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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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NOTICE.

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

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

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

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

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

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

[See third page of cover.]

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

quired a life from riches and trade. That they had actually become richer than the others, was shown by a spiritual idea. They said, moreover, that in the other life there was no respect of persons. 1748, 10 Oct. This only is to be added, that (the impression with these spirits that) the rich would remain (rich), that they would pertinaciously hold on (in their ruling character), and would practise their multifarious wicked arts—these were perhaps the illusions of spirits respecting things to come.

That Spirits have an exquisite Perception of the things that exist from Societies.

3524. I recollect its twice happening, that, while not aware of it, certain spirits, by means of a kind of affection or indignation, induced upon my mind and my face the things which they perceived, and which were no otherwise made known to me than by that effect. It was hence given to know that spirits have a very exquisite perception of the changes of affections and persuasions which occur, but which I could perceive only from the effect. Thus they inspired a species of indignation or of shame, the cause of which I did not understand till some time afterwards. What kind of spirits they were I know not, nor do I think they spoke; still they were present. 1748, 10 Oct.

Concerning Tutelary Angels, and the Spirits by which Man is led.

3525. I was instructed that with every man there are two angelic spirits at his head, by whom the Lord protects man, whose office it is to moderate and control the evil spirits who approach him, besides various other things pertaining to a man's truth and good. Those spoken of just above were, I think, of this sort. There are, moreover, spirits who think that they are themselves the man—one, two, or three, who are subjects of the world of spirits, upon whom their influence acts. These spirits are changed according to the general changes in the state of man, and are controlled by angelic spirits of whom they are entirely ignorant. Angelic spirits, without reflection, know no otherwise than that they are themselves the man, but the interior man, in whose interior thoughts they act—thoughts which do not fall within the consciousness of the man himself. But when reflection is given they know that they are angelic spirits. As to a change of these—whether others succeed in turn—instruction is not given. The case is similar with that of the inhabitants of Jupiter, with whom, when the chastising spirits approach, there are two angels present at the head. Thus, too, with the dead who are to be resuscitated, there are always two angels. 1748, 10 Oct.

Continuation concerning the Hollanders.

3526. Many things were represented during this night, and after I awoke, concerning their wicked machinations, tending to the destruction of interior things, and against conjugal love; but as I was unable to learn what they signified, or whether they proceeded from themselves or from the prior instigation of other reprobate spirits, I omit the recital.

3527. I will only say that there was in no case a disposition to change anything true and good, as (being) what they truly and rightly believe, as that the Lord rules the universe, which is the doctrine of faith with them and others, for the Lord.

Himself said that all power was given to Him in heaven and earth; it is also known to them that they are nothing; that they ought to put off the old man, which is to die with its pleasures and lusts, that the new man may rise; as also that the Lord himself is the all of life, for they pray and teach that all their thoughts, words, and actions may be governed by the Lord. It is known moreover that they say they believe that faith is everything, that the love of the neighbor is the principal law, and that thus love is in all and each of the things of heaven, and also in faith; and as the Lord is the only love and thence compassion, that the Lord rules the universe, and that faith is of love and therefore of Him. 1748, 10 Oct. Consequently their businesses are not condemned.

3528. Since then the state of things is such that two angels govern the interiors of man and at the same time rule the spirits who induce cupidities and think that they are the man; and especially since the state of things is such in general and in particular that evil spirits flow in so strongly as to have become acting powers, while good spirits or angels are mere resisting powers; it thence follows, that the world of spirits is filled with the spirits of evil, who infuse into man the evil of their own nature, and that to such a degree that good spirits and angels are scarce able to resist it any longer, and thus the equilibrium is in danger of perishing, which is the same thing with the predicted consummation of the Gentiles; for when evil begins to conquer, or rather to drive away good, if good spirits then recede, the case of the human race becomes hopeless. But that good spirits cannot resist without the immediate help of the Lord, has been abundantly shown me; yet immediate help is not according to order, for order requires that there should be an equilibrium of all things; and when the equilibrium perishes, then the last times have arrived. That this crisis is at hand may be gathered from various things in my experience; for at this day the throng of evil spirits is so immense, and their malignity so great, as to be incredible. They could indeed all of them be driven away by the slightest force, and even by the power of an infant, but in that case the evil come into such tortures, and into such a hell, that it could not otherwise be than that they should endure severer pains than would be conducive to their amendment and reformation. 1748, 10 Oct.

That Spirits, although they neither see nor perceive anything through the Senses of Man, yet know what he Thinks, and perceive what he Covets.

3529. It was given me to know by experience that spirits, although they neither see nor hear anything through the eye or ear of man, yet they know his thoughts and perceive his desires; for I have spoken with spirits by whom my thoughts and desires were controlled, (who said) that they did not see when I was by the fire (for instance), and yet they knew and wished to dispose my actions. Those that are more remote do not thus see and hear, yet still they dispose; yea, spirits know the taste of the things that I eat and drink, although they have not taste. Even this they would not have been aware of, unless reflection had been given them, and yet they disposed my thoughts and desires, for they are in fact the thoughts, as it were, of the man himself, and his cupidities. Whatever enters through the senses he draws it up into his thoughts and into his concupiscences, and thus into the (attendant) spirits; wherefore, since this is the case, there is no need of their seeing or hearing otherwise with me. 1748, 10 Oct.

That Mutual Love in Heaven is to love the Neighbor better than one's Self.

3530. This may be seen in shadow from true conjugal love, in that a husband loves his partner better than himself; that he will undergo death for her; that he will lay out upon her all his goods; that he will give to her rather than (take for) himself. So also from the love of parents towards their children, as it is known to every one, that a mother will suffer hunger herself rather than that her infant shall go without food. The beasts and birds, in like manner, are more solicitous for their offspring than for themselves. Thus too from true friendships, when one will die for his friend, and will serve him in every way before himself. So likewise from common civility, which draws its origin from this source, and in which mutual love is externally evinced by giving better portions, dishes, &c., to another, and taking the poorer to one's self. And finally from deposits and loans, when those that are upright will guard and preserve what belongs to their neighbor more carefully than they do what is their own. 1748, 10 Oct. The same thing appears from the nature of love, which is such that it wishes to give itself to others, and its joy is to serve another and not itself: when there are many such there is mutual love, for what is similar is reciprocal. But they cannot receive this who love themselves supremely, or who are greedy of lucre, least of all the avaricious. Thus is the Lord (in his love) shadowed forth. These things are said in the presence of spirits.

Concerning the Common People, Rustics, and the like.

3531. At the right side, as if from a deep abyss, there rose up a voluminous mass or flood of people, as great numbers of people appear like such rolling masses or billows in the other life, as I had often observed before. They rose in this voluminous manner, as if with a hoarse sobbing kind of sound. I called it *gurgling* (*kluncka*), because it was of a *gurgling sound* (*klunckweis*). Wondering who they were, it was told me that they were of the common people, rude but not depraved like robbers, the deceitful, or the malignant, but of other classes, which are vastly numerous, such as simple rustics. I spake with them and found that they knew nothing except respecting the Lord, to whose name they commended themselves. As to other things they were profoundly ignorant, unless it were that they had some knowledge of faith. Other similar spirits succeeded in like manner, but their sobbing, as it were, or the modulation of their rolling mass resembling sobs, was quicker. They rose very near to the right side. Then others rose with more quickness (and animation) through the foot, through the body, even into the belly, whom I perceived to be those that possessed, during life, more of the knowledges of faith, and so pertained to the various provinces of the interior regions of the body. There were thus three classes of them, who knew almost nothing in life, except that they adored the Lord, some of them knowing something of faith, others a little more; thus they were collected from all that class of people who are simple in faith. I heard those who were on the side, and they read the Lord's prayer with so much simplicity that it scarcely amounted to the literal sense, still it was in such a manner as showed that their interiors might be opened. It was also given to perceive from

the odor of stalls, that they were such as had been devoted to the tending of flocks, bullocks, and similar domestic cares.

3532. As to what relates to their speech, many of them, indeed all that came together, were prompted to speak simultaneously, and no one any different from another, although there was no society; still all spake and thought alike, which made them better capable of being initiated. I afterwards heard from these and others like them, who were nearer the side, a sonorous speech in society or choir, but somewhat hoarser; then a quicker one, indicating that they could shortly be initiated and come into concert with the societies of good spirits, and afterwards, when duly instructed, with the societies of angelic spirits, and so onwards. Their conscience and perception of good was communicated to me, and especially their conjugal love, which was such that they loved each other mutually, like married partners, but it was so extremely simple that I know not how to describe the perception of it. I spake with them of conjugal love, and they said that they knew not whether their wives loved them. They conversed only partly by speech, yet from the perception communicated to me, it was given to know that they really loved. And if they did not abhor adulteries, yet they abstained from them from a certain law of conscience, which they now say they do not know, only that they had no inclination that way, and consequently no power.

3533. Such persons, and infants, in the other life, are they who remain firm and constant in faith, without doubts, nor do they suffer themselves to be drawn away by insidious objections, wherefore they do not vacillate, caring nothing for cavils, and being assured that the Lord rules the universe. 1748, 11 Oct.

Concerning certain Persons of extreme Craftiness.

3534. A little before the left eye, and somewhat elevated in front, were gathered together in a kind of globe, those of such a quality that they act insidiously in secret, far more so than others, concerning whom it is permitted on this occasion to relate barely the fact, that they continually send forth insidious emissaries, whom they inspire as subjects, and who act with a subtlety that cannot be exceeded, simulating other persons, and practising various deceits hitherto unknown to me. They especially practise their arts against conjugal love, thence against interior and more interior (principles), and so against those that are spiritual and celestial. Their subjects go forth to a considerable distance, and then return and report (their proceedings). Some of them, like other (i. e. like good societies) dared to send their subjects to me, and to hold (me for a while under their influence). 1748, 11 Oct.

3535. Some of those insidious spirits wished to instil into me their poisonous suggestions concerning the Lord, as those are accustomed to do who are made up, as it were, of mere scandals; but it was given to say to them—what might suffice for their conviction—that the Lord was the Father, and thus one, as he Himself said, which might evidently appear from this, that from Him is Innocence, from Him Peace, from Him Mercy, from Him Mutual Love, from Him Goodness and Truth, all which are divine. Of Him Moses and the Prophets (wrote), and He was represented by all the typical rites of the Church; and as I was fully convinced and persuaded on all these points, what would they have more? They were unable to make any reply. 1748, 11 Oct.

3537. Such being the persuasions of their life, that whithersoever they come, they can, as it were, seduce other spirits by the life of their persuasions, as soon as their sphere begins to operate, it was given to ask them how, if any one was warm and he should be surrounded with ice, he could help becoming cold? or if he was in light, and the windows should be closed, (how) he should not be involved in darkness, and thus unable to see?

Concerning Truths, and their being varied by Circumstances.

3536. I spake with spirits respecting the position, that the character of a thing is often varied by circumstances. They suppose that no absolute truth is given, and maintain that from the power of circumstances to alter the character of a fact, Pilate said to the Lord, "What is truth?" It was given to reply, that all the knowledges of faith are verities, that truths are eternal, and that whatever is of the truth of faith is an eternal truth; but that while circumstances may affect, they do not take away truths; as, for instance, let it be granted that Adam was the first and only man, and that his sons and daughters might be joined in marriage, yet this does not nullify the eternal truth that such marriages are unlawful. Again, let it be assumed that it is better to enter into marriage in the season of youth than to practise concubinage previously; this does not take away the truth, that as society is constituted, such marriages cannot be contracted before they are able to bring up children. So in regard to the Jews and Gentiles; (as for instance) concerning the Jewish children who, from the persuasion of their parents that the Lord is not the Messiah, are not instructed to believe it; yet as it is owing simply to circumstances that the children cannot believe otherwise than they do, this does not abolish with them the truth, that the Lord is the promised Messiah. And thus as to the Gentiles who are in ignorance, not knowing that the Lord rules the universe; this ignorance, being a circumstance, does not preclude their being instructed in the other life, and thus saved; besides many other things. 1748, 11 Oct. Thus the literal sense of the Word (implying) that the Lord does evil, that he slays, that he is angry; as also that man does good, and other similar things in the Old Testament, do not affect the position, that the interior sense is the truth. 1748.

How Angelic Spirits view whatever comes to pass.

3538. I perceived by a spiritual idea communicated by angelic spirits, that they so regard existing things as to recognize the Lord's disposal and permission in every particular. They unceasingly look upon the events that occur as proceeding from the Lord thus disposing and permitting, yet not as men, or non-evil, or evil spirits do, who would fain have the Lord dispose things according to their views, phantasies, and cupidities, and when they happen otherwise give way to doubt and deny a providence; all which flows from the fact that they are not in faith, and thus from their phantasies would have the universe and all its details governed just as they would govern it themselves. They neither can nor will acknowledge that all and singular events happen in such a way that man may not perceive it, and thus may be kept in faith, or brought to the state of angelic spirits, of whom I am now speaking, especially that man should not be solicitous about the future, or trust to his own prudence. Wherefore those that are in faith

rarely obtain the objects of their desire, while they desire them, but yet, if it be for their good, they obtain them afterwards, when not thinking of them. 1748, 11 Oct.

What the Quality of the Life of the Evil is.

3539. The life of the affections or of the will of the evil is like the fire of a torch, or of a wax candle, or of sulphur; for into such a life, which is one of cupidities, is the life of the Lord's love and mercy turned. The life of their understanding is as a dim lumen thence, which extends to a considerable distance, but yet verges to obscurity or goes out altogether. But when true celestial love approaches and spreads to a distance, as when the light of the sun dawns upon the world, it is extinguished. The fiery part first dies away, and is afterwards turned to cold, because contrary to true love. The difference in the degree of cold is according to the nearness and quantity of the love, that is, according to the measure of mutual love, of conjugal love, of parental love, as also of mercy, peace, and innocence that there is in it. But at the approach of truth, which is intellectual light, their fiery lumen begins to grow dim, and at length turns into darkness, and that too according to the distance and quality of the light, the degrees of which are indefinite. Hence we may learn the nature of the rainbows, which correspond to affections and truths, or to will and understanding.

Concerning the general Sphere of those who suppose Spirits to be of the Nature of the Atmosphere.

3540. I was for some time in a sphere which was very far from being agreeable, as it was so general that I could not perceive spirits any more than if there had been no spirit at all, as they disappeared so completely that I could scarcely perceive that they were anything. They were very numerous, and were manifested as in a small star or a white scintillation, made up of a vast multitude of little wandering sparkles; and it was said that they were like these in number, so that no one of them could be perceived as anything. There was at the same time a certain disorder about them, such as to prevent any apparent consociation, so vaguely erratic were they in their sphere. Indeed there was nothing in such a sphere but a loose general somewhat, without any fixed tendency to societies; in a word nothing but an indeterminate and unassociated *commune*—a sphere that affected me most unpleasantly, and induced an idea as if there were no society, and that one did not know another, but every one wandered about, as though flowing forth into the universe at large. I was instructed that they were those who in the life of the body had cherished the idea respecting spirits, that they were somewhat of the nature of the atmosphere, invisible, without any quality definable by words, thus not perceptible, though wandering about in the universe. Those that entertain this idea are innumerable, on which account all that are of such a quality are remitted into it. While in that sphere I wondered whether, in the other life, one would ever know another, thinking that all perception would perish, and still more, consociation; and yet, notwithstanding, one would (somehow) find another, and from this arose that most disagreeable sphere which I have called general. I was informed that they actually were in society,

though it did not appear so, for they yet had life, and (from their associated life) they spake with me.

Concerning the Persuasion of certain Spirits.

3541. There was a certain spirit who entered into me with his persuasion, and attempted by means of it to do me injury. He was thrust down below, because such persuasion is not permitted. Exploration was made thence, and those who were above the head were found to be of this character, and they appeared to have rays shooting out of their eyes, which were bent backwards, but not extending so far as in the case of those who had been previously exhibited in (the strength of their) persuasion, or as in that of the antediluvians, who were distinguished by such pointed emanations, though longer. Such are those who in the life of the body had succeeded in all their undertakings, and hence had acquired the persuasion, that let them attempt what they would, they would succeed in it. When such persons are evil, they believe confidently, in the other life, that whatever they engage in, they will succeed in it, and are in the full persuasion (of this); and certain great ones induce upon others the persuasion, as is done here also, when they are (themselves) in the persuasion. They then modify and vary the sphere of the one to whom they come, as may be seen in what has been previously said of the antediluvians. Those who were above the head said, as they believed, that they could pour forth their persuasions upon others, and effect anything by means of them. The sphere of their persuasion was widely extended, and it was perceived as being external, so that they had no power against interior things, still less that they were able to pervert those that were in faith. This faculty is among magical arts, but they are expelled from societies. 1748, 12 Oct.

Concerning Infants.

3542. Infants were oftentimes sent to me in bands, which surrounded me, and from the sound they made I was enabled to know that they were infants. They were heard as something tender, yet inordinate, though their sound cannot well be described. They flowed, as it were, round about and just above the head. It is proper to state concerning them, that as often as they were heard, the spirits who were present could scarce refrain from leading them, or compelling them to speak, that they might speak through them. But this was resisted as often as attempted, and the infants were, as it were, indignant that others should think to rule them and compel them to speak. I observed their resistance as often as the attempt was made, and when allowed they said they wished to speak, and yet did not wish to do it in this way; yea, it was given them to speak freely. This, I was informed, was their temptation, that they might be kept in a constant repugnance towards those who might wish to lead and rule them, and might be initiated into the habit of regarding the Lord alone as he that is to lead and rule them, and from whom they are to think and speak; thus they grow up.

3543. They moreover, on three or four different occasions, recited the Lord's prayer, but so tenderly that they scarcely seemed to apprehend even the literal sense; but as they grow up they are endowed by the Lord with a fuller perception of the meaning, and are initiated into ideas, and finally into the under-

standing of the internal sense; for the Lord acts through them chiefly from an interior ground.

3544. Some of them are of a spiritual, and some of a celestial, genius. The spiritual are known by a certain crackling tone of voice, as they are smarter, and break out more hastily into a kind of indignation when they perceive anything contrary to goodness and truth, which they wish to correct; but it is not granted them to do anything more than thus to break out and to will, for they do not yet understand. I have several times witnessed this peculiar ebullition, as if by a sort of winged darting forth, when they wished to utter their indignation because others did violence to the truth, and because it was not allowed them to declare the fact as they knew it to be; but as this is not yet permitted them, they are immediately restrained.

3545. That they are instructed by angels, or in heaven, was declared to me, as also that they grow; and that they become more celestial and spiritual than others, appeared from the case of one who had died in infancy some years before, and had now become adult as we are. He spake with his brother from the promptings of mutual and fraternal love, and so moved his interiors that he could not refrain from tears, because, as he afterwards said, it was love itself that spake. Such are infants while growing up, and they are those who are nearest to the Lord. 1748, 12 Oct.

That the World of Spirits cannot help flying before the powerful Presence of a single Angel.

3546. There were spirits around me not of an evil order, and when one angel, who deceased in infancy—the son of a prince—came to me, I remarked to him that the spirits would fly, as it was perceived that they could not stand against his sphere, which accordingly happened, for the spirits removed themselves to a distance, that they might get without his sphere, or place themselves within its outer border, as they were not evil. Hence it may appear that one infant, or one angel, can drive away myriads of spirits, nay the whole world of spirits, for they cannot sustain the sphere of mutual love, and yet it was perceived that his sphere was tempered by the consociation of others, so that it had comparatively little power. 1748, 12 Oct.

That Infants, although they grow up in Heaven, are still sinful and impure, and in themselves nothing but Evil.

3547. It was the perverse opinion of certain spirits, that infants who grew up in heaven were pure, because there was in them no actual evil, as in adults on earth. But there was a certain one who had died an infant and grown up in heaven, who because he thought otherwise, and perhaps because he was ignorant of his own evil, was remitted, like others, among spirits, and then spake with them on the subject of infants, saying that they were made up, as it were, of hereditary evil, so that they were nothing but evil, yet still with some diversity, according to the evil successively transmitted by descent from parents, which continually bursts forth, and, as being the evil of lusts, continually suggests falsities. Wherefore they can never be perfected to eternity, or an absolute correspondence be given, because the stock of evil incessantly buds, from

whence are abundant actual evils in the life of the body, excited by hereditary evils, of which the diversities exist according to the actual evils of the parents successively transmitted. Hence it is that the evils of some families may be distinguished from those of others. Good therefore can never (from this source) be implanted in infants, because they cannot be good and evil at the same time; but all their good is from the Lord. 1748, 12 Oct.

3548. One who died an infant and became an adult in heaven, was remitted among spirits that he might know the quality which he had acquired from hereditary evil. He was born a prince, and I perceived that he retained a hereditary disposition to exercise dominion over others, and also that he made light of adulteries, as had also his ancestors; whence it appeared that hereditary evil adheres without receding, and that when opportunity offers it breaks out. He was otherwise (or ordinarily) such as to be capable of being imbued in heaven with mutual love in an eminent degree. 1748, 12 Oct.

That Evil Spirits may be dispersed by those who are simply kept by the Lord in the Knowledges of Faith.

3549. It is now perceived by experience that evil spirits will recede and remain in an inability to speak or think or communicate ought of themselves to me, so long as I am kept simply in the faith of universal knowledges; for it is given to say to them that it is of no use to urge objections, but that if they are so ingenious they ought rather to discuss the objections and doubts arising from the knowledges of faith in which I am now held and kept; but all the spirits are as dumb as if they had retired; indeed some of them have retired, as I am given to understand. Hence it appears, that they who believe in simplicity, as for instance, that the Lord rules the universe, that the Lord alone is life, that their proprium is nothing but evil, and who do not admit objections from whence come doubt,—that with them evil spirits are dispersed, for with such an one they cannot be, as I perceived that they themselves also think. 1748, 12 Oct.

Concerning the lowest of the Common People.

3550. I perceived for some time a cold considerably severe from the sole of the foot upwards through the foot itself to the knee, and even to the loins; first in the right foot, then in the left. It clearly appeared that they were spirits thus cold, or rather cool, and wondering who they were, I was informed that those which ascended through the right foot were such as had lived in absolute ignorance, and were contrary to my love as to externals, (indulging) in drinking, whipping each other, &c., characters such as are found in the lowest of the populace, who live in woods, differing little from the wild beasts, and who would be beasts but from possessing the faculty of thought, by which alone they are to be distinguished from them. Those that ascended so coldly through the left foot were in like manner from the dregs of the people, who utterly denied a life after death, and believed that they would die like the beasts. Those therefore who were in such principles were raised through the province of the left foot.

3551. After these were thus raised, those who ascended through the province of the right foot were heard speaking, but from their speech I could scarcely

perceive anything vital; indeed so extremely feeble was it that I should have supposed they were at the point of death. They spake almost as if lifeless statues had been compelled to speak, wherefore I began to despair of any life remaining in them. Those that ascended through the left foot spake very similarly, yet with the difference that pertains to what is spiritual, viz. that there seemed to be scarcely any spiritual life in them, which difference could be perceived from the sound. Concerning these I began also to despair of their being able to live, for they were like sculptured statues compelled to speak, in which there is nothing vital. Both companies spake from behind above.

3552. But I presently heard that they were forced into a certain species of activity, to wit, of a choral kind (*gyrationis*), thus into a society of good and angelic spirits, who made them the objects of their peculiar care, and who were almost persuaded that they would be incapable of motion, unless they infused life into them; and this they attempted with an earnestness and solicitude which cannot be described; nor did they suffer themselves to weary in this work, but continually labored to agitate them by a sort of rough gyration, attended with the usual sound.

3553. When the good and angelic spirits had thus for several hours exercised their patient care for them, they began to be somewhat vivified, and to appear no longer as such lifeless beings. When this was perceived, as also that life might be so far insinuated into them as to render them capable of being in society, they said that they were in heaven, for this insinuated life was their heaven. This careful labor was continued by the good spirits through the whole night, when I understood that they had become more and more habituated to the societies, and that they might be so united with them as to be thereby perfected in the things pertaining to spiritual and celestial life, for there was nothing repugnant in them on the score of knowledges, only that there was somewhat of a resistance arising from the strong disposition to fall back into their own (dead) life. But yet by one method and another they are initiated, and become above others obedient.

3554. In what manner life was successively infused into them was represented by colors, first by a whitish marble color, then by a bluish color mingled with white, thirdly, by rising spots of white-hued clouds. In a word, life is insinuated into them thus successively that they may be enabled to enter into the fellowships of good spirits.

3555. It was afterwards shown me what was the quality of such by an afflatus from them, first into the face, then into the anterior region of the breast, which was somewhat, though slightly, cold. I perceived it also as not cold, but verging to heat; but whether from others or themselves, I know not.

3556. I could not sufficiently wonder (to see) how solicitously the good and angelic spirits, as also the angels, strove to infuse life into them. Far from being wearied, they labored (in the task) with the most strenuous endeavor, which was perceived to be from the Lord alone, who not only insinuated into the angels such a studious effort, coupled with an affectionate delight, but who also insinuated life into these (semianimate spirits); for they were (in a condition) similar to death, so that they could be said to be resuscitated from no life into life, and thus into that which is spiritual and celestial. 1748, 13 Oct.

That Distance in the other Life is a Fallacy of Sense.

3557. It was sometimes observed that a spirit, when he believed himself to be absent, nay, when (he seemed) to speak with others at a distance, was at once close by me, so that he could not understand how the matter was, that while speaking with another at a distance, he should be immediately present, and his thought, which was intermitted, be continued. 1748, 13 Oct.

That the Speech of others is conveyed in a Common (general) Manner.

3558. It was sometimes perceived that others spake, and what they said was conveyed to me, not by speech nor by distinct ideas, but in a certain general manner, so that I knew what they said, but the mode of it cannot easily be described, except that it was as when others speak together, and it is known, as it were, from the countenance what they say. But this barely (and remotely) represents such a perception. In this general mode (of communication) there is a certain indication of what they say, and yet so definite that it does not deceive. 1748, 13 Oct.

Concerning a homicidal Poisoner, that he was cast into a Lake.

3559. Those that were with him complained that he continually fought against the things which are of faith. He was in front, and slightly or about half enveloped as to his face; and being rolled onwards for a long distance towards the filthy Jerusalem, he appeared to me over the roof of the city, but was cast down into a miry lake, from whence he said that it was excrementitious and foul.

3560. Being explored as to whether he was constant in his opposition, which was not a bad sign, because he was then less lukewarm, it was said, that after a delay of some time, when he should perceive that his help was in the Lord alone, he would come into better thoughts, and so would be firm in that part of faith (viz. dependence upon the Lord). The quality of which he would then become was shown by a certain plane, whereupon was a slight sprinkling of gold dust, which signifies something of the affection of good; besides which (there appeared) green walks, abundantly covered with grass. (The same thing was) afterwards (indicated) by a certain luminous something intermediate between fiery and flamy. This was shown because there were some who doubted whether he could ever live, because so contrary (to faith). 1748, 13 Oct. * *

Concerning Infants.

3561. It was shown, when infants were sometimes sent to me, and they appeared as if dispersed about the head, that they had no fear of diabolic infestations, nor were at all concerned, because they had no perception of such things; wherefore, while any one is in faith, he is rendered safe from such infestations, and infants also are sent to guard him. This was often said to me, and it was given to perceive it.

3562. * * When the same person said in the lake that he would not forgive (the offence), though it was light, because he was such during life that he would not forgive any one against whom he entertained hatred, then from another part

of Gehenna there appeared a large sack, from which, when opened, there issued a dense and black smoke, and rolled itself upwards, which indicates such hatred.

That Spirits deeply resent being ruled by Men.

3563. I sometimes perceived, as also to-day, that spirits bear it very ill that they should be ruled by man, and thus are extremely indignant, inasmuch as they desire (on the other hand) to rule man themselves. If also the idea of a man is presented, as that he was a man in the world, they bear it ill that they should be ruled by him; but not so, if that of a spirit. 1748, 14 Oct.

That the Knowledges of Faith are the Food of Spirits.

3564. That the knowledges of truth are the food of spirits may appear from (the case of) those spoken of above, of the lowest of the common people, who were as dead, and as sticks or statues, in whom, because there was scarcely any life, life was given by means of their consorting with good spirits; for before this they knew nothing what heaven was, or what faith was. As much as they come into the knowledges of faith, so much do they live, for so much do they receive from the life of the Lord, and so much have they of ability to be in angelic societies. So also of him that was sent into the miry lake, they said he could not live, because he was unwilling to receive anything of faith; wherefore they despair of his life. Hence it appears that they live in the other life by the knowledges of faith; hence also that the knowledges of faith and the affections of good are the true food of spirits.

3565. It appears, moreover, hence what is the nature of correspondences, that it is not known, in the interior degree, that there are things which correspond. That spiritual food corresponds with the food of the body, for the life of the body is sustained by good and wholesome food; so in other things. Nor is it known that the cogitative and voluntary principles correspond to the muscles. Hence also it appears that it is not known, by inferior spirits, that the things which exist with angelic spirits correspond; so also the things with the angels. Since these correspondences are not known, therefore they are scarcely acknowledged; wherefore it is absurd to wish to penetrate into the inmost and highest mysteries, which can never fall into the perception of men; even angelic things, gross as they are, do not fall into it, how then shall divine? 1748, 14 Oct.

3566. Speaking with spirits (it was remarked) that when a man is sitting in conversation at the table, he ought to eat slowly and long, that the salivary ducts may be opened, and that his food may serve better for the purpose of nutrition; because such is the correspondence of spiritual food, which is thus according to the genius and nature of every one, as in the world of spirits, which food is that of instruction, by means of discourse. Thus also those who are spiritual, whose minds are at the same time delighted, and they are spiritually nourished; and those who are natural, naturally; for in such things consists the life of minds. Moreover, because there are spirits with every man, and they know not that spirits are ever separated from man, they enjoy their food with the spirit of man, when the body of man (enjoys) his. Wherefore because angels are present, it is preferable that they should delight in those things which are spiritual and celestial.

3567. It has been previously remarked that spirits have every sense except taste; but taste they have not. It is now manifest to me that they are delighted with man's spiritual food, thus with the knowledges of truth and good. But they do not insinuate themselves into taste, which is a sense properly dedicated to corporeal food, or to the nourishment of the body, in which they have no delight. 1748, 14 Oct.

That those who are not in Faith cannot even name the Lord.

3568. It was given to hear and perceive that those who are not in faith cannot even name the Lord, but that it is granted to those only who are in faith to do it, and that only where reflection is given. They tried, but were unable, at which they wondered; for they desired it from their proprium. But when such reflection is not given, then it is lawful for them, as for every man. To name the Lord from the proprium, is to take his name in vain, as is read in the first precept of the Decalogue. Wherefore the Lord says they ought not to swear by heaven. 1748, 14 Oct. Nor can a spirit (who is not in faith) name faith, however he may attempt it.

That in the other life Spirits are prepared, that they may be kept in a state of Persuasion.

3569. I perceived that certain spirits thought—which is a remarkable thing—why, in the other life, they should not immediately come into a state of faith in the Lord, inasmuch as they there knew and believed that the Lord governs the universe; as also some in the world may possibly believe. But they were informed, that the reason why they could not believe in the Lord, although they knew all this, was because their nature was repugnant to such belief, and although they should hear, see, and know a thousand times that it is so, they would, nevertheless, return to their own nature. Wherefore, their nature, because it is repugnant, must first be castigated, or corrected; and thus by degrees be led into faith, so that they can be kept by the Lord in a state of persuasion,* which can only be done by slow degrees. It was, moreover, said, that if they, who do not believe that there is a heaven, because they did not believe it (in the world), were carried up into heaven, and were compelled to acknowledge and confess that there is a heaven; nevertheless, when remitted into their own state and nature, they would immediately deny, as before, that there is a heaven. Which fact has been proved by experience, from which it was seen, that such persuasions and phantasies cling to such persons as have confirmed themselves in unbelief; wherefore it is necessary, that faith be implanted in some other way than by mere science, or knowledge, and experience.

3570. It is also the same upon earth, as I was told; for when the Jews saw miracles, and even the presence of the Lord Himself upon mount Sinai, because their nature was repugnant, they, nevertheless, returned to their own unbelief.

3571. Certain persons, who believed that they live from themselves, were let into the state of persuasion in which those are, who believe that they do not live from themselves, but that life flows into them from other spirits, thus, from the

* Here the term *persuasion* would appear to be employed in a good sense, namely, that of faith, or belief, in which sense it is also used in the title of this article.—Tr.

community (*communiti*). When they had come into this state, they said, they could not thus live; and I perceived they were tormented with a certain anxiety. From which fact, it may be concluded, that if a man, who believes that he lives from himself, and that his life does not flow into him, were to come into such a state, as to be persuaded that he does not live from himself, but from the Lord's life; and that the Lord's life flows into him through angels, and, at the same time, believed that he is governed by spirits, he could scarcely live, although he was scientifically or experimentally persuaded that it is so, as was the case with certain spirits;—in a word, his life would, in the highest degree, be anxious; wherefore, it is permitted that a man should think that his life is his own (inherent in himself) although it is a mere fallacy of the senses. 1748, 14 Oct.

Concerning evil Spirits who wish to enter into the Mysteries of Faith.

3572. I was several times infested by evil spirits, who would fain suggest doubts against the more hidden and most hidden things of faith, and thus refute them, as also by those who would, by their defiled phantasies, penetrate the inmost and highest things of faith. I then proposed to them, having recourse to representations, to look into the intestines, the seat of the vilest excretions, (and see) whether by their ratiocinations and intellect they were able to know and comprehend what the truth is as to their forms, how the separating processes go on, and whether they could understand how the different discharges (are formed), of which (process) there are so many diversities. If they could not understand these viler things, how could they grasp things spiritual and inmost? 1748, 14 Oct.

That evil Spirits seize upon Truth and Good, although they do not know what they are.

3573. There was something which I had forgotten, and which I seemed to myself anxious to recal to mind, but (certain) spirits were unwilling; wherefore when it was recalled, or was on the point of being recalled, they snatched it away, so that I could not recollect it. I know not what it was, nor did the spirits know, supposing it, however, to be something which might infest them, or which proceeded from malice. It was hence given to know that spirits can seize and secrete even things of which they know not what they are; as also that they can perceive how near a thing is to being recalled to my mind which I have once seen. It appears also from this, in a two-fold manner, that evil spirits, at the first presence and approximation of truth and good, seize upon it and pervert them,—one reason of which is that they are so directly opposed to their nature; another, that their malignity is such that they are prompted to seize and conceal. 1748, 15 Oct.

That all things are created from Use and for Use.

3574. I spake by ideas of thought with angelic spirits, that nothing was ever created in the world but from an end, whence is use, and from use effect; and thus everything is created from use for use. I spake first of the lungs, that they were formed for use, being designed to be subservient to particular functions, as first to give life both to the muscles and to the organs of sense, and then to apply

themselves to each, yea, the most singular, of the (various) functions. Thus the use of everything is pre-existent, and ought to be foreseen and provided for. The end is that the whole body, as to functions and senses, may live; thus it is a kind of *communis*, to which every single use has respect, so that uses are mediate ends to a universal use, which is the life of the body. The muscles and organs of sense, as the sight (for instance), have respect to a common use, namely, the internal sight; wherefore they also are for use and from use. Internal sight, or thought, has respect to a common end, which is the good of society in general and in universal over the earth; wherefore all things of thought will be uses, and tending to that end, thus (they will be) intermediate ends.

3575. Interior thought has respect to the common good of society and societies, thence of the whole world of spirits and of heaven in the other life, wherefore each and all the things of interior thought have respect to mediate use. In the inanimate and animate world also everything in like manner has regard to use, that they may, in various ways, subserve the interests of man. They are therefore uses, to which each and everything is formed, and from the interior have respect to the exterior. Hence it may sufficiently appear that the most universal End of all is that which disposes all and each; and that He who disposes is the end from which and to which every thing tends in order, and that the (grand) End, which is the Lord, causes that all inferior ends and uses should have respect to Himself, and that nothing can have this respect except what is from Him; and that that End is Life may appear from the ends of each individual man.

3576. Unless the Lord were the End, no one could perceive how uses and ends should form the viscera and other natural organs, which no mortal understands, for no idea is to be had of use except from effects. And as uses and ends can never exist but from organic substances, and because uses and ends are the vital principles of organic substances, it thence appears that the Universe, as to its contents, from the inmost to the outmost, is organic, and that the Lord alone is Life, and thus the Universe is filled by the Lord. 1748, 15 Oct.

3577. As it appears therefore that throughout the universe use can never be separated from organic substances, there results hence a reason for the use of ultimates in nature; they flow from the uses of external organic substances. Use separate from organic substances is not given in the created universe, thus (it flows) necessarily from the Lord. But that all use might be seen from ultimates, is a consequence of man's being born such a being as he is,—one who is to be instructed by sensual things; but his sight extends from external to internal things by a removal of the external, or, as it were, by their death, for when the external are removed, the internal appear, and upon their removal, things still more interior, so that finally there are no externals. Thus by removals and rejections (from before to) behind the internal, a way from the posterior to the prior is given—a process with which man is familiar. 1748, 15 Oct.

3578. But yet the externals are not wholly rejected and consigned to death, so as to become nothing, but they are disposed by the Lord that they may be subservient to interior things, and thus to Himself, which subserviencies are of such vast variety, in order that an indefinite variety of genera and species may be given. Such subserviencies are represented in the other life by colors, as of the rainbow, by odors, as of flowers, by spheres, from which their qualities are im-

mediately perceived, by resembling images of visual things, as well as by other kinds of perceptions, which truths flow in only through the interiors, from the remains (*obsequiis*) of external things. 1748, 15 Oct. I was instructed concerning the things here treated of as much by ideas of interior thought, as by speech communicated to me.

*Concerning Spirits who say that they are Nothing, and yet wish to be Everything ;
or concerning the Antediluvians.*

3579. There are spirits who appear at a great depth behind, whose life is like that of a wintry light, and who strenuously affirmed that they were nothing, but it was perceived from their speech that this was not their real sentiment. It was also said to me by others that they declare this of themselves, when yet they would fain be everything; wherefore, in order that they may emerge and mingle with others, and thus destroy them, they say they are nothing. When I mentioned "love," they could not admit the word, because (it conveyed to them the idea of something) so gross that it did not appear to be anything. Thus they are devoid of love and are of a wintry quality. They were the antediluvians, of whom I have spoken before. 1748, 15 Oct.

3580. I spake with them when they were below, and indeed very deep beneath the posteriors, conversing with them thus remotely and profoundly distant altogether as if present, for distance (in the other life) is of no account. I supposed that they had thus confirmed themselves by arguments and reasonings against the truths of faith, and some of them so fully as, by the force of reasonings, to go entirely contrary to faith. But it was given to observe, that this was not so much from their abundance of arguments, as from their persuasion, or the things which they thought, for whatever they thought was persuasive (with them), of which more below.

3581. I spake with them concerning objections and reasonings against the truth of faith, that they were mere shadow, and could turn the light of truth into shade, and could place the clear knowledges of faith, by a multitude of objections, in such doubt, that it was afterwards very difficult to believe, when yet truth is truth, and the knowledge of faith is the knowledge of faith, and that there (only) is light. I represented this at the same time by means of imagination and thought, thus inwardly according to their mode of speaking and understanding, and it seemed to me as if others about my head uttered such speech as was within myself. There was represented a sparrow, as to which I know that such a bird actually lives, and is of such and such a quality. Now if I should contemplate its viscera and its brain, and thence reason whether the sparrow be alive, and whether it be such as it is, the fact will be denied; namely, if upon seeing its brain, and perceiving that it is like a jelly, I should reason (with myself) how this (brain) could live, and cause (the bird) to live with senses and a body,—then (again) if I should inspect the viscera, as the liver, the pancreas, the intestines, and also the vessels, with the fibres and their connections, and should thence reason whether (the bird) could live, when such and such things could never cohere, conspire, and operate to cause it to live, and so of all the contents of the body;—

3582 Since (I say) I know not in regard to these things how they contribute to life, and deem it impossible that life should be the result—if on this account

I should deny that the sparrow really lived and was what it is, (should I not act unreasonably?) Would it not be sufficient that it was plain that it did live and was of such a quality? And to reason in such a way, would it not be to cast the mind into such shades and darkness—which were at the same time thence represented—that I should deny what was (obviously) true? It was also given to represent a certain flower which I see to be a flower of beautiful colors. If now I should reason from the stalk, from its fibres, which simply rise on high, from the juice oozing forth, then from the root, how it could produce and form such things, so that the particles should beautifully arrange themselves as if they knew what they were about, causing such elegant colors and also the flower itself to exist—if from these things I should reason concerning the existence and quality of the flower, should I not fall into shade, and deny that the flower existed, and so on? Wherefore a thousand objections may be started; as many, in fact, as the objects themselves, and all of such a nature as to destroy truth and cover its light with darkness.

3583. As they were unable to reply to this, though they appeared as persons convicted, it was given to know, that their persuasive principle arose not so much from the store of reasonings as from other causes, and that they had confirmed and darkened their minds, so as to deny the truths of faith. But as they were smitten, as it were, with such a love of self as to suppose that whatever they thought was actually so, and thus to deem themselves infallible and as gods upon earth, this was perhaps the source of their persuasive principle, concerning which I have spoken before in relation to the antediluvians, which is also confirmed by this that when they lived in the body, they would have strangled those who did not admit that every thing was just as they would have it. They would not allow its being said that they wished to kill them, but rather, to strangle, and thus to suffocate them, for their persuasive principle is such as to suffocate, whence some would have it that the flood is to be understood in this way, as something by which men were suffocated one after another. For this persuasive principle is such as to suffocate others by taking away their respiration, wherefore they now say that they are thus suffocated by their own persuasive principle, when it penetrates interiorly, where the spiritual resists, so as not to suffer them to die eternally.

3584. As there were many of the evil genii who wished that these spirits might come forth from that hell, that thus they might in conjunction destroy me—for there is a continual plotting and purpose with spirits and evil genii to compass my destruction, and with a view to this they especially aim to make me (think and) say that they are nothing—wherefore they impressed upon them the idea of their issuing forth, and (in order to this) poured upon them, as it were, the prompting to say that they were nothing, that thus they might emerge. There was therefore heard a deep tumultuous uproar beneath the posteriors, like that of a huge tumultuous and turbulent rolling, which continued for some time, as it arose from their movement, because they wished to emerge, and to struggle forth into the world of spirits. Their sphere of tumultuous and turbulent activity extended itself upwards to the left side, in a direction to the left of the anus; wherefore it was permitted that some of them should emerge, who then appeared above the head a little in front, to the opposite of where the profound depth was, or to the opposite of the posteriors.

3585. They attempted there, through their strong persuasive principle, and assisted by the evil genii, to infuse their deadly influence into me, but in vain; I even spake with them there, though the tenor of the conversation has escaped me. But in the night while asleep, I suddenly seemed to myself to be suffocated; but from being asleep I knew not whence it was, though the angels that were with me knew. Wherefore I besought help of the Lord, and there appeared a man with me in the bed, upon which I was immediately delivered, and delivered too by the Lord. It was thence given to know what is the quality of their persuasive principle, that by means of it alone they can strangle or suffocate others, yea whomsoever—that even—as if awake, when in the state—there was exhibited a kind of representative breast-plate, which cannot be described, as such an idea is not expressible by words.* The breast-plate however signified that it (the thing in question) was of no value, that it was scarcely an argument, and yet that such a thing had been so strong a persuasive, that if any one would not have believed it they would have sought to kill him. They induced a persuasion also that a small man was lying with me, nor could I, in that state of sleep, as if awake, think otherwise than that such was the fact; I also heard him speaking. Hence it may appear how strong had been their persuasive principle.

3586. At length some of them who supposed that they were able to do anything, even to take away the life from any one, or suffocate any one, began to tremble greatly, and to be gradually submerged. It was perceived by interior vision that a certain small child was pushing them down, from whose presence they so tottered and trembled, that they cried out that they were in anguish, and indeed to that degree that they often betook themselves to supplications that they might be delivered. But still they were thrust down with such trembling and anxiety that they related to their companions under the mountain that they were overpowered, so that they could scarcely breathe, and thus that they no more desired to come into the world of spirits, and lead men, as they said this desire was infused into them by evil genii.

3587. The spirits who were before around me fled, and some who returned remarked that if they had remained the life of their respiration would have been taken away from them. Some who were on the left of the head, and who were their subjects, afterwards complained that they more than others were rendered almost lifeless, for (the spirits spoken of) inwardly held that all others compared to them were nothing. Such in fact is their persuasion, that in comparison with themselves others are nothing, and this persuasion penetrates others, so that they are affected with great anxiety in finding themselves, in their own esteem, to be reduced to nothing. There were those who desired that they might emerge in order to my destruction; but their presence made them feel, with much anxiety, that they were as nothing. Some of them were seen by me to be seized with vomiting, for when they seemed to themselves to be recovered from that (apparent) death, the effect of the recovery was to produce the vomiting which was seen. Certain of the evil genii who were above the head associated with

* From the broken manner in which the paragraph is given, the reader would naturally infer, what Dr. Tafel, the editor, says is the fact, that the MS. is here somewhat defective, the paper having been torn. I have concluded to let it stand as it appears in the original.—Tf.

themselves several others, for they are intent upon craftily taking my life. They said those did not suffer in this manner from them who think themselves to be so subtle that they cannot be affected by their persuasive principle, though they were still liable, as was in some measure perceived by me, to be seized with various anxieties growing out of such strict conjunctions. I knew, however, by positive assurance, that if they did not desist they would be inwardly affected and punished worse than others. Such are the genii who eagerly watch for an occasion of acting in this clandestinely deceitful manner.

3589. It was afterwards shown me how their women were clothed as to the head, viz. that they wore a round black cap considerably large, with a kind of turret between the small snow-white (projections), and because they loved infants, they delighted to have them go before them, which also was represented to me, and how they went before in an inflected line, the mothers glorying (in the mean time). Speaking of the love of infants, (I said) that the same principle existed among all the brute beasts, and thus among the worst of the human race; but if they loved infants, not for the sake of self-love and self-glory, but with a view to the common good by the increase of human society, and more especially by the multiplication of the numbers in heaven, thus on account of the celestial societies, and thus on account of the Lord, they would then have had the genuine love of infants; but this was not theirs. It was said concerning the men, that as they grew up they became deformed, especially from the quantity of hair about their faces, which it was perceived was connected with their persuasive principle. It was said that their women were small. 1748, 16 Oct.

How Man ought to think.

3590. I have heard spirits reasoning together, saying, that they could not reason otherwise than from sensual and corporeal things, concerning spiritual and celestial things, because they were corporeal. But it was replied, that they should think from heaven, that is, from the knowledges of faith, which are heavenly, and which are revealed (in the Word), and thus, if necessary, these knowledges might be confirmed by sensual things. For the angels are in the sphere of faith, thus in the knowledges of faith; thus they might think concerning heaven, and in this manner, innumerable truths would be revealed to them, as to those in heaven. 1748, 16 Oct.

That we can know nothing except what is granted by the Lord.

3591. There were spirits who confused themselves from the fact that they did not know how every one enjoyed the liberty of thinking, and that ideas did not flow according to the order which they supposed, and they wished to inquire into the causes, but were not able to discover them. It was told them that the reason of this was, that they might know that they knew nothing, for if they wished to inquire into the details of everything, there would be indefinite things which would confound, yea, indefinites of indefinites; and if they should know some of these, still there would immediately be others that were opposed to them, and so on; thus the inquiry would be protracted to eternity, and contrary things would continually confound them. Wherefore it is of the Lord's providence that one finds so many contraries in every particular about which men

reason and conclude, viz. that in consequence of the confusion arising from these contraries they may abide in universal truths, or in the knowledges of faith, that these may govern their thoughts, and that while they prevail they may abstain from such (fruitless inquiries).

3592. There are moreover contrary objects, indefinitely numerous, which induce falsities; for almost everything that the eye sees is a contradictory object, by which, if the mind dwells upon it, it is confounded and blinded, while on the other hand there are but few truths known to man, in which, if he does not firmly hold his mind, it will rush into such falsities that it will come to be wholly made up of mere scandals against the truths of faith.

Concerning a merciless Mercy, and (concerning) Charity.

3593. Certain spirits, when I was writing respecting the antediluvians, (and saying) that they had scarcely anything (vital) left, were touched with such compassion, that they persuasively induced the idea of the Lord's becoming placable towards them; and because they induced a degree of this persuasion upon me, it was not given then to instruct them that such, if they should come into the spiritual world, would destroy whomsoever they should find by an unseasonable compassion. Others were greatly moved, they knew not whence, to exercise a like pity, and because they penetrate even to good spirits, or to the proximate or intermediate societies, evil and good, it was permitted that some of those who were under the mountain, where were the antediluvians before spoken of, should come forth; but, as was then perceived, there were others also who descended to them, whose life was similar. But concerning the antediluvians, and the manner of their coming forth, see just below.

3594. I perceived that some of these were received among the crafty spirits above the head, which I think was mentioned before, who were perhaps from among the moderns similar to the antediluvians, and who continually desired to be saved, and thus were able to excite deep compassion, which because it penetrated to the intermediate (spirits), it was shown of what quality they were whom they wished to save, and for whom they prayed. There came those who think so little of adulteries, that when they see a house where there is a wife, they enter it without conscience, and endeavor by every effort, by force and rapine, to ravish her. By the presence of such spirits I was for a long time infested, and those who were so unseasonably compassionate perceived of what quality they were, viz. that they were prone to every species of wickedness, nay, that by a persuasion similar to that of the antediluvians they would excite nearly all that came in their way to the perpetration of the same enormities, for they pressed on with the utmost contumacy (in their instigations); they were invisible, and wished their agency to be concealed; though long sought for, they were not to be found; thus neither could others know whence such wicked insanity poured itself forth, acting as they did in disguise, and at the same time inspiring compassion. Thus in order to excite at once both the evil and the upright, they craftily insinuate themselves into good affections, having deceit continually in view, and consulting their own interests solely, nor caring if the whole universe (beside) should perish.

3595. That these abandoned adulterers exist in immense numbers, was shown

by their being brought into a gyre (or choral train), and following continually in a gyre, indefinitely drawn out. They continued thus for a long time, from which it was evident that the number is immense of those who make nothing of adulteries, and it was said that Christendom, above all other lands, is filled with such; for in other lands these abominations are not heard of, but in Christendom every bond of shame is broken.

3596. I spake, moreover, with these who were prompted to this unseasonable compassion, and it was given to say, that this was outrageous, not that they should be touched with pity, but that when informed (of their character) they should be disposed to exercise compassion towards such as were aiming to deceive and pervert the whole world, intent only upon their (vile) ends—that when instructed in their quality they should still persist (in their misplaced pity), which was in fact worse than the desire to punish every one (of them), for those who are thus compassionate refuse to be affected by compassion from the Lord, that is, in behalf of those who perish (by their means); even if it were the whole world that should perish (in this manner), still they would not desist from their compassion towards those who destroy them. I observed that those were of this character who reason much concerning the Divine government, and thus cast themselves into absurdities, not knowing what compassion is, and remaining obstinate, though instructed. They suffer themselves to be easily persuaded by such deceitful, merciless spirits, who inspire compassion for the sake of themselves and their own pre-eminence; and so long as this deceitful persuasion is infused into them, they persist (in their mistaken pity).

3597. It was shown that among those who inspire this unseasonable compassion, the priestly order was conspicuous. They would fain have others feel that they must live, though the whole world should perish. Thus of the monks and Jesuits the greater part are of this character, who, from the habit contracted in life by such a persuasion, are able to possess others with the idea that they must be saved at all hazards; for they have, by persuasion, drawn over to their interest the priests who were not (originally) such (as themselves). It was shown that those of this quality, are represented by a priest clothed in a black garment, who had a white cloud around him; and afterwards by a white (robed) virgin, whom he took for himself, with whom he was let downwards; but that whiteness of hers or his was taken away from him.

3598. It hence appears that what is called the Christian world is almost of the character of the antediluvian, deceitful, acting invisibly and covertly, and indeed from a similar persuasion; wherefore their life is similar, viz. the life of winter. Indeed the world called Christian is in this respect worse than the antediluvian, that it accounts adulteries as nothing; and when adulteries are accounted as nothing, it follows that they have nothing which savors of love, and they wish to destroy societies because they are contrary to them; hence too they become cruel, which is inseparable from adulteries; for the result of a single adulterous act is a proneness to cruelty. Thus in Italy, where the monks (licentiously) insinuate themselves among married women, nothing is more obvious than that they become vindictively cruel.

3599. In a word, to be compassionate toward such is the opposite of compassion, for it is pity towards the pitiless; wherefore if they do not suffer themselves to be instructed, their tender mercies are cruel. It hence also appears that they

entice wives and virgins to adultery and lewdness, by exciting compassion, namely, that they may be led to pity them; whereas such compassion is an outrage, supposing that they may pity because they themselves lose nothing, when yet conjugal love is thereby destroyed, and thus all other loves, and thus the blessedness of eternal life.

3600. It appears also from this, that love, charity, and compassion do not exist, if they be a mere affection (or sentiment), unless there be (also) the knowledges of faith, thus an understanding instructed in the knowledges of faith without these there is no (true) conscience.

3601. Such then are the deceitful who persuade to compassion, and who have acquired this persuasion in the life of the body. They possess themselves of a place under the occiput, both because they wish to rule in heaven and earth, and because they desire to act covertly, for they were accustomed during life to act in such a manner that men should not detect their stratagems. They speak piously and mercifully with the men whom they deceive, wickedly and deceitfully with each other and within themselves, and live flagitiously. 1748, 17 Oct.

That Objections are not to be urged against the Knowledges of Faith.

3602. I spake with spirits concerning those who form objections to the knowledges of faith, (remarking) that this is a sign that they will doubt and deny. Wherefore no objections (of this kind) ought to be formed, because they are doubts and denials; for a thousand books may be filled with objections. Consequently confirmations ought to be assumed, which are insinuated. Such are those in heaven, that they love only confirming things, and reject objections. Another reason for this is, that (objections) are innumerable, and scarcely anything can be clearly known, not even in the lowest departments of nature. 1748, 17 Oct.

Concerning Faith.

3603. There are those in the other life, as I have long perceived with myself, who say that faith alone is saving, and who yet do not know what faith is. They suppose it to be a certain looking to the Lord; this is their only idea; thus it is an undeterminate and universal something, which signifies nothing; wherefore no (distinct) idea of it can be had. But faith signifies the universal knowledges and truths of faith, and thus involves the things to be believed, concerning which you may see elsewhere.* Without these (knowledges) there is no faith, but the knowledges of faith are faith, because faith is to be had in them, or (in other words) they are to be believed; ideas thus become determinate.

Concerning Anger.

3604. I sometimes wondered that when a tumult was heard in the streets, it should suddenly have ceased. But I was instructed, that whenever a tumult occurs, a sphere of anger predominates in the world of spirits, and when it ceases, that that sphere ceases, for everything suddenly becomes tranquil.

* Swedenborg here supposes himself to have readers of what he writes, and consequently we must infer that as he wrote his Diary to be read, he wrote it also to be published.—Tr.

Hence it was given me to know, that when I was in a state of (surrounding) anger, it was suddenly taken away by the Lord, and immediately there was nothing tumultuous heard in the world, but all things appeared calm. 1748, 17 Oct.

Concerning the Idea of Place.

3605. I observed that whenever I heard anything, though without seeing it, I still formed an idea of place, as of what kind of place it was; but this was imaginary, because the place was not such, upon which I had no reflection before this was recalled into memory and idea, thus acknowledging that I had fictitiously formed to myself the idea of place. It was also observed that when I had been for some time in one chamber it became familiar to me, so that I could then better command my ideas than when in another chamber or place. Thus for example, yesterday, having removed from the chamber where I was sitting to another adjoining room, in which I was accustomed to write, a kind of tranquillity ensued among the (attendant) spirits, though ignorant, as it were, of where I was, at which I wondered. I am now speaking of the fact, that spirits wish to have their ideas connected with place, as unless (the place is) at the same time in their idea, things have a kind of foreign air to them, and they know not, as it were, where they are, so that the idea is not determinate unless it be connected with place. It was moreover observed that one place has a preference (in their esteem) over another, especially from the vicinity of spirits who seem to themselves to be conversant there, as might be abundantly confirmed by facts, besides that the same effect is produced by the presence of men who are near, and in the house; so that in fact such things exist (with us here) as (do) in the world of spirits; upon which, (however,) because they become of such every day and familiar occurrence, man does not reflect; yet he derives (all) his causes from the world of spirits. 1748, 17 Oct. The ground of all this is, that the idea is not finited (or fixed) without space, or, which is the same thing, without structure (or form). They drew back the foot when thinking of places, a kind of sign that places and material things served as fulcra on which (their thoughts) stand.

Concerning the Interiors of the Word, (and) how they are to be explained.

3605½. There was a representation made to me in sleep by means of a number of sacks of money, in which was contained a vast quantity of silver, that was buried, some in a lower and some in a higher place, so exposed that any one could plunder the treasure, as the sacks were not tied. The place was then explored where (the sacks) were concealed, which was a manger in a stable, by which was signified the human intellectual. But that was an unsuitable place, signifying that the human intellect ought not to have a part in explaining the interior things of the Word. I then went into a small arched room (or saloon) where it seemed at first that it would have been pleasant for me to dwell. There were modest virgins there, with a modest wife, signifying that these things were not to be expounded, as is usually done by preachers, with a view to excite the affections, for thus not much (besides the declamation) remains. Afterwards I was in a place of ample extent, where were two little children, with which I wished to

sport, signifying, that it was proper to engage myself with them, but not to sport in an infantile manner. There then came out of the saloon a most dissolute maiden, among the fairer ones, who would fain have prevailed upon me by force; and when I was in the act of flying, I awoke, and saw the carcase of a horse, signifying that human eloquence was not to be cultivated, which appears as a beautiful virgin; but because she was a harlot breaking out from such a saloon, she appeared to me to be such as was the black carcase of the horse. These things were represented by spirits, and therefore not as a pastime. I recollect also that I was in a place where were sacks of silver, and two persons sitting upon them, of whom one was obscure, and very plainly dressed, signifying that such is the sense of the letter, while its interior things are stored away in the sacks. 1748, 18 Oct. But these things were represented by spirits, and with a view to favor them on account of their worthy aim, they are here inserted.*

Concerning the Quality of the Phantasies of the deceitful Genii.†

A deceitful genius was with me behind for the space, I think, of a whole day, —the same who had moved others to compassion in his behalf, when yet he regarded himself alone. His phantasies, when he came into another sphere, were represented by serpents.

In what manner filthy Ideas punish those who entertain them.

3606. Filthy ideas which were represented by spirits, and appeared representatively, while not flowing from any special effort on their part to render them such, are not here treated of; but there were other obscene spirits who dwell intently on these things with the express purpose of imprinting (on their minds) the idea of something foul and filthy. It then appeared to me that that idea, because it was (the fruit of) their filthy phantasy (proceeding) from themselves,

* The incidents narrated in the above article are thus given in the D. S. S. n. 26:— "To prevent any person from entering into the spiritual sense, and perverting the genuine truth which belongs to that sense, there are guards set by the Lord, which are signified in the Word by the cherubs. This was made known to me by the following representation: It was given to me to see great purses which had the appearance of bags, in which was stored up money in great abundance: and as they were open, it seemed as if any one might take out, yea, steal away, the money therein deposited; but near those two purses sat two angels, as guards. The place where they laid appeared like a manger in a stable. In a neighboring apartment were seen modest virgins with a chaste wife; and near that apartment stood two infants, and information was given, that they were to be treated in their sports, not in a childish way, but according to wisdom. Afterwards there appeared a harlot; and lastly, a horse lying dead. On seeing these things I was instructed, that thereby was represented the literal sense of the Word, in which is contained the spiritual sense. Those large purses full of money signified the knowledges of truth in great abundance. Their being open, and yet guarded by angels, signified, that any one might take thence the knowledges of truth, but that there was need of caution lest he should falsify the spiritual sense, in which are naked truths. The manger in the stable, in which the purses lay, signified spiritual instruction for the understanding; this is the signification of a manger, because a horse that feeds there signifies understanding. The modest virgins who were seen in a neighboring apartment, signified the affections of truth: and the chaste wife signified the conjunction of goodness and truth. The infants signified the innocence of wisdom therein; they were angels from the third heaven, who all appear as infants. The harlot with the dead horse, signified the falsification of the Word by many at this day, whereby all understanding of the Word is destroyed: a harlot signifies falsification, and a dead horse signifies the non-understanding of truth." Compare A. R. 255, and T. C. R. 277.

† For an account of the spirits termed *Genii* see A. C. 5035.

though at first somewhat separate, yet because flowing from themselves, was (actually) in them, and thus by consequence (was formed) according to them and according to their defiled conception. They therefore appeared to themselves to be of the same quality (with their idea), for an idea is the image of him who produces it. Thus they appeared to themselves such as they were, and in that manner were punished from themselves for being what they were; wherefore a foul idea from phantasy carries with it the punishment of a representation like himself to him who forms it. 1748, 18 Oct.

That the Celestial Gyres can never be understood.

3607. Spirits who are prompted to inquire into the nature of the celestial gyres, if they do not succeed in comprehending it, are prone to doubt and deny, as they are accustomed to do in regard to every subject which they do not understand. That the celestial gyres are never intelligible, as how (for instance) the thoughts, endeavors, and forces flow, was shown by the courses (*fluxiones*) of the fibres in our bodies, which it is impossible to trace, as in what manner they proceed (or flow) from their principles or cortical substances, how they attach themselves to the cerebrum, which has the appearance of a mass of jelly, and upon inspection resemble a series of knots, how they are intertwined with the fibres of the medulla oblongata, how with the fibres of the cerebellum, how they are united in the medulla spinalis, and then fill themselves with its fibres; how they afterwards arrange themselves in knots or ganglia, how they thence issue forth united or separate, how they anastomize with each other, and thus unite or separate, how they come into pluriform junctions, and thence flow into the viscera, and how they act in each of the viscera themselves;—since no one can understand how the fact is in regard to these matters, in things corporeal and of a gross nature, how (can the truth be grasped) as to those which exist in the world of spirits, (considered) as to the forms, influxes, and effluxes of thoughts and endeavors? The fibres represent spiritual things, the principles of the fibres, which lie under the cortical substances, represent things celestial, in which there are forms still more indefinite (or numerous). Wherefore it is to be confessed, that since scarcely anything can be known, upon investigation, on these subjects, there is very little reason why any one, from mere ignorance, should doubt respecting the things that are of faith. 1748, 18 Oct.

That the Ideas of Spirits are bound to Place and the Things of Place.

3608. Upon my conveying myself into an adjoining chamber, from whence I was to pass back into the former, it immediately seemed to me as if a solitude had been created, and the spirits had withdrawn from me, when yet they were present in the adjacent room, where were my books and other things, which they had seen. Hence it may be inferred that such things are in the ideas of spirits; in those of some, the things pertaining to books, in those of others, the things pertaining to utensils, in those of others the things of light, fire, and other matters connected with these, so that when they were left, and were not seen in the other chamber, they seemed themselves to have disappeared; for they are present according to their ideas, to which, if such objects are wanting, they seem themselves to withdraw.

3609. The case was the same when I put on a garment different from that

which I had worn for several months; I then seemed to them so much like another person, that they scarcely knew me. Hence an inference may be drawn respecting the ideas and genius of spirits. 1748, 18 Oct.

3610. It hence appears that the ideas of spirits are terminated in material things, the ultimates of order, upon the removal of which they know not where they are, and disappear before they have fixed their ideas in other material objects. Thus also in regard to the Word of the Lord, and thus in like manner with the angels (acting) through spirits.

The Quality of those given to Reasoning.

They who are addicted to reasoning are those who doubt and deny. It was perceived that they are persons of levity, suffering themselves to be led one way and another. They were thus represented in a nocturnal half-waking vision, and appeared as women wandering about through outer regions, concerning whom it is usually believed that such are distinguished for levity (*leves sunt*), as also that they are adulterous, or easily ensnared into adultery, of which (some) complained (respecting them). But it was said to them that if they did not actually commit adultery or lewdness, yet they were prone to it upon suitable occasions, and when external bonds did not restrain. They were resembled in the first instance to oyster shells, containing nothing inside, being mere shells; but an oyster soft and fat within signifies things that are natural, by which spiritual and celestial things are well confirmed.

3612. Such moreover strike a pain into the left side of my head, forming there, as it were, hard knots; thus they are those also who incrust the brain. When it was given me by the Lord not to regard such objections or to admit them, then I perceived a pain in the nerves of the left (side of the) neck, so that I could scarcely turn my head, by reason of the pain (arising from) the hardness of the nerve. The cause of this was, that the reasoners were unwilling to be present, but began to recede, as they also said. 1748, 18 Oct.

That things more obscene than formerly prevail in Christian countries.

3613. Various obscenities were represented to me by many spirits that were above me, and it was said that they were from countries where Christians dwell, signifying, that they are obscene as to sexual matters, and that such are multiplied at this day in those countries more than formerly; for as vice increases (on earth), it is manifestly perceived in the other life, whither all come (after death). There are obscenities of thought, of discourse, and of life, causing matrimonies to grow vile, though they are yet kept up for the sake of the propagation of the human race. It was then said that the lower parts of the earth (i. e. the lower orders of men) abound at this day with such evils. 1748, 19 Oct.

Those who do not admit Objections against the Knowledges of Faith are kept secure from evil Spirits.

3614. (Certain) spirits complained that they could no longer be present, because as long as any one remained (firm) in the knowledges of faith, he was not allowed to admit objections. They said therefore that they had no means of leading them, affirming also that it was through this medium that they seduced

them; that by the force of a single objection all confirming truths, however numerous, were rendered of no effect; for man is so borne on by his cupidities, which produce phantasies, that they willingly admit objections, of which a single one then becomes stronger with them than a thousand confirmations. Wherefore that a man be true, or in true faith, he ought to be in the opposite state, so that one truth may prevail over a thousand or ten thousand objections; thus evil spirits will flee, for they cannot live in such a sphere. 1748, 19 Oct.

What actual Evil is.

3615. I was informed, that actual evil is not only that which a man has acquired to himself by acts, but also by thoughts without acts; for if external bonds had not prevented, he would, from cupidity confirmed by reasonings, and in reasoning from cupidity, have voluntarily, and without conscience, rushed into evil. An interior bond which restrains man from actual evil, is that which induces him to think, that if he commits evil he shall lose the happiness of eternal life, which he expects; and the desire to be chief in heaven is also a bond which restrains him; but this bond is not to be confounded with conscience, which, when it is true, cannot be given without love towards the neighbor, so that a man prefers his neighbor's interests to his own, and this love cannot exist without faith in the Lord. Genuine conscience is given by the Lord through the knowledges of a true faith, thus from genuine faith. This (is said) in the presence of angelic spirits. 1748, 19 Oct.

Concerning the Internal Man.

3616. When writing concerning spirits who were ignorant that an internal man is given, I was intellectually informed, and it was afterwards said in conversing with spirits, that it was wonderful that man did not know that there is an internal man, when every day he might, upon reflection, experimentally know that he bears himself differently in gesture, look, and word, from what he inwardly thinks, thus that he separates his exteriors from his interiors, and thus appears double, especially when his interiors are deceitful, consequently that he is one interiorly and another exteriorly, on account of this separation. Hence it may appear that an interior man is given, separate from the external or corporeal, which, if one thinks it to be thought only, could not be separated from the external, unless it were something real. But because they do not reflect, but abide in externals, they do not know (the truth), and are less deceitful compared with others. Moreover, they could observe that good separates itself from evil; that one, for instance, thinks that a certain thing is not to be done, thus that good in this way extinguishes the evil of thought, consequently that there is something still more interior which fights with the thought. 1748, 19 Oct.

That there are Fruits of Faith in the other Life.

3617. When writing concerning good works, that good works are not necessary to salvation, according to the declarations of some, and that faith without works saves,—a position contrary to the Lord's Word, who said that a tree is to be known by its fruit—those who were in the persuasion, that faith alone, without good works or the fruits of faith, saved, drew a number of inferences, especially

that in the other life good works or the fruits of faith are not given, inasmuch as they are then in eternal felicity. But it was shown them that in the other life good works or the fruits of faith pre-eminently exist; that, for instance, there could be no felicity in simple repose; in being in societies, and having mutual love, and thence deriving their felicity, so that each should have the felicity of others set over to his own account. Such a life would be without use or end, and therefore not an active life, which is a life of love; but they there pre-eminently show forth good works or the fruits of faith, as they perceive nothing more blessed than to gather spirits from the life of the body, to inform and teach them, nay to revive those who are at the point of death, concerning whom before; then that they may minister to men and control the spirits that are with them, and prevent their going beyond proper bounds, and also that they may inspire good into men; lastly that they may resuscitate the dead. In these things (good spirits) have their highest felicity from the Lord, thus also heaven and the angels, so that they love the neighbor better than themselves. 1748, 19 Oct. : thus they are images of the Lord.

Concerning Impure and Filthy Water.

3618. A certain spirit, in the life of the body, had contracted the persuasion, that after death, he should have a sweet sleep—even to the day of judgment. Hence, also, in the other life, from that persuasion he had contracted an external genius of such a nature, that he could induce upon any body a sweet sleep,—for a persuasion contracted in the life of the body has this peculiarity,—that a man can act from his persuasion, and the means of so doing are immediately present with him, although he is not aware whence the means come. He then so dexterously induced a sleep upon the spirits, who were about me, that they fell, one after another, into sleep; he also tried the same thing with me, from which I could perceive whence the soporiferous power came. He said that he had done no evil, because, as he stated, he only wished to induce upon others a sweet sleep; but, because it was from artifice, he was told, that it was not permitted. Nevertheless, he continued to do so, for he perceived a kind of self-glory hence arising, because he was enabled to act in this manner to other spirits. Although he said, that he did nothing but good to them, but because he did it for the sake of his own glory, and thus appeared to have dominion over other spirits, and as he afterwards exercised the same artifice from habit, there appeared to me *filthy water*, to which such a state of self-glory, and hence, of dominion over others, is compared (or corresponds).

3619. When I was in a state of sleep, and also in a middle state, between sleeping and waking, a certain spirit wished that I should observe and write down those things which were in my mind, and it appeared pleasing to him, that they should be written; but it was also perceived, on account of his own self-glory; wherefore filthy water was also seen to flow out of a certain canal, whence it was perceived that *foul and filthy water* corresponds to that state in which a person is when he acts on account of his own glory and renown. 1748, 20 Oct.

How much of Cupidity some receive from Combats.

3620. Beholding some boys engaged in fighting and blows, I perceived a very

high degree of delight flowing in from certain spirits, from which it was apparent how much they love the enmities of one towards another; for the quality of spirits it is given me immediately to perceive by certain (peculiar) modes, and that influences flow from them which it is not given to others to perceive who think every thing is of their own motion, and not excited by spirits.

3621. Thence also it was apparent, how boys are forthwith trained to such hatreds as to become incapable of looking at each other with a pleasant countenance. Thus too it is evident of what quality such boys, even very young ones, will be in the other life, where mutual love reigns. 1748, 20 Oct.

That the Evil cannot see what Evil is, or what Good is.

3622. I was permitted to inquire of deceitful and evil spirits, if they knew what evil is, to which they were not able to reply; for it was perceived, that they do not think the evil which is in them to be evil, but good, because they prefer themselves to all, and place all good in the love of self, and the love of the world, and do not consider it as evil; wherefore they cannot see evil, thinking that whatever is in them is good. They were asked whether they knew what good is; nor could they reply to this, for they think, that what is truly good is evil, wherefore they persecute good. It was perceived that good cannot be seen from evil; but that from good, because from the Lord, may be seen both what is good and what is evil. Hence it was concluded, that although such spirits think themselves wiser than others, they, nevertheless, know nothing. 1748, 20 Oct.

That Delights and Pleasures are by no means denied to Man.

3623. Some think, that they who are in the faith, should remove from themselves all the delights of life, and all the pleasures of the body: but this I can assert, that delights and pleasures have never been denied to me; for I have been permitted to enjoy not only the pleasures of the body and the senses, like those who live (in the world), but I have also been permitted to enjoy such delights and felicities of life, as, I believe, no persons in the whole world ever before enjoyed, which were greater and more exquisite than any person could imagine and believe. 1748, 20 Oct.

Reflections of Thought.

3624. It is well known that by means of reflections we may learn the things pertaining to the body, as how the eye sees, the ear hears, the nose smells, the tongue tastes, and the touch perceives the diversities of body, for without reflection nothing is perceived, as is the case with those in a state of abstraction, whose body is almost as insensible as in sleep. But reflections of thoughts are given, which have very often been observed by me, but have not been described, because it was not thus given previously to reflect upon them. There are various objects of thoughts, in which, while a man is held, or his reflection is kept fixed upon them by spirits, they occasion much disturbance, as experience abundantly teaches respecting those things which are at present his own, or which may happen hereafter. As often as it was given me to think of my garden, of him who had the care of it, of my being called home, of money matters, of the state of the minds of those that were known to me, of the state or charac-

ter of those in my house, of the things that I was to write, especially how they would be received by others, and the probability that they would not be understood, of new garments that were to be obtained, and various other things of this kind—whenever I was held for some time in this kind of reflection, spirits would immediately throw in inconvenient, troublesome, and evil suggestions, together with confirmations and cupidities; and it was observed that when I had not been in the thought of such things for months or years, I had no care about them, still less did they give trouble. These are the reflections of thought, in which whoever is detained he is the more infested by evil spirits the longer the reflection is continued.

3625. Hence arises the melancholy of many persons, hence debilitated minds, hence the deliriums of many men, hence too insanities and phantasies; for those who are engrossed in thought concerning spiritual things, concerning the life after death, concerning misfortunes, into such persons spirits, from their own proprium, infuse many things which are of memory, and hold them a long time presented, even till they occasion insanities and phantasies. Wherefore those who affect a solitary kind of life are especially prone to fall into such things, for they are dispelled by varieties, and thus by (mingling with) societies. Still more does this arise from the solicitude of self-love, and more yet from the love of gain, and a pondering upon the future, and especially if any signal misfortune comes into the account, so much the more are they driven into phantasies, and at length into insanities.

3626. Some persons are led by spirits to that degree, that they cannot return to what is true, but their phantasies have become so deeply rooted, that as often as they fall into those thoughts, they are so completely absorbed in them that they cannot be dispelled by change of circumstances, but they remain in the persuasion that things are as they imagine, and themselves also. When cases of this kind are obvious to the world, they are called open insanities, for from such insanity or phantasy they do not suffer themselves to be recovered, though apparently sane on all other subjects, as many insane persons are. It is a particular species of insanity, like that of a couple of men at Hulm, one of whom carries about written papers, the other supposes himself to be a bird; though there are many of this character who are not generally regarded as such. All phantasies respecting spiritual things derive their origin from this source, and which prevail so far as they have induced persuasions.

3627. There are spirits of such a quality—which is remarkable—that while a man thinks himself in another city, and to be walking there, while he deems himself to be out of himself, and his image is thus represented; while he thinks, or, as it were, dreams of a fact of this kind, then the spirits, who are still more without reflection, think the fact to be altogether so, and that they are in the city; yea, they have closely followed my image, not knowing but that it was I myself. Thus too in other things which in like manner enter a man's thoughts, they, from being but little in reflection, imbibe the phantasy that things are really so (as one imagines), as in the case of the insane man of Hulm, who is like a spirit when in phantasy, thinking himself to be a son-in-law of the king; for spirits do not know otherwise than that he is, being of themselves to such a degree insane; but so far as reflection is given them, they may be restrained from their insanity; but not so with man; he can think such things, but still he

knows the fact not to be so, as, for instance, (he knows) that he is not walking in another city; and so of many other things.

3628. Therefore the Lord alone makes provision that man may not come into such insanities, and thence into innumerable phantasies; and in order to prevent this, He commands that we shall have no care for the morrow, for this is what is signified by having care for the morrow. Those, therefore, who are in such conceits, and strongly inclined to them, can by no means be drawn out of them, except by faith in the Lord. Those who are in faith are liberated by the Lord, however infested by spirits, and this by innumerable methods, both external and internal. 1748, 21 Oct.

Concerning a Flamy Appearance before the Eyes.

3629. There suddenly fell a large flaming something before my eye, which it dazzled in a manner that cannot be described. It was so resplendent as not only to dazzle the (outward) eye, but the interior sight also, which I now clearly perceive, for I fell at once into a state of wonder whence such a brightness could proceed. Presently there was perceived a something obscure, like an obscure cloud, but in which there was something terrene. I perceived that this came from the Lord, through heaven, in order that it might appear how great is the wisdom of angels compared with the intelligence of inferior spirits, which are respectively as this intense celestial flame and that (terrene) obscurity to each other. Wherefore the difference is such as cannot be described. Thus are all and each of the things of the angelic heaven, not the wisdom only (in general), but each particular of the wisdom, so also the speech, the felicity, and every thing else. This was several times perceived before by the influx into me of the interior angels, of which I was only sensible by (feeling) something approaching to cold.

3630. How curious spirits are may also hence appear, for many societies of spirits sent subjects to me, and very solicitously inquired what was signified by that flaming celestial appearance. They were not content when informed that it signified what I have just said; for there was then a vast number of societies around me, so that I perceived myself in fellowship with a multitude who observed that something flaming of this kind had been conveyed to me. 1748, 21 Oct.

That the Speech of Interior Spirits could not be communicated to me without Subjects.

3631. It was shown in a variety of ways that the speech and thought of interior spirits could not reach me without subjects, for they conversed with me both with subjects and without. When without subjects, there was a kind of undulation wafted to my ears, as of a number speaking, but of what they said not a word was understood, though I was informed that they were in manifest speech and thought, and that on their part they were entirely distinct, nor was theirs a perception in common, for I attended closely to observe whether the influx was one of common (thoughts and words); but by means of intermediate subjects I perceived and heard what they said and thought.

3632. The nature of subjects is such, that when many design to speak through one, a subject is immediately made,—which it was given to know from this, that

when I said to a subject that others spoke through him, and my regard was directed towards them, then one of them was immediately constituted a subject of others, who was indignant that he was thus let down into a lower sphere, and that the whole society should now speak through him. Subjects are thus made among interior spirits, and whenever others concentrate their thoughts upon one of their number, he comes into the world of inferior spirits.

3633. Whoever is a subject, inasmuch as he supposes that he speaks from himself, supposes also that those who speak through him are nothing—that they do not even think—while they that speak through him, or the interior (spirits), suppose him also, through whom they speak, to be nothing; which was evinced to me by the case of one who was a subject, and who said that they were nothing. In reflecting upon this it was said and perceived, and perhaps also made a topic of conversation, that the interior (spirits) thought in like manner of the subject himself, that he was nothing. Hence it appears how it should happen that every spirit imagines that he lives and thinks, and thus is the man (in whom he acts) while he knows so little of the man that he is not even aware that he is anything distinct from himself. Thus men walk about as machines; they are nothing in the eyes of spirits; and if they know one to be a man, and also a spirit, they would still look upon him as an inanimate machine, while the man all the time supposes himself to be living and thinking, and the spirit to be nothing.

3634. Wherefore, unless the Lord saw the man to be something, the whole world of spirits would see him as nothing, and even if something, yet still as something inanimate, as they have often thought concerning me. 1748, 21 Oct.

That the Objects of Sight and Hearing are the Variations of Vessels.

3635. As the life of the Lord flows into heaven and into the world of spirits, thus into the thoughts of man, and yet it appears, notwithstanding, that the objects of sight and hearing flow into the thoughts, and thus external things (in general), in order that I might be made acquainted with the actual fact in the matter, and (be convinced) that this flowing in of external things into the thoughts is a fallacy, it was given me to perceive, that the objects of sight, and also of hearing, produce no other effect than variously to dispose the interior vessels which are of the lower thought; as according to the quality of these vessels such is the reception of the ideas of spirits which flow in, for the vessels receive influx according to their forms, and therefore according as they are disposed by objects, even when it so happens that ideas are turned into what is contrary. Thence it is that those who are in a common idea, apply to themselves all the particulars, and thus draw themselves away from the common idea, and apparently lead the particulars to that point. This is evident from innumerable testimonies; and that it might be still more palpable, a spirit spake with me, in order to my more fully apprehending the truth. It was then given obscurely to apperceive it, but inasmuch as a fallacy of the senses prevails from the (apparent) flowing of objects into the thoughts, I could gain no more distinct knowledge on the point than is stated above. I perceived that spirits who are in that fallacy persist in it. 1748, 21 Oct.

Notice Continued.

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

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

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NOTICE.

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

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

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

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

JOHN ALLEN

The subject of the next Number will be

HELL AND ITS MISERIES.