ANGELIC WISDOM

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CONCERNING

THE DIVINE LOVE

AND

THE DIVINE WISDOM.

TRANSLATED FROM THE LATIN OF

EMANUEL SWEDENBORG.

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CONTENTS of SWEDENBORG'S PHYSIOLOGICAL and PHILOSOPHICAL POSTHUMOUS TRACTS on the following subjects: Written before his Illumination, and translated by Dr. J. J. G. Wilkinson. London copy, $1,33. This, in the style of "Prof. Bush's Reasons," is 12½ cents single, $1 for ten, $8 for one hundred.

1. *The Way to a Knowledge of the Soul.*

2. *The Red Blood.*

The blood contains all the organic forms, from the primary spiritual to the ultimate angular, &c. I. The blood is that thick, red, heavy humor which circulates through the heart, arteries, and veins. II. The parts of the genuine, or red blood, are spherical in shape, and consist of globules, surrounded with serum. III. Each globule contains within it, and carries in its bosom, details more numerous than the eye can ever discover, or the mind conceive. IV. The red blood globule admits of division into six lesser and pellucid globules. V. In the red blood globule, there are also a number of saline and urinous particles, of different shapes. VI. The redness of the blood arises from the interposition, in each globule, of salino-volatile particles. VII. The gravity of the red blood results from the same saline and urinous particles, which are contained in the globules. VIII. The warmth of the blood differs in different cases, and arises from different causes. IX. The genuine blood is relatively soft, and admits of extension and division; and its softness arises from the purer and white blood, which lies in the red globules. X. In the living body, the red blood undergoes perpetual dissolution, purification, and renewal. XI. The globule of the red blood contains within it the purer blood and the animal spirit, and the latter, the purest essence of the body, that is to say, the soul; whereby the red blood is a spirituous and animated humor. XII. The red blood partakes almost equally of the soul and the body, and may be termed both spiritual and material. XIII. The red blood may be called the bodily soul. XIV. There is a common and obscure life in the red blood. XV. From the red blood, we may judge of the nature of the purer blood; and from the purer blood, the nature of the animal spirit; and from the animal spirit, that of the soul; with the help, however, of the doctrine of forms, order, and degrees. XVI. There are three orders of blood, the gross blood, the purer, and the purest. XVII. The fabric or form, of the prior, or purer blood, is more perfect than the fabric and form of the posterior, or grosser blood. XVIII. The three bloods reign both conjointly and separately in the animal body. XIX. The animal spirit acts on the blood, and the blood on the spirit, by means of the vessels and fibres; whence the alternate and reciprocal action of the muscles. XX. The state of the red blood depends upon the state of the purer blood, and the state of the latter upon that of the spirits. XXI. Infinite changes of state happen to both the red and the purer blood. XXII. The blood of one individual is never absolutely similar to the blood of another. XXIII. The red blood is the seminary of all the humors of the body.

3. *The Animal Spirit.*

I. The animal spirit is that most pure humor which flows through the medullary fibres of the brain, and the nervous fibres of the body. II. The animal spirit is conceived and prepared in the cortical gland, and flows out therefrom into the fibres. III. The quality of the animal spirit may be known, from the quality of the fibre that it permeates, and *vice versa*. IV. The animal spirit is the intermediate essence between the soul and the body; hence it is the mediatorial substance which provides for the communication of operations between the two. V. The animal spirit partakes of the essence of the soul, and of the essence of the body; that is to say, it is both spiritual and material. VI. The animal spirit is identical with the purer, middle, and white blood. VII. As the animal spirit is conceived and prepared in the cortical glands, it follows, that the spiritual and material principles meet in it. VIII. The simple fibre, arising from its own simple cortex, pours into the minute cavity, or chamber of the gland, a substance of the purest kind, which is conceived and born in the simple cortex, *i. e.*, the substance of the soul. And the finest vessels, which constitute the other portion of this simple or vascular medulla, supply a lymph, or serum, of the purest nature, capable of containing the purer corpuscules, or the first sulphureo-saline elements. From the marriage of these two substances, the animal spirit is born. IX. There is also a perpetual circulation of the animal spirits, from the cortical glands, through the medullary fibres of the brain, and the nervous fibres of the body, into the blood-vessels, and from the blood-vessels, or arteries, back into the cortical glands, and so again into the fibres. X. The soul, apart from the animal spirit, could never have constructed the simpler and middle organic forms of the body. XI. The soul, apart from the animal spirit, could never produce the heart; or the vessels, either arterial, or venous; or the red blood; or consequently, the ultimate organic form of the body. XII. Without the animal spirit, the soul could determine nothing into action, and could do nothing in the body. XIII. Without the animal spirit, the soul could feel none of the changes that happen to the body. XIV. The nature of the action and sensation, and even of the imagination and thought, in an individual, are correspondent to the nature of the animal spirit, and the circulation thereof in the body. XV. The animal spirit makes us both spiritual and corporeal. XVI. In the human microcosm, all that is above the animal spirit, constitutes the inner man; and all that is below it, the outer. XVII. The animal spirit is never absolutely similar, in any two individuals; on the contrary, it is different in all the subjects of human society, and always different at different times, in one and the same person.

4. *Sensation, or the Passion of the Bo*

I. Sensations are external and internal. II. E

tions communicate with internal, or the external sensories with the more internal, and with the inmost, by means of the fibres. III. No sensation is possible, without a convenient organic substance. IV. The nature of the sensation is as that of the organic substance; and *vice versa*. V. The nature of the external sensation is determined by the nature of the communication with the internal sensorium. VI. The form of the sensation is as the form of the organ. VII. The internal sensation can exist and live, without the external, but not *vice versa*. VIII. It is the soul alone which feels, perceives, and understands. IX. All sensation both external and internal, is a passion; hence, during sensation the soul is passive. XX. The modifications of the air and ether, in the world, correspond to hearing and sight in the animated body: and these modifications live, and become sensations, the instant they come in contact with a sensorial organ, conformable to them. XI. The ideas of the memory are similar modifications to the images of sight, but fixed in the organs, whereby they present themselves to imagination and thought, as external objects present themselves to sight. XII. By the instrumentality of sensations, the soul desires to know what is going on in the world below it, whither it descends, in forming the body, and the sensory and motory organs. XIII. The organs of the external senses are constructed with the most elaborate reference to the whole form of forces, and corresponding modifications.

5. *The Origin and Propagation of the Soul.*

I. The soul of the offspring comes from the soul of the parent. II. The soul of the offspring is conceived in the male, but clothed in successive order with the requisite organic forms of the posterior sphere, in a word, with the body, in the ovum and womb of the mother. III. The simple animal substances, or primary forms, are conceived and excluded by a transcendent process in the simple cortex, and so the soul is procreated in every living creature. IV. The body and the animal kingdom are at an end as soon as ever this living spring and perennial source of the soul are arrested.

6. *Action.*

I. The action of the whole body, its viscera, and their parts, is performed by the motive fibres and the muscles. II. The body is so articulated by the muscles, that there is no part without its peculiar motion and action. III. Each individual part of the animated body has its own proper motion, and each action consists of an infinity of motions as its parts. IV. The character of the action is determined by the nature of the muscle. V. The body lives in acting, and acts in living. VI. Without the animal spirit, and without the blood, or without the fibre and the artery, no muscular action can exist. VII. There are three general sources of motion and action, in the animal body; namely, the animation of the brain, the systole and diastole of the heart, and the respiration of the lungs; besides which, there are many specific sources, and innumerable particular ones. VIII. Speech is the action of the tongue, larynx, trachea, and lungs. IX. The cortical glands in the cerebrum and cerebellum correspond to the motive fibres in the muscles of the body; consequently, the action of the cortical glands corresponds to the action of the muscles. X. There is not a cortical gland in the cerebrum, but corresponds to a particular motive fibre in the body. XI. The cortical gland of the cerebrum and cerebellum cannot act on its corresponding motive fibre of the body, without an active or living force, that is to say, without expansion or constriction. XII. The cerebrum is articulated and subdivided in such wise, that it can excite to action a greater or lesser number of the cortical glands, and so produce, by the muscles, any action that it pleases. XII. Voluntary action is a special and particular animation, or excitation, of the cortical glands of the cerebrum, subordinate to its general animation. XIII. Spontaneous and natural action proceeds from the general animation of the cerebrum and cerebellum, undistinguished by any particular animation. XIV. Most of the muscles of the body are supplied with the fibre of both the cerebrum and cerebellum; and hence are capable of both natural and voluntary action. XV. Action is determined by the cortical glands, by the process of expansion and constriction; nevertheless, the power, that expands and constricts the glands, or excites them to act, resides within the glands themselves. XVI. We view, and contemplate with the mind, the whole action before it exists. XVII. An action is an idea of the mind, represented in the body by the ministration of organs; hence, the whole body is moulded to the image of the operations of the mind. XVIII. Any habitual action recurs, in a manner spontaneously with the whole of its form, by virtue of the mere force impressed by the mind, almost in the same manner as a natural action. XIX. There is both internal action and external, and an actual harmony is established on both hands between them. XX. There can be no force without action, no action without change of state, no change of state without an idea of motion: that which thence results constitutes an effect. XXI. As action is change of state or of coëxistents, so there is purely natural action, there is animal action, and there is rational action, or action proceeding from the understanding. XXII. Rational action is that, in which an end is, at once, intended and foreseen, and which is free, and completely represents an idea of the mind. XXIII. No action can exist but from a substance; consequently, the nature of the substance determines that of the action: thus, the substantial form coincides with the form of the action. XXIV. All the substances of the animal body are organic, and formed, subordinated and coördinated, to enable them to represent, in action, all the possible ideas of their mind. XXV. Actions are perfectly rational, in proportion as the mind can the more purely regard the actions of its body, and the [illegible], as ends. XXVI. Actions are perfectly [illegible] as the mind views, and comprehends, a [illegible]lle ends, conspiring &c., &c., &c. * * *

[illegible]ny with the Body.

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EMANUEL SWEDENBORG AND HIS WORKS, SCIENTIFIC, PHILOSOPHIC, AND RELIGIOUS.

He was born at Stockholm, Sweden, Jan. 29, 1688. His early life was very remarkable for piety and learning. In 1709, at 22, he took his degree of Doctor of Philosophy: in 1710, he began his travels through Europe, and continued them about five years: he spent one year in England, and three in France and Holland, studying Mathematics, Philosophy, Astronomy, and Mechanics. In 1716, at the age of 29, Charles the XII., King of Sweden, appointed him General Assessor over all the mines and metallic works of the nation. Up to this time, he had published his work on *Seneca and Mimas*, a volume of *Poems, Dædalus Hyperboreus*, and a small work on *Numbers*. In 1718, at 30, he issued two works, 1. *An Introduction to Algebra, or the Art of Rules*; 2. *Attempts to find the Longitude of Places by Lunar Observation*. In 1719, he was ennobled, and took his seat; but was not a Count, or Baron. This year he published four works: 1. *A Proposal for a Decimal System of Money and Measures*; 2. *A Treatise on the Motion and Position of the Earth and Planets*: 3. *Proofs derived from Appearances in Sweden, of the Depths of the Sea, and the greater Force of the Tides in the Ancient World*; and 4. *On Docks, Sluices, and Salt Works*. These ten smaller works constitute the Author's Prelude in Life, and placed him at the head of Scientific Men, with a spotless name and character.

In 1721, at 33, he travelled again, and published five works: 1. *Some Specimens of a Work on the Principles of Natural Philosophy, comprising New Attempts to explain the Phenomena of Chemistry and Physics by Geometry*. 2. *New Observations and Discoveries respecting Iron and Fire, and particularly respecting the Elemental Nature of Fire, together with a New Construction of Stoves*. 3. *A New Method of finding the Longitudes of Places, on Land or at Sea, by Lunar Observations*. 4. *A New Mechanical Plan of constructing Docks and Dikes*. 5. *A Mode of Discovering the Powers of Vessels, by the Application of Mechanical Principles*. M. Dumas, the great French chemist, ascribes to him the origin of *Crystallography*. In 1722, at 34, he published his *Miscellaneous Observations connected with the Physical Sciences, in Three Parts*; also, *Part Fourth*, principally on *Minerals, Iron, and the Stalactites in Bawman's Cavern*. Thus, he began his travels into *Future Ages*, from Mineral Architecture into Chemistry itself, embracing the *Earths, Waters, and Atmospheres of Creation*. In the same year he issued a work, *On the Depreciation and Rise of the Swedish Currency*.

We now enter upon another era of Swedenborg's life, when his tentative youth and manhood were past, and he entered a region all his own, and inhabited his intellectual estates unquestioned, unlimited, uncontradicted, and alone. In 1733, at 44, he commenced printing his PRINCIPIA, or the *First Principles of Natural Things, being New Attempts toward a Philosophical Explanation of the Elementary World*. (Price $7,25.) This is translated, and makes two large octave volumes, illustrated with numerous Engravings; but the two folio volumes, of 396 and 546 pages, entitled *Philosophical and Mineral Works*, are not yet rendered into English. This year he also published his *Philosophy of the Infinite; or Outlines of a Philosophical Argument on the Infinite, and the Final Cause of Creation: and on the Intercourse between the Soul and the Body*. (Price 25 cents.) The publication of these works gave him a European reputation, and his correspondence was eagerly sought by the learned of several nations.

In 1740—1, he published his *Economy of the Animal Kingdom*, which is translated in two large octavo volumes. (Price $7,25.) Here the courageous Miner sunk a shaft into the deep veins of the organic sciences, "determining to penetrate," as he says, "from the very cradle to the maturity of nature." In 1744—5, he published his *Animal Kingdom*, making two large octavo volumes in English; but the 4th and following Parts are not translated. Both these works are considered *Anatomically, Physically, and Philosophically*, and are far in advance of the present age, as the Medical world is beginning to know and acknowledge. It is to be hoped that the Parts on the *Nervous Fibre and the Nervous Fluid, the Five Senses, on Generation*, and his great work of 1409 pages on the *Brain*, may be translated speedily. It is impossible to give here even a glimpse of the above works, beyond their titles.

In 1745, he published a work in two parts, on *The Worship and Love of God*: *Part* I. *On the Origin of the Earth, on the State of Paradise in the Vegetable and Animal Kingdoms, and on the Birth, Infancy, and Love of Adam, or the First-born Man*. *Part* II. *On the Marriage of the First-born; and on the Soul, the Intellectual Mind, the State of Integrity, and the Image of God*. This is a centring of all he had previously elicited from his studies, and an attempt to carry them into another field; it is an end of his scientific and philosophic march, and serves as a connecting link between this world and the next. He began from God, as the fountain of the Sciences; the wisdom of creation was the desire and wisdom of his labors; and here he ended with his beginning, carrying God's harvest to God. Apparently, he did not know, that his literary life was closed; but he stood amidst the sheaves, contemplating the tillage of future years in the old domain; although trembling, nevertheless, in the presence of an undisclosed event. As a *Natural Theologian*, Swedenborg, thus far, stands unrivalled: he "looked *through* Nature, up to Nature's God." We now pass on to another man and author, to the SEER, and THEOLOGIAN.

In 1745, at 56 years of age, he says, "he was called to a holy office by the Lord himself, who opened his sight to view the spiritual world, and granted him the privilege of conversing with spirits and angels." He now resigned his office of Assessor, and girded himself to works of his NEW COMMISSION; which was, to develop truths, of which the religious world had never dreamed; and his unfoldings of God's Word, of Heaven and Hell, are as far in advance of the commonly received opinions of professed Christians, as *theirs* are in advance of *Judaism*; of which his Religious works contain abundance of internal and external evidence.

From 1749 to 1756, appeared his great work, the ARCANA CŒLESTIA: *the Heavenly Arcana which are contained in the Holy Scriptures, or Word of the Lord, Unfolded, beginning with the Book of Genesis: Together with Wonderful Things seen in the World of Spirits, and in the Heaven of Angels*. This work is printed in thirteen octavo volumes, ($1,25 each,) and contains an exposition of Genesis and Exodus, and many other parts of the Bible: but no man, according to Swedenborg, is bound to receive it, on his *ipse dixit*, or say so; but he is to examine it, and decide according to intrinsic evidence.

In 1758, he published the five following works: 1. *An Account of the Last Judgment and the Destruction of Babylon; showing that all the Predictions in the Apocalypse are at this day fulfilled; being a Relation of Things heard and seen*. (Price 44 cents.) 2. *Concerning Heaven and its Wonders, and concerning Hell, being a Relation of Things heard and seen*. (Price 75 cents.) 3. *On the White Horse, mentioned in the Apocalypse*. (Price 6¼ cents.) 4. *On the Planets in our Solar System, and on those in the Starry Heavens; with an account of their Inhabitants and of their Spirits and Angels*. (Price 44 cents.) 5. *On the New Jerusalem and its Heavenly Doctrines, as revealed from Heaven*. (Price 10 cents.) After this, he furnished evidence of his opened sight to many distinguished persons, which the celebrated Kant pronounced perfectly satisfactory.

In 1763, he published the six following works: 1. *The Doctrine of the New Jerusalem respecting the Lord*. (Price 12½ cents.) 2. *The Doctrine of the New Jerusalem respecting the Sacred Scriptures*. (Price 12½ cents.) 3. *The Doctrine of the New Jerusalem respecting Faith*. (Price 6¼ cents.) 4. *The Doctrine of Life for the New Jerusalem*. (Price 10 cents.) 5. *Continuation respecting the Last Judgment and the Destruction of Babylon*. 6. *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*. (Price 62½ cents.) The following are the Rules of Life, which he laid down for his own guidance: "1. Often to read and meditate on the Word of the Lord. 2. To submit every thing to the will of Divine Providence. 3. To observe, in every thing, a propriety and behavior, and always to keep the conscience clear. 4. To discharge, with fidelity, the functions of his employment and the duties of his office, and to render himself in all things useful to society."

In 1764, he published a continuation of his work on the Divine Attributes, entitled *Angelic Wisdom concerning Divine Providence*. (Price 62 cents.) He kept a *Diary*, or Day-Book, from 1747 to 1764, a period of seventeen years, and a most extraordinary work, several volumes of which are in English. His *Apocalypse Explained* ($9,25) consists of five octavo volumes, and his *Apocalypse Revealed*, ($2.) of a very large one: both are the Books of Revelation: the first was not published till after his death; the latter appeared in 1765—66.

His works on — "*The Delights of Wisdom concerning Conjugial Love, and the Pleasures of Insanity concerning Scortatory Love*," appeared in 1768. (Price $1,37.) This was followed with his *Brief Exposition of the Doctrine of the New Church, and the Intercourse between the Soul and the Body*. (Price 6¼ cents.) In 1771, in his 84th year, he published his large work, *The True Christian Religion; containing the Universal Theology of the New Church, foretold by the Lord in Daniel* vii. 13, 14, *and in the Apocalypse* xxi., 1, 2, (Price $2;) on the title page of which he passed himself as — "*Servant of the Lord Jesus Christ*." This closed his career as an Author, and he died the 29th of March, 1772, according to his own prediction.

His Scientific and Philosophical works are equal to thirty common octavo volumes; and his Theological works to as many more; making in all sixty octavo volumes, embracing every subject of thought and feeling, of which it is possible for any one to conceive. Probably about three fourths of his works are published in English, and can be had in this country. It is a remarkable fact, that in his Theological works, he never so much as mentions one of his previously written works. New Church Books of all kinds can be obtained where this is sold.

Extract from Swedenborg.

"There are five classes of those who read my writings. The first reject them entirely, because they are in another persuasion, or because they are in no faith. The second receive them as scientifics, or as objects of mere curiosity. The third receive them intellectually, and are in some measure pleased with them, but whenever they require an application to regulate their lives, they remain where they were before. The fourth receive them in a persuasive manner, and are thereby led, in a certain degree, to amend their lives and perform uses. The fifth receive them with delight, and confirm them in their lives."

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