Holy Spirit, which has, for a sufficiently long time, breathed itself forth from them.

3799. From a higher place in front, where they were, they were cast into a depth in front, before the right foot, and thence especially a vile sphere of adultery exhaled from them, which, because it was diabolical, is no farther to be mentioned, nor is it permitted to have it in memory.

3800. Being inspected when in the deep, they appeared as if they were all hair, so that they were nothing else than a certain hairy something, which signifies that they were made up of merely a filthy natural.

3801. Suddenly a certain one appeared before me at a little distance, clad in a beautiful snow-white inner garment, of a human aspect, with uncovered head, the locks appearing as with men whose heads are naked. An obscure cloud immediately appeared beneath him, into which he plunged and disappeared. While I was wondering who he might be, and why he became thus immersed in the cloud, his head was shortly afterwards obscurely seen emerging a little, and he seemed to have a flask of red or dark colored wine, which he drank off and disappeared.

3802. It was said he was one who could overcome all and who could be himself overcome by no one. He was then obscurely seen as being among his own in the deep, and those that were there wondered to what it was owing that he could effect nothing, when they had the persuasion concerning him, as he had of himself, that he could do all things, and thus perhaps that he was omnipotent. I heard also that he named the Lord, thinking that he proceeded from him, thus that he was the Holy Spirit proceeding from the Lord.

3803. It was afterwards said to me, both by himself and, as I think, by others also, that such an one supposed himself holy-born, and thus without blemish from his mother's womb, because born such in the world, though in fact (begotten) by their spirit in vile adultery. As he supposed himself conceived, so also that he was born of the Holy Spirit, but with the aid of a man, and thus that he was from eternity—because born of the Holy Spirit. From him it was said that others held that they might perpetrate such nefarious adulteries and abominations. There was also seen near me a face which was similar (to that of) a base and detestable man; concerning whom it was said that he alone, or those like him, might drink such dark red wine in heaven, because he thought the wine to be celestial. This is perhaps their sacred supper—that such should drink either on earth or in the other life.

3804. But that flask was made to envelope him round about, just as is usual in the other life, so that he received, as it were, a new shell, with which shell, corporeal as it was, being clothed, he retired to a distance in front, and then being divested of the shell he emerged as a small snow-white something, resembling a man, and thereupon betaking himself nearer to me, but higher, he thence spake with me, as before, (saying) among other things, that he had thus put off the old man, and put on the new, but saying, as before, that he was not thus among exterior spirits. This took place from his phantasy that he should have presented himself as such, thinking that he had in this laid off another body which he had with him, and thus emerged a new man, and so that he was the Holy Spirit from eternity, perhaps also that it was that which he supposed he had derived from the Holy Spirit, and that that corporeal was laid aside which was from the father.

3805. They are especially such that are the fruit of such a connexion, who boast themselves as being holy above others, and holy-born, and of such a quality are they who prompt such connexions, and who are with the Quakers when they cohabit in that detestable abomination with the women; for they are pre-eminently lascivious, and I perceived that they are in the persuasion of such adultery above others, thus that they act from the persuasion, which was felt by me; he also, from that persuasion, prompted my pectoral respiration.

3806. But the issue in regard to him was shown, when from being small and snow-white, thus the Holy Spirit above others, he became black and indurated, like a mummy, so that, (in fact) he scarcely differed from a mummy; being thus turned from snowy into black, or from holy to eminently profane; for such, because they are such, are turned into the contrary.

3807. Being afterwards made to revolve (or to be rolled) around an axis or staff transversely placed, (he was, as it were, flattened or thinned out) to a kind of lamina (or plate), and continuing to be thus rolled he became a lamina more and more extended, and at the same time obscure and dense, till finally its length precluded its being any further rolled upon the same cylinder, for (however much of it was rolled) still just so much always remained; which was the punishment for saying that they were from eternity, viz. this being turned into something without end, thus (denoting) a perpetual natural.

3808. Afterward when rolled towards my head there appeared in this long lamina a snake or serpent, within the lamina, corresponding to it in size, which snake or serpent was erect, so that its tail was upwards, and its head in my hair.

There was then suggested something respecting the serpent, which from the tree of knowledge deceived Eve.

3809. Others who were in the deep, by their aspiration (upon me) affected the region of the left ear, then the left part of the head, and also penetrated by their afflatus, so that they infused a kind of pain into that region, which signifies their insane scientifics, that inspire.

3810. When I awoke in the night I suddenly felt among the hair upon my head a multitude of very small snakes or serpents, and it was perceived that such had been plotting against me in the night, but in vain; it was only by their phantasies that they were among the hairs of my head, where I felt them. Thus I perceived that those who had conspired were very numerous; it was heard also that they had called a great multitude together.

3811. The issue with such as boast with persuasion of being born without blemish, and thus of being the Holy Spirit, when still they are, as compared with others, horribly and abominably adulterous, inasmuch as the bond of conscience is altogether loosed (with them), is, that they became the foulest excretions, for such an issue awaits those to whom the bond of conscience is especially relaxed in such things; and it was perceived that when this is the case one cannot fail to be dissolved into such things, according to the different degrees of relaxation, some into the foul mucus of the nostrils. But this is the first result, as they are afterwards separated from external associates, and sit at first in torment, like the barks (of trees), dregs of oil, and such things, and when severed from companions, they are horrid images of death, only there is a certain society of interior life, of which (however) they are ignorant; for if they should be withdrawn from all interior consociation, they would be deprived of all life. When they have thus sat for a long time, perhaps for many ages, then their externals become dead, and, as it were, indurated, and they then can be formed (or moulded) into something, and come into connection with external societies, but (they act) very little from themselves; and so with those who are in persuasion like such, and with whom the bond of conscience is entirely loosed, there is scarcely anything of their own.

3812. I perceived that those of this quality who retain so little of their own, can indeed belong to societies, but they are scarcely aware of the fact; they are, as it were, subjects, and as to their *propria* inanimate, and serving in societies for bonds of connection, or as mere insertions in respect to such bonds, answering the same purpose as certain words in discourse, which merely perform the office of connectives, without contributing anything of account to the subject-matter, because there is nothing essential in them. Whether they can also serve for subjects through which others speak, without knowing whether it is themselves or the others (that really speak), as is the case with some subjects, I do not yet know; but so it appears, for of themselves they know almost nothing. 1748, 1, 2 Nov.

3813. There appeared to me two days before, unless I mistake, a vessel in which there was milk, butter, and a certain something representing cheese or bread. What was signified by them I am yet ignorant; whether it was something pertaining to infants when they are born, (to be in some way used) in the place of baptism, or have otherwise some reference to their infants, I do not know.

3814. A certain person spake with me from a higher place in front, of whom it was said that it was Penn, from whom Pennsylvania derives its name. He spake well, and because he perceived their quality, he strongly affirmed that he was not such, and that it was abominable (that any should be such), and that for himself he would disclaim all part in it; saying and asseverating many other things which I do not recollect.

3815. Certain Quakers spake concerning those who at first became Quakers in such abundance, (saying) that their spirits could not then have been Quakers, thus that they were of another character; but it was answered that almost all the spirits of the world of spirits were such as were bent upon possessing, yea, obsessing, man, and I know that every one of them wishes to be called the Holy Spirit, provided only that there are subjects who may acknowledge and worship them. Those who then possessed them were from the world of spirits in general; they were also wrought upon by mere enthusiastic influences, which happens moreover in respect to all kinds of enthusiasts. But afterwards Quaker spirits succeeded, when the Quaker sect began, for they are closely congruous to their nature, nor do they admit others into society (with them), for their nature is distinct from the nature of others. 1748, 1, 2 Nov.

Concerning a certain One who aspired to superior Greatness.

3816. A certain spirit said to me "I am nothing," of whom it was asked whether it were not well that every one should be such as he is, or whether one should desire to be greater than he is, for every one is a mere diminutive particle among myriads of myriads of myriads; such he is; and yet he wishes to be greater, while at the same time if in the truth of faith, he cannot be greater than he is, which is to be almost nothing at all, and so on. When one wishes to be greater than he is, what then? 1748, 2 Nov.

Concerning Spheres.

3817. In what manner spheres correspond and are affected was made apparent when I walked about a stable of horses and smelt their ordure, of which upright spirits immediately complained, (saying) that they could not endure that smell, because the sphere of reasonings from naturals forthwith occurred, and thus was felt the sphere to which it corresponded. Thus it appears in regard to other things how it sometimes is with the objects of smell and the other senses, as also with the objects of various thoughts, as also phantasies, which form spheres, to which correspond spiritual and celestial things, and thence their spheres, that affect according to the quality of spirits, for spheres are, as it were, the atmospheres of spirits in which they live. 1748, 2 Nov.

What the difference is between Beasts and Man.

3818. Whatever beasts do is natural, because their ends terminate in natural things. It appears, indeed, as if beasts derived it from a spiritual and celestial (source) that, from the prompting of conjugal love, as (for instance in the case) of doves and other birds which go in pairs, they should thus associate themselves in pairs; so also in regard to their young, whether chicks or whelps;

then again as to their love towards their mates, with which they live in harmony; and are conjoined, as is the case with many animals, and especially birds as also serpents, and insects, for instance bees; thus they exhibit friendship towards each other, besides other things (by which they are distinguished) in their societies and economies, all which appear at first blush as if they were spiritual and celestial, but (still) they are not so, because they regard only worldly and terrestrial ends. From ends (alone) can it appear whether anything is spiritual and celestial. It is one thing to be prompted by an end spiritual and celestial, and another to receive such ends, and regard them; (for) unless the recipient be as the agent, then there is not given in the recipient any such thing as that which pertains to the agent.

3819. Beasts also have no skill in arts or sciences, as the mechanical, physical, philosophical, and others; still they are in them, and indeed, like the body of man, in their most hidden arcana, and from nature they know many more things than man by all his arts and sciences, as for instance, they know how to construct nests, as the birds; to form webs, as the spider; to enwrap themselves in little silken houses, as the silk-worm; to form beautiful cells and adjust them, as bees; besides other things. These things are scientifics which beasts know; man by his sciences does not reach so far. Wherefore sciences and things of art are such things as man has in common with the beasts, on which account they alike regard the natural life, for ends are terminated in nature.

3820. But it is the prerogative of man over the beasts to be able to think and to have respect to the things which are superior or interior, namely, spiritual and celestial things, which beasts cannot do, and thus to have for an end the societies of the other life. If the ends of man did not regard the things which are of a spiritual and celestial life, that is, spiritual and celestial things, or spiritual and celestial good and truth, he would then be unable to have any other life than that which beasts have; for ends show what and of what quality the life is. Thus spiritual and celestial things are the appropriate things of human life, so that (men) may be recipient of them. Wherefore those who come into the other life wholly uninstructed concerning spiritual and celestial things, are like sticks of wood, and scarce anything of life appears in them, prior to their being instructed or initiated in the knowledges of faith. Hence now it appears what is the quality of the life of those who regard no other than corporeal, worldly, and terrestrial things. Wherefore unless the Lord should have compassion, and grant them the faculty of understanding, they would be dissipated like the brutes. 1748, 2 Nov.

That Evil Spirits are continually in the effort of Evil.

3821. It was often observed that when I was in the streets, (evil spirits) wished to cast me under the wheels of a carriage, so that this was in fact familiar to them. To-day I particularly observed that they were in such a perpetual endeavor, for it was given to perceive it when they thus made the attempt, and indeed that the sphere of their endeavor is continually such that it is their life; and I perceived that man is continually preserved by the Lord, and their endeavors frustrated. Hence it appears that unless the Lord in every, even the smallest moment, preserved man, yea, even the least of his steps, he would immediately perish; such is the effort of the world of spirits. 1748, 2 Nov.

Concerning Spirits who speak dissimilarly, but think alike.

3822. (Certain) spirits came in front, a profane sphere being sent before them, which led me to think that profane spirits were approaching. But they were the opposites or enemies of such, who placed themselves above my head, because they were enemies; it was thence ascertained that they would breathe annoyance against them, and prompt other forms of enmities towards them.

3823. The spirits who came in front accosted me, saying that they were men; when I said to them that they were not men, as the term is understood, i. e. men possessed of a body, but (that they were) spirits, and thus also were men, because whatever there is in a spirit conspires to that which is of man, and so finally to a form similar to the (human) body; to this I apperceived no denial, but (on the contrary) they confirmed it. They said moreover that men are dissimilar, or that there was no society in which one was (wholly) like another; and as this seemed to me impossible, viz. that there should be a society of dissimilars, I spake with them concerning it, (saying) that they might still be consociated by the Lord to one end, which might act as a kind of common (general) cause to bring them together into a certain unity. But they said they were such that every one speaks differently (from the rest), and yet they still think alike.

3834. This was also illustrated by the example of one's saying that he who is nothing is least in heaven, while another said that he was greatest, and yet that each was true, and so on. Then again by its being said by some concerning the evil spirits who were above the head, that they were evil; by others that they were good, and by others still that they were intermediate, with wide difference; that the evil perceive that they are evil; that the good perceive that they are useful; that the intermediates (exist) with much variety, some of them being worse than others, and others the instruments of greater utility; and thus in regard to other things, so that all perception is one, but the expressions of speech so differ that they appear to be altogether dissimilar.

3835. Evil spirits do not tolerate those (above spoken of) because they cannot apply anything to themselves. They understand their interiors, for which reason the evil spirits complained of them, especially when they said that they (the evil spirits) were good, because they understand that they may perform a use even to the good, (whether) by averting evil, by chastising the insolent, or by tempting. Neither do they tolerate that they should be said to be evil, and on this account they are exceedingly hostile to them. They applied themselves to my left ear and said that they were good spirits, and that it was their custom to speak in this manner. It was said concerning them that they (usually) come congregated in this manner together, though they know not whence; and I perceive that evil spirits are infested by them, and the evil spirits on the other hand infest them also in a variety of ways, because they cannot bear anything of this kind. The sphere of evil spirits I perceived to be extremely repugnant to them, and because they thus act against the evil, they cannot but have them as it were for companions, for the evil are subjects which they vex in this way, but there is still perpetual enmity; wherefore the evil serve them for objects of vexation. Their society, which is a wandering one, was represented by a man or a woman in a chamber in front (clad) in a vestment, which, being changed

into a gown of a sky-blue color, (the representation) became a gross kind of man.*

3836. Thence it appears how the same and a similar idea, while it goes forth into speech or into externals, begets dissimilar ideas of speech; so that though there be but one idea flowing into many societies, even good ones, yet many ideas of speech thence result, so that the variety proceeding from one idea is actually indefinite, what happens in many societies being presented in this one, from which a conclusion may be drawn to associated societies, and even to the universal heaven and the world of spirits.

3837. It was perceived that such represent the isthmus in the brain which is situated between the cerebrum and the cerebellum, from which and through which the fibres are diffused, and whithersoever they extend, they act diversely in the extremes, but yet in their (first) principle they act in the same or a similar way; and also that they represent the ganglia into which a (single) nerve flows, and out of which issues a multitude that part asunder and spread, some this way and some that, and which act indeed dissimilarly in their ultimates, but because issuing from one ganglion, they act from one principle, and thus while in ultimates they act dissimilarly according to appearance, yet in themselves they act alike as to end, which is one; and so in many other things. 1748, 2, 3 Nov.

Concerning the Holy Spirit.

3838. There was with me a subtle spirit who was a subject of those deceitful ones above the head, who found in him a subject that believed himself to be actuated by the Holy Spirit, and indeed that he is the Holy Spirit; for those who in their life, like the Quakers, suppose themselves to be actuated by the Holy Spirit are easily led in the other life, to fancy themselves to be the Holy Spirit, because while in the life of the body they were persuaded that he was in them, and such especially are adapted to be the subjects of those who wish to be worshiped for the Holy Spirit.

3839. It was discovered, as to this spirit, that he was void of conscience; and that he was an adulterer—for he held adulteries for nothing—was discovered from various things which were insinuated, for instance by his insinuating adulteries, by his loosing every bond, by his delight in variety,—all without conscience. Whether he were in the conjugal principle or not, whether he were a married man or a married woman, this I perceived with sufficient distinctness from the things which were inspired; and he inspired a certain other one, (prompting him) to disregard spiritual things, or confirmatory natural things, which he totally despised and nauseated as vile and worthless.

3840. He was then suddenly inspected by angelic spirits, who have an exquisite perception of the presence of such spirits, for they pervert the vessels or ideas, so that they cannot flow in. Being thus inspected he was suddenly extended into a long band (or wrapper) a little before the eyes, and being rolled up was thus left, that they might wait to see what he would do. He attempted to unroll himself and twisted the bandage in every variety of way [; according to interior phantasies, which it was not given to perceive, but only to infer from what he was seen to do with the bandage:]. Presently he rolled himself up in the extreme part of the

* Compare A. C. 5189, where the same class of spirits is described.

bandage, (and passed) through the exteriors of the left eye into the brain, and thence back almost to the (point of) conjunction of the optic nerve; thence from the eye he was cast among the hairs of the head, which signified that because he was the Holy Spirit, he wished to possess everything spiritual and natural, thus to know all things, as is conceived respecting the Holy Spirit. Presently afterwards the bandage or long veil like a bandage, disappeared, and made itself obscurely seen, from his supposing and endeavoring to show that he was the Holy Spirit, because thus scarcely visible, and that too before the left eye where yet his obscure presence was amply perceived; in this manner inducing the supposition that he was the Holy Spirit. He afterwards presented to view an obscurely luminous something, as the *light* of the Holy Spirit, respecting which they are accustomed to say much in their preaching, (and) by which they merely understand an obscurely luminous something, but not (true) intellectual light.

3841. It was afterwards shown by a certain kind of speech with them and others, that they were those above the head—the deceitful among the more deceitful—who think themselves to be the Holy Spirit and who, having obtained this one as a subject, actuated him, and wished by him to make it appear that they were the Holy Spirit. Hence the quality of those who, in the other life, vaunt themselves of being the Holy Spirit, may be known. 1748, 3 Nov.

How interior evil Spirits flow in.

3842. The deceitful (spirits) who are above the head have flowed in for a considerable time and in some cases with so much subtlety that I knew not that it proceeded from them. For some time past a mere manifest reflection has been given me, and to day a clearer still, so that I could observe how they flow into the subtle thought of man, which influx is such that man could never perceive the source of it. From close observation granted me by the Lord, I perceived this so manifestly as to notice each one of their common influxes, and if that close observation had not been granted, I should by no means have perceived whence the (influx flowed), still less that it was from those above the head, but (should have taken it to be) in myself and from myself, as other men think and even believe. But that it is from spirits I am now able to know more distinctly than ever before. When they apperceived that I was reflecting upon their influx they became highly indignant and wished, as they said, to withdraw, but they knew not whither.

3843. The things that flowed from them were contrary to the Lord and contrary to whatever is of faith. They were exceedingly complaisant to every cupidity that was given, and when they could hold men in any evil cupidity, they were then in their life and delight, as was also said to them. In such cases they suppose themselves to live as the man, for they then appropriate his life as their own, because in a similar life, consequently in society with the man. But where there is a repugnance, as with one who does not suffer himself to be perverted by them, but remains in faith, with him they cannot live, for he is not in the stream of their life. They especially inspire adulteries and hatreds, and labor with the greatest zeal to abolish every bond of conscience, as their intense exertions with me testify; thus they are adulterers of the highest grade, and void of conscience, and yet they are those who pre-eminently boast themselves of being the Holy Spirit, of whom the more deceitful are yet higher above the head.

Such hold their place above the head, and are distinguished according to altitude, because they are of a lofty mind, supposing themselves to be the Holy Spirit, and thus that they rule men.

3844. These flow into inferior subjects, which are with man, and the subjects know no otherwise than that they are themselves the man, but they who are above the head flow into them.

3845. They are ruled by the Lord through heaven, but not by interior influx, because they have no conscience, and are wholly contrary to faith, but by external bonds; for they were such in life as were fearful for their lives, for the loss of honor and fame, which are bonds, and things of this kind by which they are ruled. They are thus bent to such things as the Lord grants and permits, so that there shall be nothing which comes from them, that is not of pardon, if not evil, and of permission, if evil; for they are borne to a certain good also through externals, but not through their internals.

3846. The angels, on the other hand, who are at the head, are ruled immediately by the Lord and also through heaven, and indeed from internals; nor have they any communication with those (others) above the head, only they rule their subjects. 1748, 3 Nov.

Concerning the Bonds of Conscience.

3847. Because the deceitful, who are above the head, are void of conscience, the bond of conscience being so entirely loosed with them they do not know what conscience is, therefore they wished to induce upon me the persuasion that that which was indifferent ought to be a matter of conscience. Thus whatever occurred they would infuse a conscientiousness concerning it, without discrimination; so also with those who had conscience whether true or spurious, they would suggest that to do this or that was a matter of conscience, as with me, that I should eat or buy in a certain place, because the persons there were upright, and so on. Thence arise spurious consciences, causing the possessors to be tormented with remorse by doing this or that in which there is no sin. It was given to say to them that they would be goaded by conscience if they could not perpetrate evil, for the devil is of such a quality that he is led on by a kind of conscience, inasmuch as he is affected by anxiety that he is not (always) able to think, speak, or do evil, as is also the case with some men.

3848. It was perceived—what is manifest in itself—that the bond of conscience availed according to the dignity and eminence of good and truth, so that the principal bond of conscience is that which respects the Lord, and thus the things that proceed from Him, as conjugal love, which ought to be held the most sacred of all loves; after this, love for children, and then farther, loves according to their consanguinities and affinities; wherefore the bonds of conscience operate altogether as loves. 1748, 3 Nov.

That Natures are induced through Externals.

3849. From those above the head, who would fain have opposed my writing this, I was instructed that by means of external bonds man contracts a nature, so that he should appear good, as for example through fear for his life, his honor, his fame, his gain, and other things which he loves; and that these fears, which

are external bonds, induce such a nature, that they not only consult their interest, and work secretly for it, but also that they appear as it were, upright, when yet they are wolves at heart, like those that are above the head. Hence it appears what punishments are in the other life, which at length induce a kind of nature, that one should be able to be restrained from evils. The spirit then is not wholly ignorant of external bonds, but they are so abhorred that in the least things it is led away by its evils, for they have, as it were, infected the nature.

3850. With angelical spirits there are bonds of conscience, which conscience is from the Lord.

Evil Spirits attempting to infest me.

3851. When I retired to bed the evil spirits above the head formed a design to destroy me, and for this end took measures for calling out all hell, and every evil and pernicious spirit. They first drew the dragon over to their side, but because he had been evil entreated by them it was given him to extricate himself. They then endeavored to summon all hell, and thus to surround and to attack me in a body, and at length to destroy me, which they had so often in vain attempted before. I seemed to be lifted up among them, as there were many of them above the head, who raised me up by phantasy among them, that I might thus be on all sides beset by them, wherefore the dragon and the filthy Jerusalem appeared far below me, concerning which the dragon complained. I perceived that they wished to act by means of innocent persons, under whose semblance they exhibited those whom they evoked. They evoked David also, who appeared before me in his own face and body, furnished with his implements, but he was immersed in a dense cloud. When they had persisted for some time in those phantasies, perpetrating whatever they were able, while I reposed in safety fearing nothing but reflecting on their efforts, they at length observing their attempts to be fruitless retired and confessed that the project was vain. 1748, 4 Nov.

Concerning natural Things.

3852. There are spirits who care nothing for natural things, which I was enabled to observe when I wrote anything respecting natural things, as these were despised as being of no value, inasmuch as they regard only spiritual things. I spake with them at length, (saying) that they served for the confirmation of spiritual things, especially with those who are in corporeals, both men and spirits, and that they perceive nothing abstracted from them, because natural and corporeal things are the planes of their thought, and also that order is terminated in material things, which when some spirits miss, they seem to themselves to have nothing on which to rest, so that they appear to lose their feet, besides other things, which they also acknowledged; for they admitted (my) reasons, although otherwise they seemed to me to adhere to their own reasons, saying it was true that corporeal and the like things did not weigh of themselves, but such was the quality of men and spirits that they were not affected by them only (or in themselves considered), but by confirmations more than by anything else; and because these have more effect with them, and because the diversities are innumerable to which they ought to apply themselves in order to

the production of use, therefore it could not be otherwise than that such things should be confirmatory. To this it was added that females both old and young, when they perceive that paradisaical things are given (exist), are more allured to the knowledges of faith than in any other way, and that moreover they are introduced (into these knowledges) through such and similar things as through a portico.

3853. It was therefore granted to them to exhibit flaming fires, first in a dark chimney, at one corner, where there were coals, and upon the coals an obscure lifeless bony something of corresponding character. Those things, they said, signified the light of corporeal or sensual things, which was of this quality. Afterwards the flame seemed more glowing and (to rise) higher, under the sticks of wood, but the sticks were merely blackened without being kindled, by which they said was signified the quality of natural light. There was no other than a yellowish flame, like that which usually arises from (burning) wood, and it was given to say to them, that if the fiery (quality) which was there were wanting to the lighted smoke, the flame would be white; that is to say, if natural things (were wanting), for these are (what correspond to) the lighted fiery smoke which makes the dark hue so yellow; that in such a case it would be inwardly white, and thus spiritual, for the spiritual is signified by a white flame.

3854. Afterwards a woman was seen by them clothed with a short cloak of a greenish yellow color, whose face was drawn within the cloak, and thus removed from sight. They said that natural and corporeal things were represented by such female garments; but it was given to reflect that if spirits and men were at this day to be destitute of clothing, and be seen naked, they would appear most deformed and unsightly, wherefore it is better that they should be clothed. 1748, 4 Nov.

A certain one with me who was asleep.

3855. There was a certain one sent to me who was in such a sleep, that he cared nothing for the infestations of evil spirits, and it was also given to perceive, that such is the sleep of some, that they believe themselves most secure because guarded by the Lord. This was perceived from his state of sleep and from his sphere. The evil spirits then began their infestations, but they confessed that they could effect nothing. 1748, 4 Nov.

3856. * * They represented to me a kind of semblance of those who care nothing for natural, still less for corporeal, things, but only for spiritual things, and in whom spiritual things (wholly predominate), to wit, a beautiful naked woman, whose side only was turned towards me, so that the shoulder and part of the arm was seen and who was becomingly adorned as to her hair. It was insinuated that such are they who are delighted solely with spiritual things apart from naturals. 1748, 4 Nov.

That Spirits suppose Things to be just as Man thinks.

3857. While I have been thinking concerning persons, and also concerning places, and that without any distinct reflection that I was any where else, and was in thought alone, as when thought is abstracted from the body, then spirits, especially those that are quite remote, know no otherwise than that the very

persons are present of whom one thinks and with whom he speaks. So neither do they know otherwise than that they are in the place concerning which one thinks, as has been often observed and said to them, and which they cannot deny, as they have more than once confessed that the fact was so; for they are then without reflection of place, and the like, from which they might know that it is mere thought. This is more especially the case the more distant they are. Those that are nearer, as subjects, have reflection like man, as the reflection of place, persons, and other things, without which reflection man could not be in society. Wherefore those who talk to themselves and think abstractly or who speak by thought—with all such, spirits do not know otherwise than that the fact is so (or that they really speak); hence also such persons become indignant, enraged, envious, persecuting, and hostile, solely from the effect of thought, being thus excited by spirits who know no otherwise than that such persons are (actually) present. 1748, 4 Nov.

Concerning a Class of Sirens.

3858. These are those who wish above all things to be in the body, who when I eat, wish to eat, yea, not only to seize (the food), as it were, with the lips, but to carry their hands to their mouth. By these I have been for several days infested, so that in order to obtain the things which I ate, as almond-cakes, pears, and also pigeons, they represented before angelic spirits the things which they signified, wherefore they knew no otherwise than that these things were such as they seemed, as, for instance that they corresponded with their proper interiors, in which, being thus held, they acquiesced, when yet their craft consisted in this, that they thus represented them in order to possess my body, when at the same time it is utterly forbidden that the function of eating or taste should be exercised by any spirit. 1748, 4 Nov.

Who lie in wait by Night.

3859. There were those who plotted against me by night, whilst I slept. Having awoke, I felt a certain large man behind, who was gently thrust down, and while in the act of detrusion, he continually uttered the sound of a hoarse speech. The spirits wondering whither he would be thrust, he was felt towards the posteriors, and that he would then be cast into a disgusting hell; for to plot against man when he is asleep is abominable, wherefore such draw down punishment upon themselves. 1748, 4 Nov.

*Concerning the general natural Sense.**

3860. Those who constitute the general sense have been previously treated of. Having retired to bed by myself at a late hour, a long continued, soft and gentle kind of thundering sound was heard about the entire region of the *occiput*, descending from a higher place above the *occiput*. This was perceived by spirits, but who they were (that made the noise), I know not. They could not speak like others, wherefore it was said to me that they had relation to the general involuntary

* The subject of this section will be found largely discussed in A. C. 4325 4329, and its obscurities cleared up.

sense, or of the cerebellum, as those formerly seen had to that of the general voluntary sense. It was said that they could well perceive the thoughts of men, but could not expound or utter them, just as the cerebellum perceives everything that the cerebrum does, but does not publish it, or is unable to think and speak in the way that is peculiar to the cerebrum as distinguished from the cerebellum. It was said concerning these that they could perceive singulars, but as I did not perceive *them*, nor did they excite my thoughts like the former and others, I could not know otherwise than, according to what was said by others, that they had an exquisite perception of all thoughts, as they now wish to have; for the cerebrum is (comparatively) in a turmoil, but that is in quiet.

3861. When their manifest operation into every province of the occiput, or their thundering murmur, ceased, then (the nature of) their operation was shown, to wit, that it extended itself principally over the outermost things of the body, and was determined first to the whole face; that it then drew itself towards the left part of the face, and finally towards the (left) ear, which operation was felt by the influx, as it were, of a very gentle wind, slightly cool, not however, like the feeling of (ordinary) wind. It thus proceeded from the whole face towards the left part of the face, then to the ear, around which it lingered with more manifest sensation. By this was signified what had been the operation of that general or involuntary sense, from the earliest time, and how it advanced, and that at this day it is seated about the left ear. The general natural influx projects itself forth mainly into the face and into the region of the loins. The other parts (of the body) depend more upon the will, or upon the muscles (acting) through the fibres of the cerebrum, but not so with the face, as appears from the fact that not only does the mind, or the affections of man, appear transcribed on the face, but that the affections and cupidities naturally display themselves in the face, without the will of man, as fear, reverence, shame, the various kinds of joy, concerning which it has been said, that such things, and others when they occur, appear in the human face, as it is well known to every one, that a man may immediately know from the face what are the changes of the mind; this proceeds from the cerebellum acting through its fibres.

3862. It was also shown that a general sense operates likewise into the province of the loins by their similar external influx, like an afflatus, which pervades the loins, though not the genital members; for the general operation of the cerebellum, besides flowing into the face, acts about the loins, where numerous nerves of the cerebellum centre, having reference to the propagation of offspring, which is natural; nor does man then know how all these things apply themselves, for propagation is in almost all respects exempt from man's voluntary principle. It was said (to me) that the principal cause of the motions of that region was one having reference to propagation, and that a secondary object was, that man might be able to sit down and to move the lower parts of his person, and that for various uses; but it was affirmed that the principal end was that of propagation.

3863. As to what relates to the progression of the general natural sense into the face—that it first occupied the whole face, afterwards the left part of the face, and at length the ear only—it is now given me to perceive, that formerly when men were, as it were, in a state of integrity, then the natural operation, especially of the cerebellum, was immediately shown in the whole face, as

much the changes of their affections or celestial principles, which pertain to the right side of the face, as of their spiritual workings, which belong to the left side of the face. When the affections of good ceased, and were succeeded by vile cupidities only, then the natural operation into the right part of the face receded, and betook itself to the left, into which it acted from spiritual principles, thus in inverted order, that is, not from celestial promptings to spiritual, or from the right to the left, but from spirituals to celestials, thus from the left; but it is not lawful to proceed from left to right, or from spirituals to celestials, wherefore the right side of the face is guarded by the Lord, that (the influx) may not extend itself thither from the left, which appears from faith, that faith is without the affection of good, to which faith it is not granted to enter into the affections of good, thus into celestial things, on which account it is separated, and at this day faith is scientific, or of the memory, by which men wish to enter heaven, although destitute of any affection of good, or love; for they suppose that provided they have faith they will be saved, when (at the same time) their life may be contrary and (made up) of mere cupidities.

3864. By this influx betaking itself towards the ear is signified that at this day it there subsists, and that it is merely a faith from hearing, hence of the memory. By the whole process in general is signified the inward quality of the man through the natural influxes of the mind (*mens*) or the mind (*animus*), hence of the affections, into the extremes (of the body), for when the interiors and exteriors agree, then they manifest themselves in the face, as with the inhabitants of other earths, who speak by the face, so that by the face might be known what are their affections, both celestial and spiritual; causing the face to speak.

3865. It was afterwards shown how, at this day, the case is with influx into faces, which influxes are not natural, but fictitious, and thus simulated as if natural, when yet they are voluntary, assumed, and thus aping the natural; for man from custom contracts the habit, and thence the nature, of simulating good in the face, while he thinks evil, which simulation of face is at this day so common, that there are those who altogether feign their nature, as it were, some more and some less, so that it cannot be known but that one is as his thought is, although as yet there is a residuum of (true) nature with many.

3866. It was shown of what quality they are, at this day, who have relation to the general natural sense. An influx succeeded which was not a sonorous murmur, but a slightly cold influx from those who represent the general natural sense now prevailing, flowing into the whole face, its right region as well as its left. The influx was reciprocal, rapid, vibratory, made up of sharp (and active) forces, and thus influent. It both began and was terminated about the eyes, extending itself as it were from the left eye, and thus into the face.

3867. Of what quality they were was perceived, and in some measure shown, inasmuch as their actings were so outrageous as to amount to mere abominations; since huge dogs, wolves, and foul animals were sent (by them) upon men, both upon the innocent and upon infants, in order to rend them in a merciless manner. These spectacles, which are many in number, were so abominable, that they were but obscurely presented, though still seen as thus ruthless and shocking. They can only be illustrated by the (pitiless) rendings of the Spaniards in America, when they hunted the (savage) nations with dogs, and cruelly mangled them.

3868. Such are they at this day who represent the general natural sense, for now the fibres of the cerebrum have inwrought themselves into the face, and at present perform the functions which belong not to it, but to the cerebellum. It was seen also how foully they live in their habitations, and practise these renderings, as much in a state of waking as of sleep, but it is not permitted to recollect it. It was said that this is practised in obscure places, as also that they are robbers and thieves, and that such at present constitute the general natural sense; wherefore it is that robbers dwell under the occiput, concerning whom mention has been frequently made before as dwelling there. Where was formerly the domicil of celestials is at this day the abode of the vilest robbers and thieves, who perpetrate deeds of baseness; such are they at this day who represent the general sense of Christians especially, in respect to the face, and because they are pre-eminently adulterous, they make marriage common, especially with those who are in dignity.

That they are punished also by their own appropriate Ideas.

3869. There were with me those who had no subjects, but yet endeavored to flow in by the filthiest ideas, wherefore they made their ideas visible with me, which is often done in the other life, viz. (causing) that ideas should be presented visibly, or that by means of phantasies they should be able to exhibit anything as visible in another place, when yet it is in fact nothing more than a phantasy. Wherefore a certain female spirit presented an infant in idea before me, which it was given to perceive as merely the phantasy of something thus made visible. She was brought therefore to her visible infant, and was impelled to seize such an object with her mouth, as if it had been a dog, and thus with the dog or (it may be) a mouse, in her mouth, to fly away to the rear, where she was direfully tormented with vomiting, and herself turned into filthiness, by which such things are represented; for that which she plotted was most deceitful.

3870. Another also attempted something similar by phantasies, but something which should represent a man. The object immediately appeared inanimate, and at the same time as a foul woody something. He also was forced to take to himself the phantasy, with which, it being transformed into a bandage, he was enwrapped, and from which he could extricate himself only on penal ty of extreme suffering.

3871. I was, moreover, during the whole night infested by a multitude of such and other pernicious spirits, by whom I was surrounded. When the (good) spirits began to despair of my being delivered, they said that I was protected through the whole night by the Lord, for they were most villainous, as now described, both those who dwell under the occiput, and those who represent the general natural sense of the present day, made up as they are of a multitudinous throng of robbers, thieves, and consummate adulterers and adulteresses.

Concerning the Kingdom of the Lord.

3872. A certain one who during the life of the body, had been distinguished for power, retained in the other life his disposition to domineer, to whom it was said that he was now in another kingdom, and that the authority which he

possessed on earth expired and became dead when he himself died, and that now no one was estimated otherwise than according to goodness and truth, and according to the mercy of the Lord, in which he might be; just as on earth no one is estimated except on account of his riches and of his favor with the prince. Thus also in this kingdom, the riches are goodness and truth, and favor with the prince is the mercy of the Lord. If he wished to govern in any other way, he was a rebel, for he was in the kingdom of another. Being thus gently admonished, he now says but little.

3873. It was perceived that as there is such an equilibrium, that evil returns upon him who intends and does evil, so also there is such an order, that whoever proposes to himself good ends, thus who intends and does good, returns to that good, so that the good excuse him and turn everything to good, provided his end be good; thus he is rewarded. 1748, 4 Nov.

Concerning a beautiful Bird.—The inhabitants of Mars.

3874. It was shown that a beautiful bird signifies the inhabitants of Mars, with whom I spake on that day, (and learned) that he who arose through the loins, even to the breast, and tried to persuade (me) that he was the Lord, and took away the bird and presently set him free, are those who think themselves in the knowledges of true faith, for the Lord is in the goods and truths of faith. From these they are persuaded and know that they are in the Lord. They said that they were not in knowledges, but in affections; but it was given to say that (they were) of affections which involve knowledges, as humiliation involves in it that (in itself) it is nothing, but that the Lord is everything. Affection or love towards a wife implies in its own nature that conjugal love is the principal of all loves, for genuine conjugal love implies all knowledges, not only concerning conjugal love, but concerning all other (loves) thence derived in order; thus love towards children, as appears also from the (marriage) institution.

3875. And because with the inhabitants of this earth nearly everything of the nature of conjugal love is obliterated, it can be known especially from birds, that conjugal involves every kind of knowledge, not only as to the mode of conjunction, but also of building nests, laying eggs, brooding over them, extruding the chicks, covering, defending, feeding them, and many other things, thus that all knowledge follows from affection. Wherefore, whoever is in the affection of true faith, is in the knowledges of all things (pertaining to it), but when affection ceases, then knowledges remain to be insinuated through another avenue, viz. through an external one, or through the ear, which appears indeed to the ignorant as if it were the Lord, for by the things said from the knowledges of faith, it is known whether it is the Lord; but because they are knowledges and not affections, they are nothing else than images of the Lord without life, like a bird when turned into an inanimate bird of pearl, which yet flew away, and appeared beautiful, but was still void of life. It was shown to me to the life how knowledges, which do not exist from affection are like such lifeless birds of pearl, and what was signified by the fact, that the perception was not that it was from the Lord, but that in each particular it was from themselves, though tacitly; and I even perceived that it was from myself; which state was that of certain inhabitants of Mars who induced their own state (upon me). In this state I felt that it was from myself in each particular, and thus (I became aware that the

impression) was not true (*genuinum*). The state, therefore, is that which occurs when affection as the principle of knowledges ceases, and those knowledges yet remain. From perception I then learned also that such is the bird of pearl.

3876. By a tacit speech I spake with them, (saying), that affections of corresponding character could be infused into the knowledges of true faith; that thought might excite affections; but this holds especially in regard to cupidities which are excited by thought. But when there are affections of true faith, then they are infused by the Lord into the knowledges of true faith and vivified; but they then become like another bird of good quality, but of a darker color. It thence appeared that it signified the inhabitants of Mars, those, namely, who now begin by degree to decline from a state of integrity, as they call it, and yet think themselves to be the Lord; with whom perception no longer remains. 1748, 6 Nov.

Concerning Dreams.

3877. During the night I dreamt, and when I awoke I spake with two who (appeared) in the dream, who acknowledged that they were the ones; and afterwards with a certain angelic spirit into whom, when in the state of sleep, something was apperceived to flow from the Lord, which he also confessed. It thence appeared that dreams are of a two-fold kind; one flows in from spirits, who act (the part of) the persons that are seen in the dreams, and precisely as the dreaming appearance is; the other kind, of which we have spoken before, consists of things introduced by those who are in front above, and by others, which are usually representations, and though persons are in like manner introduced, yet they are merely representations of them. A third kind is from the Lord mediately or immediately through heaven. 1748, 6 Nov.

Concerning a State of Peace.

3878. There was a certain one above my head, that spake with me. From the sound I perceived that he who spake with me was in a state of sleep, and yet as if not in sleep. He inquired respecting this and that altogether like those who are broad awake, and with such prudence that one awake could not have discovered more, so that there was nothing indicating sleep except the sound alone. I perceived that good interior angels spake through him, and he in that state perceived and produced (what they suggested). I asked him concerning the state, telling what kind of state he appeared to be in, and that he spake nothing else but what was good and true, and that he perceived whether there was anything different (from the good and true) which he would not admit or utter; thus that he was in the state of one who was awake; but because in a state of sleep he said that that was a state of peace. His delight thence arising I perceived from the fact of being myself in a similar state of love, for I am free from all solicitude and care respecting the future. Thus they are enabled to render (important) uses. 1748, 6 Nov.

Concerning an Idea not intelligible; also concerning the Bird, and the Inhabitants of Mars.

3879. When I spake with him who was in the state of peace, concerning whom I now perceive that such have reference to the *longitudinal sinus* in the

brain—for it lies between the two hemispheres of the brain, where it is also in a quiet state, caring nothing how the hemispheres of the brain may be in commotion, for it is wholly intermediate (between them)—

3880. —then there were spirits who insinuated themselves especially towards the front part of the head, so that he was compelled to retire. Although he really remained, yet he retired to one side, that he might give them room, in order that I might perceive who and what they were; he said also that he retired. These spirits acted as a gentle stream, and that for a considerable time, nor did I (distinctly) perceive anything; they undulated very gently, thus speaking among themselves, but neither the spirits that were around me, nor I myself, understood what they said to each other.

3881. From the angels, through spirits, I was instructed that they were the inhabitants of Mars, who so spake with each other, that no spirit could understand them. They informed me that they have such a speech among themselves that no spirit can understand it, wherefore when they are unwilling that others should perceive what they say, they then discourse together in this manner, and others, when they do not perceive its meaning withdraw. But I wondered that such a speech should be given, for every kind of speech involves ideas, without which I had not supposed that any speech was given. They replied that in that speech ideas were formed in a certain manner, which (however) were unintelligible to others; wherefore they then take care that there shall be nothing of affection (in it); if there is anything of affection, others would thence immediately perceive its meaning. They spake therefore from ideas thus formed without affection. [I now perceive that this is a habit which is not good, for to speak without affection is also the bird of pearl; as when there is no affection, there is no life, although there seems to be life, and thus the bird can even fly, for a bird signifies thought, and a bird of pearl thought without affection. I perceive also that the inhabitants of Mars have induced such a speech upon themselves, because they are in thoughts and have receded from affection, in which they were at first, so that they speak alike, that is, from thought, not from affection, which is the bird of pearl:].

3882. I was instructed by them also in the quality of those ideas, namely, that inasmuch as they speak by the lips, that is, by the extremely various folds of the lips, it is thus perfectly well known to them who are in such speech, as they see the diversities of the foldings and forms in the lips, as also their minutest motions, with the appliances of the tongue, particularly its tip, all which, numerous as they are, concur (to the effect), and which cannot be known to the inhabitants of our earth. They have thence (i. e. from the earth and its objects) formed to themselves ideas, and only while they are thinking do they represent such forms, whether simple or more and more compound, [which may appear from the speech of words, wherein are such simple and variously compounded forms, according to which the tongue, the palate, the nostrils, the lips, accommodate themselves:]; but the forms of the inhabitants of Mars are still more subtle, because their speech is that of the lips, and much fuller than the speech of words. There are artificial forms of this kind (which they use) as often as they present their ideas, and then when they speak they exercise the greatest caution lest there should be (in it) any idea of thought, which they try skilfully

to remove, so that it might be a mere representation of such things, **without any** idea of thought, from which others would immediately understand them.

3883. They take care, therefore, that there shall be no manifest idea of **thought**, which they know how to snatch away from others and thus to secrete. **Such a** speech was also previously perceived by me as given by means of representations only, namely of the principles of the brain, and their organic forms. I perceived also that I could speak through such (representations), so that others would not understand, and did actually speak with angelic spirits, when other spirits said that they did not understand. But this takes place when ideas are abstracted from forms, consequently it was only occasionally that I was permitted thus to speak; afterwards it was not granted; but when I spoke it was by a speech of representations with ideas, and thus intelligibly to others. The spirits of Mars said that they took precautions also lest there should be any affection present, as other spirits might thence know what they thought or what they said. Hence also it appears that such is the bird of pearl, especially when (the thing) comes into use and habit.

3884. When they thus spake among themselves it was insinuated into me that I should think concerning shame—whether the spirits of our earth were such that they would be affected with shame, when they infest other spirits. I then became conscious of shame, (thinking) that it would be well that they should not be infested. When I thought this, the spirits of Mars acknowledged that this was what they were speaking of among themselves in their own speech, which they supposed could be understood by no one; wherefore they wondered whence it was that it was detected, to whom it was said that it was even understood by the angels, and thus insinuated into my thought.

3885. Afterwards the spirits of Mars flowed in, from a higher place, into my face by a sensible influx like a most thin striated shower, saying that it was in this manner that they speak with the inhabitants of their earth. But it was given to say that this influx was external, and thus that they could not flow into the ideas of the inhabitants. It was, however, given to know that their speech was similar to the former—but the former general (speech)—that is to say, that they in like manner form to themselves a speech from the variations of the face, which they there ideally represent among themselves, for where there is a particular there is a corresponding general, thus there is a general of that speech.

3886. Whether they thus flow into the inhabitants of (their) earth I do not yet certainly know. If they do, it is not well, for it is then into the outward face, and not by ideas, which can only happen to those who are in bare knowledges without affection; or whether it is signified that of those who are such that the internals pass into the externals, thus that by externals there is communication with spirits, (I do not know). 1748, 6 Nov.

3887. Such speech involves in it that it is not sincere, for those who are sincere wish that whatever they think others should know it, even the universal heaven. But when they are in such a speech they contract the habit of speaking of others, and of judging concerning them, thus preferring themselves to them; for such a speech, especially among spirits, involves this. This is said in the presence of those who are such.

3888. They who are in knowledges, and thus withdrawn from affections, so that they lead as from themselves, as was perceived through me, without a per-

ception that should enable them to know whether it is of the Lord, have reference to the interior membrane of the cranium, to which is adjoined the outer pericranium. But when they begin to use such a speech and are delighted with it, they begin to have relation to that membrane of (the same organ) which is turned towards the bones of the cranium, into which (bones) it hardens, for the bones thence derive their existence. The reason of this is, that they thus lose also the life of knowledges, which constitutes the outermost surfaces, for when they are delighted with such ideas formed from themselves, they then begin to speak evil of others, and well of themselves, thus despising others and exalting themselves, which life begins to be cartilaginous, and afterwards bony. When they suppose that no other one can understand their speech, they are at length drawn onwards even to speaking ill of heaven and perhaps of the Lord; thus their celestial life is successively turned into no life.

3889. It was given to compare their speech with the speech of diviners on this earth, who speak with their fingers, or otherwise with the inverted words of those who laugh when they are serious, 1748, 6 Nov. It is given to add that in order that they may not be understood by others, they abstract the ideas of thought from others, thus imperceptibly from themselves. As to affections, they abstract them also; what then remains, as being external, like that of the words of our earth, in which if there are not ideas, there is nothing of life, it becomes from custom, especially when they begin to be delighted with such speech, such a matter of habit, that they conclude from (mere) forms, and thus have barely external ideas, scarcely such as properly pertain to spirits. Hence arises the bony (quality of the speech), which is indicative of the want of life. This is said to them.

Concerning Dippel.

3890. Dippel spake with me and I asked him what had been his belief respecting spirits. He said he had believed that the spirit lived indeed after death, but that it lived an obscure kind of life. He observed that he could not believe otherwise, because if life is abstracted from the body, that which should remain would be obscure. He could not well but think thus, inasmuch as he had placed life in the life of the body, though he acknowledged a spirit, of which, however, he had no other idea than of that of a *larva*. Inasmuch as he then lived in such an obscure life, it was said to him that (the spirit) was in fact in the highest light, in the highest intelligence, in wisdom and in felicity, or in the highest delights arising from the affections of good. 1748, 6 Nov. He confirmed his opinion while in the life of the body from his seeing that brutes also have life almost like men, and because he acknowledged a spirit as a something superadded to man above the brutes, but still a something which was obscure; his idea did not penetrate more interiorly.

3891. As Dippel was indignant that I should promulgate these things, I spake with him and asked him who understood the most—he who knows many falsities, or he who knows a little truth? He could not otherwise reply than that he who possessed a little truth (knows the most). He then wished to reason concerning the Grand Man, that he flows into human bodies; wherefore he was asked how he understood it, that thought, which is spiritual, should move the muscles of the whole face [and now that it should control all the organs of



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