

## SWEDENBORG'S BIRTHDAY ADDRESS\*

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It is a great honor to be invited by the learned Skandinaviska Swedenborgssällskapet (Scandinavian Swedenborg Society) to travel from far-off USA and address you on the occasion of the 298th anniversary of Emanuel Swedenborg's birth!

This honor has fallen to me on two accounts: first and foremost, my editorship of Swedenborg's "Diary" under the aegis of the General Church Translation Committee; but second and also important, a long-standing friendship—dating back more than 30 years—with your chairman, Rev. Olle Hjern—a man of intense devotion to and extensive knowledge of Swedenborg and Swedenborgiana, who felt that this project would be of particular interest to people in this country.

We have sometimes been asked, Why a new Latin edition of Swedenborg's "Diary"? Could not the first edition, done by a scholar of such stature as Dr. Johann Friedrich Immanuel Tafel almost 150 years ago, be copied by offset if it is out of print? For the production of a new Latin edition, with the thousands of hours that go into a review of the original manuscript, and even of the whole structure and organization of the work, is extremely costly.

The answer is that in spite of the high level of scholarship put into the *Diarium Spirituale*, yet for various reasons—one of which was the tremendous volume and tempo of Dr. Tafel's work—that edition is nevertheless badly in need of careful scrutiny and revision. Further study of the manuscript has revealed a number of inaccuracies in Dr. Tafel's readings, as well as some ways of improving the presentation. About the inaccuracies, I will speak later. By "presentation," I mean such things as the actual contents of the work, its arrangement, and last but not least, its *title*.

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Let me begin by explaining that the title *Dinrium Spirituale* was the creation of Dr. Tafel—as were also the expressions *Dinrium Majus* and *Diarium Minus*. At the time when he gave the "Diary" this name, there was no evidence known to him that Swedenborg had a title for this material in mind. As for the word *Memorabilia*, there is no

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evidence to date that Swedenborg applied this term to his "Diary."

There is evidence, however, of which Dr. Tafel was unaware, that Swedenborg did conceive of a name for that work—evidence which, partly because of inaccurate interpretation, has hitherto lain in obscurity.

In order to evaluate this evidence, it is necessary to understand the character of the four-volume work (Codices 59-62) Dr. Tafel called *Eman. Swedenborgii Adversaria in Libras Veteris Testament!* (Londini: William Newberry, 1847), Dr. Alfred Acton *The Word of the Old Testament Explained* (Bryn Athyn, USA: Academy of the New Church, 1928), whose Latin title seems to have been *Explicatio in Verbum Veteris Testament!*—which I shall from now on refer to simply as *Explicatio*.

### The Indented Paragraphs

In the course of writing this "unfolding" of the Old Testament text, Swedenborg began to *indent* certain paragraphs concerned with his own spiritual experiences. See the reproduction on the opposite page (1). (These he referred to, as in number I 1646, as things written "intra lineam," that is, "inside of the line.")

The references to paragraph and page numbers in *Explicatio* appear in the indexes of *Experientiae Spirituales*, so we have included in our first volume all the indented paragraphs, whether indexed or not, as well as some that were *not* indented and yet were indexed.

Although Swedenborg did not number these paragraphs in a separate series, yet the fact of their being indented—and the frequent occurrence of such annotations as, ". . . whether these things should be inserted will be seen later" (I 317)—show that from the beginning, they were clearly distinguished from the text of *Explicatio*. Similar statements appear regarding certain other paragraphs he was writing on the final pages of these volumes.

### The "Missing Numbers"

For as well as indenting experiential items within the text of his *Explicatio*, Swedenborg was also annotating experiences on the final pages of these tomes, which were later removed, numbered from 1 to 148-1/3, and lost, and are now referred to as the "missing numbers" of the "Diary." These are probably the "missing writings" Swedenborg refers to in 3296:

... and thus I fell asleep and dreamed something about my missing writings, and about the fireplaces in which they may



have been burned up . . .

References to the missing numbers are made from three different directions: first—before those paragraphs were numbered—during the writing of the *Explicatio*, they were referred to as "below" or "at the end of this tome," or by other expressions, and were designated by various astrological signs; secondly, they were referred to in several marginal notes in the author's *Schmidius Bible*; finally, they were copiously referred to in the indexes to *Spiritual Experiences*.

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Swedenborg seemed to have some hesitation about including all this experiential material in the *Explicatio* itself, the publication of which he thought at that time to be the goal toward which God Messiah was leading. But toward the end of this period, he was aware that these volumes contained two different works: i.e. 1) an explanation of the Old Testament and 2) the record of his spiritual experiences—which latter he actually referred to by the collective title, "Experiences."

### The Title

The first occurrence of this title is found in an annotation in the margin of his *Schmidius Bible* (in the upper left corner of page 62, above Genesis 49-50):

(2) 

"De *Gade* et *Aschere*, vide Experient: Tom: III: ad finem."

The English translation of this is:

"About *Gad* and *Asher*, see Experiences Tome III at the end."

The Rev. A.W. Acton interpreted this—I believe *wrongly*—to mean: ". . . see the experience in Tome III [of *The Word Explained* (Codex 61)] at the end." For "Experient:," being capitalized, is not referring to one single experience, but to an entire work Swedenborg is here calling "Experiences" ("Upplevelser").

That Swedenborg did conceive of a distinct work that would include all the experiences recorded in the indented paragraphs and on the end pages of the *Explicatio* volumes, is confirmed in the first place by the fact that the index of the "Diary" refers back to these paragraphs, as in the examples on the opposite page (3). Notice tome

(3)

Dominus, quod periret humani generis, nisi Dominus  
 regeret Universum, I Vol. n. 1398. Quam ubi  
 fuerit, ubi ipse, vel adire Jehovam ab ipse Dominus:  
 II Vol. n. 1425. 1426. Quod spiritus boni consultant Do-  
 minum, et respansa ferunt, III Vol. n. 337. Quod profecta  
 Domini manifestata vany mundi, apud me, De quibus in genesi  
 III Vol. n. 1262. 1263. Quod natura cuiusvis creaturae a  
 vita corporis, sique agens ea natura ipsa in altera vita,  
 nunquam esse possent in aliqua societate, minime in cele-  
 sti, nisi Dominus regeret Universum, III Vol. n. 2442  
 Abraham dicit ad postremum, quod in caelo nihil quicquam  
 agatur, nisi per Deum Messiam, quem adorant, III Vol. n.  
 3149. Quod nihil nisi malum in homine, quae si Domi-  
 nus, momento relinqueret, emperet quod cuiusque malum,  
 III Vol. n. 5446. Si Dominus vel pariter perhiberet  
 mali spiritibus illis sunt in perniciem cuiusque, etiam  
 infernalis, III Vol. n. 6392, 6393. Ordinationes spiri-  
 tum sunt secundum omnem effectum quae si Domi-  
 nus momento intermitteret, periret Universum: III Vol.  
 n. 7195. Quod Dominus solus sapientia, solus Potestas  
 in caelo et in terra, solus verus Deus: IV Vol. pag. 48.

Quod permissio fiat per mediationem plures, n. 15. 16  
 vora autem a Domino immediate influunt, Ita:  
 metti per angelos, n. 16. Quod sapientia sit spectare  
 et tendere ad fines, qui sunt Regni Domini, ita quod Do-  
 minus solus sapientia, n. 25. Quod anima et om-  
 nes in mundo et in caelo, sint causa instrumen-  
 tales, cum indefinita varietate, ad finem pri-  
 mum et ultimum, h. e. ad Regnum Domini, ita  
 "natura Dominum, n. 62. Quod Dominus regat  
 " - et omne omnium in

number followed by paragraph number and in the case of tome IV, which was not numbered, the page number. Notice also references to the "missing numbers," starting with nos. 15, 16.

For what other reason would Swedenborg have included all these in the index than because he viewed them as an integral part of that work?

In the second place, as regards the title, there is a statement found in Codex 6 (*Bible Index of Isaiah and Jeremiah*, the author's page A1), which, when rightly interpreted, shows not only that Swedenborg intended to gather the experiential material from *Explicatio* together into one work, but also that he had a name for it. It is a crossed-off item of an agenda in Swedish prepared for his departure for London about November 1748:

(4)

A handwritten note in Swedish, written in cursive ink. The text reads: "Taga ut exp: sp. och sen legg dem ehop." The word "ehop" is a historical spelling of "ord" (word). The note is written on a piece of paper that has some faint, illegible markings on it.

"Taga ut exp: sp. och sen legg dem ehop."

Faulty interpretation of this note has helped to obscure the true composition and title of the work that has traditionally been known as "Spiritual Diary."

Dr. R.L. Tafel interpreted it to mean: "To take the Ex[positionem] Sp[iritualem] (the Spiritual Explanation), and lay it on top." By "Spiritual Explanation" he understood the manuscripts of *the Arcana Coelestia*. Dr. Acton, realizing that this could not be referring to the *Arcana*, interpreted it to mean: "To take out [the volumes of] the Spiritual Exposition and then lay them together." By "Spiritual Exposition," Dr. Acton understood the work *Explicatio*; and by "lay them together" he understood "put them in order."

Our interpretation of "exp: sp." is "experientias spirituales." (This reading was also suggested in a letter written by Curator Lennart O. Alfelt to the Rev. Donald L. Rose on Sept. 16, 1964, and supported by Dr. Hugo Lj. Odhner—my father.)

The most reasonable conclusion is that this directive concerned the composition, and indicates the name, of the manuscripts containing Swedenborg's spiritual experiences in their totality. For the directive was followed up: the first 148-1/3 numbers of the "Diary," subsequently lost, were indeed "taken out." These pages were "legg ehop" with the end pages of the *Bible Index of Isaiah and Jeremiah* containing those paragraphs we know as 149 to 205. Swedenborg

then continued the numbering from 206 to 972, in the paragraphs written *in reverse order* at the back of his *Index to the Prophetical Books*. Then all these paragraphs from 1 to 972 were duly indexed.

Of course, the indented paragraphs in *Explicatio* could not be "taken out and combined" like the final pages, without having to be rewritten and renumbered. Perhaps there was not time for this in view of the imminent commencement of the *Arcana Coelestia*; but they, too, were indexed in the only way possible: by tome number and paragraph number, or by page number, as they stood, interwoven within the text of *Explicatio*.

### Composition

In paragraph 2894, Swedenborg wrote:

In general it is to be held that everything I have written in this book has been written only from living experience—from conversation with spirits and angels, from thought just like tacit speech communicated to me and, while I was writing, from things insinuated by those who were present while they were being most fully experienced, and who guided the thoughts, writings, even the hand—so that all the things that have been written in these three books, and elsewhere, though randomly disconnected, are nevertheless experiences, and each one in its own way from spirits, or from angels—this likewise having been directed by spirits next to my head: for I have perceived their presence on each occasion. 1748, Aug. 23.

"This book" referred to in this passage, as also in no. 3174 ("magnum volumen hoc": "this large volume"), means paragraphs 973 to 3427, and is likewise the third of the "three books" here mentioned. The "first book" most probably consisted of the "missing paragraphs" 1 to 148-1/3 which had been removed from the ends of the *Explicatio* tomes, together with paragraphs 149 to 205 which had been removed from the end of the *Bible Index of Isaiah and Jeremiah*.

The "things written *elsewhere*, though randomly disconnected," certainly fit the description of the experiences inserted here and there in the *Explicatio* text, which must have presented a problem to Swedenborg. That he considered them a part of the work is evident from the fact that he indexed them: but to incorporate them into the manuscript would have required extracting them and placing them in front of his "first book" (1-205); which is just what we have done in this new edition.

It has been suggested to me by my colleague, Rev. A. Acton II, that



(6)

in vita est cognoscitur vultus/brach  
Polhem.

The Swedish interpolation in this passage in no. 4729 Dr. Tafel read as (:nunc Polhem:). Our reading is (:Marin Polhem:).

(7)

generalis temperandus

According to the Tafel reading, this passage in no. 5050 would mean: "Those [castigators] cultivate all things that are conducive to terrifying them." However, the reading *terrendum* is wrong and should be *temperandum*, which would mean "tempering" or "restraining."

(8)

quod inter potentis in cogitatione s. s.

Lagerberg, with whom Swedenborg said "det är bra" ("it is well" [that is, in the other life]), found that when he wore his equestrian insignia, "he could not think as before, without being interrupted by thought about himself." Tafel read *quin interpolatus* in no. 5461-1/2 as *quia inter potentes*, with the result that the translator gives us: "he was not able to think as before he put it on, because he was then amongst those who were powerful from thought of self!"

(9)

si vel foret nocens vel angelus

"They see [the neighbor], but they bring no help, even if the person were an innocent (child), or an angel." (no. 5696) Tafel misread *si vel foret nocens, vel angelus*, giving instead to the translator *sistunt sernet innocuos, vel angelos*, which he in turn rendered: "They see him, but render him no assistance. They cause themselves to appear as innocences, or angels."



ing to kill him. R.L. Tafel identifies that person as Lars Benzelstierna (*Documents*, vol. 11:2, p. 748). For point 6 of this paragraph, Mr. Klemming gives the reading: "[han] taladt med den och *sedl* den hemma hos sig som blifwit *s[k]lickad[?]* *neder[?]* at taga lifwet af mig." Our reading is: "taladt med den och *hedt* den hemma hos sig som blifwit *subordinerade* at taga lifwet af mig." (This paragraph was omitted by J.F.I. Tafel.)

These are only a few of many examples of inaccurate readings we have found through assiduous reexamination of the manuscript. The list below (13) gives a number of divergent readings mostly from our second volume (of the six planned), which is currently being typeset and we hope to see in print in the near future.

(13) (T - Tafel; O = Odhner)

984 T: instructis O:instinctu	1008 T: articularis O: orbicularis	1063 T: corpus O: campum
1074 T: naturam O: malum	1148 T: flumine O: fluxione	1150 T: spargatur O: spargi
1163 T: hoc O: lac	1171 T: verbo O: vertere	1267 T: tenuescunt O: tenacescunt
1374 T: affectus O: assuetus	1614 T: vires O: vices	1650 T: offenderentur O: attenderentur
1763 T: unum O: uncum	1926 T: habentur O: videtur	2003 T: passu O: stapes
2208 T: intermitterentur O: intermiscerentur	2232 T: allocutionem O: alterationem	
2274 T: acuminatim O: acuminatius	2310 T: enim O: cum	2438 T: coelum O: coetum
2562 T: quasi O: gnari	2655 T: conferuntur O: contexuntur	
2668 T: millia ac myriades O: milleni si non myriades	2726 T: seminatum O: seminulum	
2741 T: poenas O: primas	2813 T: serius O: prius	2957 T: riserint O: viserint

2969 T: impedit O: ingreditur	2972 T: wiger (Sw.) O: tager	2994 T: duci O: duro
3224 T: renoventur O: repraesententur	3267 T: tenens O: terreum	3292 T: vinculo O: circulo
3302 T: nutriciam O: in auxilium	3309 T: vidissem O: reviserem	3407 T: apud me O: aperto ore
5213 T: mirum O: animi	6045 T: inhibitus O: rotatilis	

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Over the past 6 or 7 years I have had occasion to put together studies of various usages and idiosyncrasies encountered in these Swedenborg manuscripts (most of which studies were published in *The New Philosophy*). They were much like Mr. Alvar Eriksson's article, "Some Observations on the Style of Swedenborg," which appeared recently in *Classica ei Mediaevalia* (studies dedicated to F. Blatt, 1973: pp. 622-8). I made, for example, such studies as:

- "Deviant Infinitive Constructions in Swedenborg's first-draft Manuscripts"
- "An Analysis of Swedenborg's use of the Present Participle"
- "An Alternative Meaning for '*praeter quod*' in Swedenborg's Latin"
- "On orthographic Prolepsis in Swedenborg's Manuscripts"

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The urgency with which Swedenborg asseverates that the contents of these books are *actual experiences* is and has been felt by Swedenborgians throughout the world and through the years since he wrote them, as an urgency to make these pages accessible to all.

Perhaps in Sweden, this prophet's own country, an awareness of the importance of his mission is increasing. I was touched by the words of Anders Lindgren of the "Swedenborg Quartet" when he was queried in New York by someone from the "Swedenborg Foundation" about the name of their group:

"We wanted to honor the one Swedish person who has been (and still is) of major importance in the cultural history of Sweden. We discovered that he influenced a great number of philosophers, writers, scientists and other cultural personali-

ties, not only in his time, but also up to this day. So with the renewed interest in spiritual development that we witness these days, we wanted to make a little contribution by perhaps helping to draw attention to this great man and his works. In addition, he's better known abroad than in Sweden, so we can profit from that and the fact that it tells people where we come from. We also like the connotation of mystical qualities, which is the core of all truly great music."

Let me say again, it has been a great honor and pleasure to address this gathering, and I thank you most heartily: for the subject that has been addressed this evening is, to me, one of the most important that we could devote our thought to.'

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### *On the Source of Human Beauty*

[A]ll beauty is from good in which there is innocence. Good itself when it flows in from the internal man into the external, makes beauty; and from this is all human beauty. This may likewise be seen from the fact that no one is affected by the face of another, but by the affection which beams forth from the face; and that they who are in good are affected by the affection of good which is there, and in the measure in which there is innocence in the good. Thus it is the spiritual in the natural which affects, but not the natural without the spiritual. In like manner they who are in good are affected by little children who appear to them beautiful in proportion to the innocence of charity in their faces, gestures, and speech (AC 3080).

## *On the Source of Analytic Thought, and the Perception of Good and Truth*

It is believed by many that no truth can be seen by man except from proof; but this is false. In the civil and economic affairs of a kingdom or of a republic what is useful and good cannot be seen unless several statutes and ordinances in force there are known, and in judicial matters unless the laws are known; and in the things of nature, as physics, chemistry, anatomy, mechanics and other subjects, unless one has been instructed in the sciences. But in matters purely rational, moral and spiritual, truths are apparent in their own light, provided man has from a right education become in some degree rational, moral and spiritual. This is because every man as to his spirit, or that which thinks, is in the spiritual world as one among those who are there; and consequently he is in spiritual light which enlightens the interiors of his understanding, and as it were dictates. For spiritual light in its essence is the Divine Truth of the Lord's Divine Wisdom.

Hence it is that man can think analytically, form conclusions about what is just and right in judicial matters, can see what is honourable in moral life and what is good in spiritual life, and also can see many truths which do not become obscured unless by the confirmation of falsities. What is good and true in the spiritual life man sees almost in the same way as he sees the mind (*animus*) of another in his face, and perceives his affections from the tone of his voice, with no other knowledge than what is inherent in everyone. Why should not a man see in some measure from influx the interior things of his life, which are spiritual and moral, when there is no animal which does not know by influx the things necessary for it, which are natural? A bird knows how to build nests, lay its eggs, hatch its young and knows its own food; besides other wonderful things which are called instinct (DP 317).