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PART I.

THE
MEMORABILIA
OF
SWEDENBORG:
OR
MEMORABLE RELATIONS
OF
THINGS SEEN AND HEARD
IN
HEAVEN AND HELL.

WITH AN INTRODUCTION
BY GEORGE BUSH.

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MESMER AND SWEDENBORG;

OR

THE RELATION

OF THE

DEVELOPMENTS OF MESMERISM

TO THE

DOCTRINES AND DISCLOSURES

OF

SWEDENBORG.

BY GEORGE BUSH.

THE object of this work is to offer to the world a new plea in behalf of the truth of Swedenborg's revelations from the more obvious and striking phenomena of Mesmerism. The author aims to show that these phenomena display the operation of certain psychological and spiritual principles grounded in our nature, which are so perfectly in harmony with Swedenborg's developments as to compel the inference that if the one is true the other is also. But the facts of Mesmerism approve themselves to the very senses. The demonstration, therefore, which they afford of the truth of Swedenborg's disclosures is of the most palpable kind, and such as the receivers of his system are at perfect liberty to avail themselves of in urging his claims upon the world.

The author is well aware of the prejudice widely prevalent among New Churchmen against the recognition of these phenomena as in any way connected with the sublime developments brought to their view in the writings of Swedenborg. But he has yet to learn that the exhibition of one order of truths can, in its legitimate tendency, operate detrimentally to that of another, or that it is inexpedient to adduce the ascertained laws of our being in proof of the very positions of Swedenborg which affirm their order. At the same time he has been careful to guard against any connection of the New Church to anything that properly comes under the head of superstition. He is express in the declaration, that the main object of his divine doctrines is

Request?
Mrs. James Humbley Campbell
2-16-1932

OF THE LIGHT IN WHICH ANGELS LIVE.

PREFATORY REMARKS.

There is little in what follows which can receive elucidation from any remarks we might offer. The disclosure goes all along on the assumption, that spirits in the other life are in full possession of all the senses which are enjoyed in their bodily state on earth, and that in that world there is an infinity of objects suited to them. As these senses, however, are there detached from their material organs, and become solely of the spirit, the objects appropriate to them must necessarily be spiritual also. The bodily eye is so constructed as to be acted upon by the light of the natural sun and to perceive those objects only which are capable of reflecting that light. A spirit or an angel, not being composed of material substances, cannot, in their own nature, reflect the sun's rays so as to be visible to the outward eye. If then such a being is said to be *seen* by a man on earth it can only be by one of two methods—either a material body is miraculously assumed for the time, or there is the opening of the interior, spiritual eye, which so acts in conjunction with the external, that the percipient is not aware but that his vision is altogether normal, and that he sees the angel as he sees any other object which addresses itself to his sense of sight.* This is doubtless the true solution of the phenomenon of angelic appearances recorded in the Scriptures. It may indeed be said to be competent to the Divine power miraculously to invest a spirit, for the time being, with a material body and thus render him visible, which we do not absolutely deny, though still assured that it is contrary to *order*; but if a miracle is to be admitted at all, it were surely far more reasonable to expect it to occur in the latter mode than in the former. In the one case it would be an effect produced consistently with an established law, and in the other in violation of it. Although it is true that the faculty of interior or spiritual vision is not enjoyed in the normal condition of man in the present life, yet every one has the innate capability of its development from the general laws of his being, since after death he comes into the immediate exercise of the power, by means of which he at once perceives spirits in their true nature. But the clothing a disembodied spirit with a material form, is instantaneously seen to involve a violation of the fixed order of things and to embarrass our conceptions beyond measure. And what is gained by it? A certain effect is to be produced—viz. the vision of an immaterial being. This effect, on the one hypothesis, is produced by a process which merely

* "When spiritual beings touch and *see* spiritual things, the effect is exactly the same to the sense, as when natural beings touch and *see* natural things, and therefore when man first becomes a spirit, he is not aware of his decease, and believes that he is still in the body which he had when he was in the world. A human spirit also enjoys every sense both external and internal which he enjoyed in the world. He sees as before. He hears and speaks as before. He smells and tastes as before, and when he is touched, he feels as before."—*H. & H.* 461.

anticipates, for a little while, the operation of a universal law of our being, and, on the other, by the direct contravention of such a law. If then the resulting effect is in the two cases the same, which is the most probable supposition as to the *modus operandi*? When the women entered the vacated sepulchre of the Saviour on the morning of the resurrection they found it empty; but after remaining there a short time they beheld "two angels in white" standing within the tomb. Why did they not see them when they first entered? One of two solutions is inevitable. Either the angels were instantaneously invested with material bodies, or the spiritual eyes of the women were instantaneously opened, and they were thus enabled to perceive the spiritual beings who stood before them. The reader can take his choice of the suppositions. For myself I hesitate not a moment to adopt the latter.

The same principle, we think, is to be carried into the interpretation of all the Scriptural *angelophanies*. We find no grounds for the belief that a disembodied spirit or angel was ever seen by mortal eye.* We resolve all such cases into the couching of the inward eye, just as when Elisha's servant saw the mountain encompassed by chariots and horses of fire. This was surely no vision of the bodily organ, and yet to the consciousness of the young man it was doubtless the same as the sight of any natural object he had ever beheld. There is therefore a sense of sight pertaining to the spirit, into the exercise of which it comes immediately upon its dislodgment from the flesh. But if such is the fact, there must necessarily be a light in that world adapted to the spiritual organism upon which it acts. The nature and quality of this transcendental element and of the objects revealed by it, are fully disclosed in the developments that follow, which have every character of intrinsic probability, and give a new impression of reality, grandeur, and magnificence in regard to the celestial scenery, which cannot well be believably received without being eminently practical; especially when it is considered that the fact of the perception of such angelic scenery depends upon the moral state of the inner man. While the spirit sees of course spiritual things, it does not follow that it sees the most splendid and glorious things of heaven, though locally, so to speak, in the midst of them, unless that power is conferred by the posture of the soul as to its interior love and faith. The unveilings of that world are ever proportioned to the capacity to receive, and this is no greater than the measure of Goodness and Truth which have become grounded in the inmost elements of the being. But for fuller expositions on this head the various writings of the author must be consulted. At present we exhibit his disclosures respecting the Light of the Angelic Sphere.

1. THAT spirits and angels have every sense, except taste, in a far more exquisite and perfect degree than ever man had, has been abundantly manifested to me. They not only see each other, and converse with each other, the angels in the highest felicity from mutual love, but they also see more objects in their world than man can believe to exist. The world of spirits and the heavens are full of

* The argument applies, *a fortiori*, with tenfold greater force to the impracticability of beholding the glorified body of our Lord with the natural eye. How groundless the conceit of the appearance to mortal view of that body at the Second Advent! The "every eye" that is to see him is the internal or spiritual eye which is to see him as spiritually and not corporeally revealed.

representatives, such as were seen by the prophets, and of so grand a kind that if any one's sight were opened, and he could look into those worlds, though but for a few hours, he could not but be astonished. The light in heaven is such, as to exceed the noon-day light of this world in a degree surpassing all belief. They however receive no light from this world, because they are above, or within, the sphere of that light; but they receive light from the Lord, who to them is a sun. The noon-day light of this world is to the angels, also, like gross darkness, and when it is given them to look upon that light, it is as if they looked upon mere darkness; of which I have been convinced by experience. Hence may appear what a difference there is between the light of heaven and the light of this world.

2. I have so frequently seen the light in which spirits and angels live, that at length it has ceased to excite wonder in me, by reason of its growing familiar. But to adduce all my experience would take up too much space; wherefore let the few following particulars suffice.

3. In order that I might know the quality of the light in heaven, I have at times been introduced into the abodes of good and angelic spirits, where I not only saw the spirits themselves, but also the objects which surrounded them. There were likewise seen little children and their mothers, in a light of such brightness and splendor, that it is impossible to conceive anything superior to it.

4. There suddenly fell before my eyes an intense flaming irradiation, which greatly dazzled, not only my ocular sight, but also my interior vision. Presently there appeared a something obscure, like an opaque cloud, in which there was, as it were, somewhat earthly; and whilst I was wondering, it was given me to know, that such is the respective difference between the light enjoyed by the angels in heaven and that in the world of spirits, although spirits also live in light: and that according to the difference between them in respect to light, so is also the difference in respect to intelligence and wisdom; and not only in respect to intelligence and wisdom, but likewise to all things belonging to intelligence and wisdom, as speech, thought, joys, and felicities, since these correspond to light. Hence may also appear, what and how great are the perfections of angels in respect to those of men, who are more in obscurity than spirits.

5. There was presented to my view the kind of lucidity in which those spirits live, who belong to a certain internal province of the face: it was beautifully streaked with rays of a golden flame, for those who are in the affections of good, and with rays of silver light, for those who are in the affections of truth. They sometimes also have a view of the sky; not that which is apparent to our eyes, but a sky which is represented before them beautifully adorned with stars. The cause of the difference in the light is, because all good spirits who are in the first heaven, and all angelic spirits who are in the second heaven, and all angels who are in the third, are in general distinguished as celestial and spiritual; the celestial are those who are in the love of good, the spiritual those who are in the love of truth.

6. I was once withdrawn from the ideas of things material,* or of the body, so

* In the two former of the places where the word *material* occurs above, the term in the Latin is *particularibus* and *particularia*; in the last place it is *materialibus*; and as the latter word seems to be required in all three places by the sense, it appears proba-

as to be kept for a while in spiritual ideas ; when there appeared a bright lively sparkling of adamantine light, and this for a considerable time :—I cannot describe the light by any other term, for it was like that of a diamond sparkling in the smallest indivisible particles. Whilst I was kept in that light, I perceived material things, which are such as are worldly and corporeal, as beneath me, and remote : by which I was instructed in how great light those are, who are withdrawn from material ideas into spiritual. Moreover, the light of spirits and of angels has been seen by me so often, that it would fill many pages to relate all my experience on this subject.

7. When it is the Lord's good pleasure, the good spirits appear to others, and also to themselves, like bright lucid stars, glittering according to the quality of their charity and faith ; but evil spirits appear like globules of coal-fire.

8. The life of lusts and of pleasures thence derived, appears, at times like a coal-fire amongst evil spirits : into such a fiery appearance as it were, is changed the life of the Lord's love and mercy which flows into them. But the life of their phantasies appears like the light [lumen]* thence derived, which is obscure and extends to no great distance. Nevertheless, on the approach of the life of mutual love, that fiery appearance is extinguished, and is turned into cold, and that obscure light [lumen] is turned into darkness. For the evil spirits dwell in darkness, and, what is wonderful, some of them even love darkness and hate light.

9. It is perfectly known in heaven, but not so in the world of spirits, whence so great a light comes, viz. from the Lord ; and, what is surprising, the Lord appears in the third heaven to the celestial angels as a sun, and to the spiritual angels as a moon. This is indeed the only true source and origin of light. But the degree in which it is received is in proportion to the degree of the celestial and spiritual with the angels, and the quality of the light is according to the quality of that celestial and spiritual. Thus the very celestial and spiritual of the Lord manifests itself by light before the external sight of the angels.

10. That this is the case might appear to every one from the Word, as, when the Lord was manifested to Peter, James, and John ; for then his countenance shone as the sun, and his raiment became as light, Matt. xvii. 2 : his appearing thus to them was only in consequence of their interior sight being open. The same is also confirmed in the prophets ; as in Isaiah, concerning the Lord's kingdom in the heavens : " The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days," xxx. 26. And in John, also concerning the Lord's kingdom, which is called the New Jerusalem : " The city hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof," Rev. xxi. 23. And again : " There shall be no night there, and they need no candle,

ble that the different term in the two former instances is an error of the press. If however this conjecture is incorrect, and the word *particularia* is intentionally introduced, it cannot be used in its ordinary sense of *particulars*, or *things particular*, in which sense it constantly occurs in the author's works, and is applied to spiritual things as well as to material, but may probably mean *things consisting of parts*.

* When the author is speaking of light merely natural, as distinguished from spiritual, he uses the word *lumen* instead of the more universal word *lux*. The English language not affording two terms to signify light, when the former is the kind of light spoken of, the Latin term [*lumen*] is subjoined in brackets.

neither light of the sun, for the Lord God doth lighten them," xxii. 5. Moreover, when the Lord appeared to Moses, Aaron, Nadab, Abihu, and the seventy elders, that "They saw the God of Israel; and there was under his feet, as it were, the paved work of a sapphire stone, and, as it were, the body of heaven in his clearness," Exod. xxiv. 10. Since the celestial and spiritual of the Lord appears before the external sight of the angels as a sun and a moon, hence it is, that the sun in the Word signifies the celestial, and the moon the spiritual.

11. That I might be confirmed in this, that the Lord appears to the celestial angels as a sun, and to the spiritual angels as a moon, by the divine mercy of the Lord, my interior vision was so far opened, and I plainly saw the moon shining, which was encompassed with several smaller moons, the light of which latter was nearly like that of the sun; according to those words in Isaiah: "The light of the moon shall be as the light of the sun," xxx. 26. But it was not given me to see the sun. The moon appeared in front towards the right.

12. By virtue of the Lord's light in heaven there appear wonderful things, which cannot be expressed, being so innumerable. They are the continual representatives of the Lord and of his kingdom, such as are mentioned by the prophets, and by John in the Revelation; besides other significatives. It is not possible for man to see these things with his bodily eyes; but as soon as ever the interior vision of any one, which is the sight of his spirit, is opened by the Lord, such objects may be exhibited to view. The visions of the prophets were no other than openings of their internal sight; as when John saw the golden candlesticks, Rev. i. 12, 13, and the holy city as pure gold, and the luminary thereof like to a stone most precious, Rev. xxi. 2, 10, 11: not to mention many things besides, seen by the prophets: whence it may be known, that the angels not only live in the highest degree of light, but that in their world there are indefinite objects, which no one could ever believe.

13. Before my interior sight was opened, I could scarcely cherish a different idea concerning the innumerable things which appear in the other life, from that of other people, viz. that light, and such things as exist by virtue of light, together with objects of sense, could by no means have existence there. This idea was formed in consequence of the prevailing phantasy of the learned respecting the immaterial, upon which they so much insist in regard to spirits and to all things relating to the life of spirits; from which no other conception can be formed, than that, being immaterial, their state must either be so obscure as to fall under no idea, or else that it is a mere nonentity; for this is implied in the notion of such immateriality. Nevertheless, the very reverse of this is the truth: for unless spirits and angels were organized substances, it would be impossible for them either to speak, or see, or think.

14. When man's interior sight is opened, which is the sight of his spirit, then there appear the things of another life, which cannot possibly be made visible to the sight of the body. The visions of the prophets were nothing else. There are in heaven, as was said above, continual representatives of the Lord and of his kingdom; and there are also significatives; insomuch that nothing at all exists before the sight of the angels, which is not representative and significative. Hence are the representatives and significatives in the Word; for the Word is through heaven from the Lord.

15. The things that are exhibited visibly in the world of spirits, and in heaven,

are too numerous to be related ; but as we are here treating of light, it is proper to mention some things which originate immediately from the light. Such are the atmospheres, paradisiacal scenery, rainbow-like splendors, palaces, and dwellings ; which are there presented so bright and lively before the external sight of spirits and angels, and at the same time are perceived with such fulness of sense, that they affirm these to be real things, but the things of this world to be respectively not real.

16: As to what respects the atmospheres in which the blessed live, which partake of the light, as being derived from it, they are innumerable, and of such beauty and pleasantness as cannot be described. There are adamantine atmospheres, which sparkle from every minutest point, as if from little spherules of diamond. There are other atmospheres resembling the glittering of all precious stones ; others like the glittering of pearls that are transparent from their centres, and radiated with the most brilliant colors ; others that flame as from gold and from silver, and also as from adamantine gold and silver ; others of flowers of various colors, which are in forms most minute and indiscernible. Such atmospheres fill the heaven of infants with an indefinite variety. Nay, there are also atmospheres consisting as it were of sporting infants, in forms most minute and indiscernible, but still perceptible to an inmost idea ; by which forms it is suggested to infants, that all things around them are alive, and that they are in the life of the Lord, which effects their inmosts with happiness. Beside these there are several other sorts of atmospheres ; for the varieties are innumerable, and also inexpressible.

17. As to what respects the paradisiacal scenery, it is stupendous. There are paradisiacal gardens presented to view, of an immense extent, consisting of all sorts of trees, of a beauty and pleasantness exceeding every idea of thought, which yet appear in so living a manner before their external sight, that they not only see them in the gross, but also perceive every single object much more vividly than the sight of the eye perceives similar objects on earth. To remove all doubt concerning this, I was also conducted where those are who live a paradisiacal life. All things there, to every single object, appear in their most beautiful spring and bloom, with an astonishing magnificence and variety ; and they are living, by virtue of their being representative ; for there is nothing but what represents and signifies something celestial and spiritual ; thus they not only affect the sight with pleasantness, but the mind with happiness. Certain souls lately deceased, who, from the principles they had imbibed in the world, doubted the possibility of such things existing in another life, where there is neither wood nor stone, being taken up thither, and discoursing thence with me, said in their astonishment, that what they saw was inexpressible, and that they could not represent its inexpressibility by any idea, and that delights and happiness shone forth from every object, and this with successive varieties. The souls that are introduced into heaven, are generally first conducted to paradisiacal scenes. But the angels behold such things with other eyes, not being delighted with the paradises, but with the representatives, and thus with the celestial and spiritual things from which they are. It was from these that the Most Ancient Church derived their paradisiacal scenery.

18. As to what respects the rainbow-like splendors, there is as it were a rainbow heaven, where the whole atmosphere appears to consist of very small con-

tinued rainbows. In this heaven are they who appertain to the province of the interior eye; being at the right in front, a little upwards. The whole atmosphere or aura therein consists of such splendors, and is radiated thus in every one, as it were, of its origins. Around is the form of a very large rainbow, encompassing the whole heaven, most beautiful, being composed of similar smaller rainbows, which are images of the larger. Every single color consists thus of innumerable rays, so that myriads constitute one common perceptible, which is, as it were, a modification of the origins of light arising from the celestial and spiritual things which produce it, and which at the same time present to the sight a representative idea of them. The varieties and variations of the rainbows are indefinite. It has been given me to see some of them; and, in order that some idea may be formed of the nature of their variety, and that it may appear how innumerable are the rays that constitute one visible, it is permitted to describe just one or two.

19. There appeared to me the form of a larger rainbow, that thence I might know of what quality they are in their least forms. The light was most perfectly white, encompassed with a sort of circumference, in the centre of which was an obscure, and, as it were, earthy point, around which was spread a most resplendent brightness, which was variegated and discriminated by another brightness with yellowish points like little stars; beside other variegations occasioned by flowers of divers colors, which entered into the first most lucid appearance, and these colors flowed, not from a white, but from a flame-colored brightness: and were all representative of things celestial and spiritual. All visible colors, in the other life, represent what is celestial and spiritual; the colors originating in a flame-like brightness representing the things appertaining to love and the affection of good, and those originating in a white brightness the things appertaining to faith and the affection of truth. All colors, in the other life, are from these origins; and therefore they are of such a refulgent brightness, that no colors in this world are to be compared with them. There are also colors which were never seen in the world.

20. There appeared also the form of a rainbow, in the midst of which was a kind of green, grass-like appearance; and it was perceived as if there were a sun, out of sight, at the side illuminating it, and infusing into it so white and clear a light, as no words are able to describe. At the circumference there were most elegant colored variegations in a bright plane of pearl. From these, and other things, it was apparent what the forms of the rainbows were in their least; and that there are indefinite variations of them, and this according to the charity, and faith originating therein, of the person to whom they are represented, and who is as a rainbow to those to whom he is presented to view in his gracefulness and glory.

21. Beside these paradisiacal objects, there are also cities exhibited to view, with magnificent palaces, contiguous to each other, splendid in their colors, and of an architecture surpassing all the powers of art. Nor is his wonderful, as like cities were seen also by the prophets, when their interior sight was open, and this so plainly that nothing in the world could be plainer. Thus John saw the New Jerusalem, which is also described by him.

22. Beside cities and palaces, it has also, at times, been given me to see the decorations of particular parts; as those of the steps and gates thereof: and they seemed to move as if they were alive, and to vary themselves continually with

new beauty and symmetry. I was also informed, that the variations may thus succeed perpetually, yea, even to eternity, with continually new harmony; and the succession itself forming the harmony, and it was said, that these are among the least of the astonishing things.

23. All the angels have their respective habitations, which are magnificent. I have at times been there, seen, and admired them; and conversed with those there. They are so distinct and conspicuous that nothing can be more so. The houses on earth are scarce anything in comparison: they also call those which are on earth dead and not real, but their own alive and true, because from the Lord. The architecture is such, that art itself is thence, with an indefinite variety. The angels have declared to me, that if they could possess all the palaces throughout the whole earth, they would not exchange their own for them. What is of stone, and mortar, and wood, is to them dead; but what is from the Lord, and from life itself and light, is alive, and the more so, as they enjoy it with all fulness of sense. For the things that are there are completely adapted to the senses of spirits and angels; whilst the things that are in the light of the solar world, spirits cannot see at all by their own sight. Buildings of stone and wood, however, are adapted to the senses of men in the body. Spiritual things correspond with those that are spiritual, and corporeal things, with those that are corporeal.

24. The habitations of good spirits and of angelic spirits have generally porticos, or long arched courts, sometimes double, to walk in; the walls of which are constructed with much variety, and are adorned also with flowers and wreaths of flowers wonderfully composed, beside many other ornaments, which, as was said, are varied in succession. At one time they are seen by them in a clearer light, at another time in a light less clear, but always with interior delight. Their dwellings are also changed into more beautiful ones, in proportion as the spirits are perfected. At the time of the change there appears somewhat representing a window on the side, which is dilated, and it becomes somewhat obscure within, and there is opened something as of heaven with stars, and a kind of cloud; which is a mark that their habitations are changing into such as are more pleasant.

25. Spirits are very indignant that men have no ideas of the life of spirits and angels, but suppose that they are in an obscure state, which must needs be most melancholy, and in a kind of vacuity and emptiness; when nevertheless they are in the highest degree of light, and in the enjoyment of all goods as to all the senses, and indeed to their inmost perception. There were certain souls lately come from the world, who, by reason of the principles they had there imbibed, had a persuasion, that such objects do not exist in the other life; wherefore they were introduced to the abodes of the angels, and there conversed and saw those things. On their return, they said, that they perceived it was so, and that the things they had seen were real, but that they had never believed this during their life in the body, nor could believe it; and that these must needs be among those wonderful things which are not believed, because they are not comprehended. Nevertheless, as they have the evidence of sense, but of the interior sense, this also was said to them: that they ought not therefore to doubt, because they do not comprehend; for if nothing was to be believed but what is comprehended, there would be no belief touching those things that belong to in-

terior nature, much less those things that relate to eternal life. Hence comes the infatuation so prevalent at this day.

26. They who have been rich during the life of the body, and have dwelt in magnificent palaces, and have made their heaven to consist therein, depriving others of their property under various pretences, without conscience and without charity, when they come into the other life, are at first, as was said above, introduced into their own most essential life which they had in the world, and also for some time it is allowed them to dwell in palaces, in like manner as in the world: for all, on their first entrance into the other life, are received as strangers and new guests, and their interiors and ends of life not being as yet discovered, they are entertained with kindness by angels from the Lord, who do them good, and minister to their gratification. But presently the scene is changed: their palaces by degrees are dissipated, and become small houses, successively more and more mean, till at length they are annihilated; and then they wander about, like those who beg alms, and ask to be received. But, because they are such, they are expelled from societies; and at length they become excrementitious, and emit a sphere of the foul smell of teeth.

27. I have spoken with the angels concerning representatives, namely, that in the vegetable kingdom on earth there is nothing but what in some measure represents the kingdom of the Lord. They replied, that everything in the vegetable kingdom, which is beautiful and ornamental, derives its origin through heaven from the Lord; and that when the celestial and spiritual things of the Lord flow into nature, such objects are actually exhibited, and that thence proceeds the vegetative soul or life. Hence come representatives. This, being unknown in the world, was called a heavenly arcanum.—*A. C.* 1521-1533; 1619-1632.

CORRESPONDENCES OF THE EYE AND OF LIGHT.

1. The external senses, which are five, namely, touch, taste, smell, hearing, and sight, have each correspondence with the internal senses. But correspondences at this day are known scarcely to any one, because they do not know that there are any correspondences, and still less that there is a correspondence of spiritual things with natural, or, what is the same, of those things which are of the internal man, with those things which are of the external. With regard to the correspondences of the senses, the sense of touch in general corresponds to the affection of good; the sense of taste to the affection of knowing; the sense of smell to the affection of perceiving; the sense of hearing to the affection of learning, also to obedience; but the sense of sight to the affection of understanding and of being wise.

2. That the sense of sight corresponds to the affection of understanding and of being wise, is because the sight of the body altogether corresponds to the sight of its spirit, thus to the understanding. For there are two lights, one which is of the world from the sun, the other which is of heaven from the Lord; in the light of the world there is nothing of intelligence, but in the light of heaven there is intelligence. Hence, so far as with man the things which are of the light of

the world are illumined by those which are of the light of heaven, so far the man understands and is wise ; thus so far as they correspond.

3. Because the sight of the eye corresponds to the understanding, therefore also sight is attributed to the understanding and is called intellectual sight ; also those things which man apperceives, are called the objects of that sight ; and also in common speech it is said, that those things are seen when they are understood ; and also light and illumination, and thence clearness, are predicated of the understanding, and on the other hand shade and darkness, and thence obscurity. These and similar things have come into use with man in speaking, from the fact that they correspond ; for his spirit is in the light of heaven, and his body in the light of the world, and his spirit is what lives in the body, and also what thinks ; hence many things, which are interior, have thus fallen into vocal expressions.

4. The eye is the most noble organ of the face, and communicates more immediately with the understanding than the rest of man's organs of sense. It is also modified by a more subtle atmosphere than the ear, on which account likewise the sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than speech perceived by the ear. Hence also it is, that certain animals, because they are without understanding, have two as it were substitute [succenturiata] cerebra within the orbits of their eyes ; for their intellectual depends on their sight ; whereas man is not so [formed], but has the advantage of a large cerebrum, that his intellectual may not depend upon his sight, but the sight upon his intellectual. That the sight of man depends upon his intellectual is very manifest from this, that his natural affections effigy themselves representatively in the face ; whereas the interior affections, which are of the thought, appear in the eyes from a certain flame of life, and thence evibration of light, which beams forth according to the affection in which the thought is. This also man knows and observes, although not instructed by any science ; the reason is, because his spirit is in society with spirits and angels in the other life, who know it from evident perception.

5. That there is a correspondence of the ocular sight with the intellectual sight, appears manifestly to those who reflect ; for the objects of the world, which all derive something from the light of the sun, enter in by the eye, and store themselves up in the memory, and this is evidently under a like visual appearance, for the things which are thence reproduced, are seen within ; hence the imagination of man, the ideas of which are called by philosophers material ideas. These objects, when they appear still more interiorly, constitute thought, and this also under some visual appearance, but more pure, and the ideas of this latter are called immaterial, also intellectual. That there is an interior light, in which there is life, consequently intelligence and wisdom, which illuminates the interior sight, and meets those things which have entered by the external sight, is clearly manifest ; also that the interior light operates according to the arrangement of the things which are there from the light of the world. The things which enter by hearing, are also changed within into appearances like those of visual objects, which are from the light of the world.

6. Because ocular sight corresponds to intellectual sight, it also corresponds to truths, for all things which are of the intellect have relation to truth, and also to good, namely, that it may not only know good, but also may be affected by

good. All things likewise of the external sight have relation to truth and good, since they have relation to the symmetries of objects, consequently to their beauties and pleasantnesses thence [derived]. He who is discerning may see, that all and each of the things in nature have relation to truth and good; and by this also he may know that universal nature is a theatre representative of the Lord's kingdom.

7. All and each of the things, which are in the eye, have their correspondences in the heavens, as the three humors, the aqueous, the vitreous, and the crystalline; and not only the humors, but also the coats, yea, each part. The interior things of the eye have correspondences more beautiful and pleasant, but with a difference in each heaven. The above light, which proceeds from the Lord, when it flows into the inmost or third heaven, is received there as the good which is called charity; and when it flows into the middle or second heaven, mediately and immediately, it is received as the truth which is from charity. But when this truth flows into the last or first heaven, mediately and immediately, it is received substantially, and appears there as a paradise, and in other places as a city in which are palaces; thus the correspondences succeed each other even to the external sight of the angels. In like manner in man, in his ultimate, which is the eye, the above [truth] is presented materially, by the sight, whose objects are the things which are of the visible world. The man who is in love and charity, and thence in faith, has his interiors such, for he corresponds to the three heavens, and is in effigy a little heaven.

8. There was a certain person with whom I was acquainted in the life of the body, but not as to the mind [animus] and interior affections: he occasionally conversed with me in the other life, but a little at a distance; in general he manifested himself by pleasant representatives, for he could present things which delighted, as colors of every kind, and beautiful colored forms, and could introduce infants beautifully decorated as angels, and very many like things which were pleasant and delightful. He acted by a gentle and soft influx, and this into the tunic of the left eye; by such things he insinuated himself into the affections of others, with the end of pleasing and delighting their life. It was told me by the angels, that such are they who belong to the coats of the eye, and that they communicate with the paradisiacal heavens, where truths and goods are represented in a substantial form.

9. That the light of heaven has in itself intelligence and wisdom, and that it is the intelligence of truth and the wisdom of good from the Lord, which appears as light before the eyes of the angels, has been given me to know by living experience. I have been elevated into the light, which glittered like the light radiating from diamonds; and while I was kept in it, I seemed to myself to be withdrawn from corporeal ideas, and to be led into spiritual ideas, and thus into those things which are of the intelligence of truth and good. The ideas of thought, which derived their origin from the light of the world, then appeared removed from me, and as it were not belonging to me, although they were obscurely present. Hence it was given to know, that so far as man comes into that light, so far he comes into intelligence. Thence it is, that the more intelligent the angels are, in so much greater and more illustrious light are they.

10. The differences of light in heaven are as many as are the angelic societies which constitute heaven, yea, as many as are the angels in each society. The

reason is, because heaven is arranged according to all the differences of good and truth, thus according to all the states of intelligence and wisdom, consequently according to the receptions of the light which is from the Lord. Hence it is, that the light is not anywhere in the universal heaven altogether alike, but differs according as it is differently tempered with the flamy and the bright white, and according to degrees of intensity. For intelligence and wisdom is nothing else, than an eminent modification of the heavenly light which is from the Lord.

11. Recent souls, or novitiate spirits, namely, those who some days after the death of the body come into the other life, are greatly surprised that there is light in the other life; for they bring along with them the ignorance that light is from any other source than from the sun, and from material flame; and still less do they know, that there is any light which illuminates the understanding, for they have not apperceived this in the life of the body; and still less, that that light gives the faculty of thinking, and by influx into the forms which are from the light of the world, constitutes all things which are of the understanding. These, if they have been good, that they may be instructed, are elevated to heavenly societies, and from society into society, that they may perceive by living experience, that in the other life there is light, and this more intense than is anywhere given in the world, and that at the same time they may apperceive, that so far as they are in the light there, so far they are in intelligence. Some, who were taken up into spheres of celestial light, spoke with me thence, and confessed that they had never believed anything of the kind, and that the light of the world is respectively darkness. They also looked thence through my eyes into the light of the world, and this they did not perceive otherwise than as a dark cloud; and from commiseration said, that man is in such a cloud. From what has been said it may also appear, why the celestial angels are in the world called angels of light; and that the Lord is the light and thence the life of men. John i. 1 to 9; chap. viii. 12.

12. From the light in which spirits are in the other life, it appears what is their quality, for the light in which they see, corresponds to the light from which they perceive, as was said. They who have known truths, and have also confirmed them with themselves, and yet have lived a life of evil, appear in a snowy light, but cold, such as is the light of winter. But when they come near to those who are in the light of heaven, then their light is altogether darkened, and becomes grossly dark; and when they remove themselves from the light of heaven, there succeeds a yellow lumen as from sulphur, in which appear as it were spectres, and their truths as phantasms. For their truths were of a persuasive faith, which is such, that they believed because they had honor, gain, and reputation thence, and it was indifferent to them what was true, if it were only received. But they who are in evil and thence in falses, appear in a lumen as of a fire of coals; this lumen becomes altogether dusky at the light of heaven; but the lumens themselves, from which they see, are varied according to the false and the evil, in which they are. Hence also it was manifest, why they who lead a life of evil, can in no wise have faith in divine truths from a sincere heart; for they are in that smoky lumen, into which when heavenly light falls, it becomes dark to them, so that they neither see with their eyes nor see with the mind, and moreover they then fall into agonies, and some as it

were into swoons ; hence it is that the evil cannot in any wise receive truth, but only the good. The man who leads a life of evil, cannot believe that he is in such a lumen, because he cannot see the lumen in which his spirit is, but only the lumen in which the sight of his eye is, and thence his natural mind. But if he saw the lumen of his spirit, and knew by experience of what quality it would become if the light of truth and good from heaven flowed into it, he would know manifestly how far off he was from receiving those things which are of light, that is, which are of faith, and still more from imbibing those things which are of charity, thus how far he was distant from heaven.

13. I had once discourse with spirits concerning life, namely, that no one has life from himself, but from the Lord, although he may seem to live from himself. And then the discourse was first concerning what life is, namely, that it is to understand and to will, and because all understanding has relation to truth, and all willing to good, that the understanding of truth and the will of good is life. But the spirit-ratiocinators said, (for there are spirits who are to be called ratiocinators, because they reason about everything whether it be so, and thus for the most part are in obscurity concerning every truth) that nevertheless they live, who are in no intelligence of truth and will of good, yea, they believe that they live more than others. But it was given to answer them, that the life of the wicked appears indeed to them as life, but still that it is the life which is called spiritual death, which they might know from this, that since to understand truth and to will good is life from the Divine, then that to understand what is false and to will evil cannot be life, because evils and falses are contrary to life itself. That they might be convinced, it was shown, what was the quality of their life, which when seen, appeared like the lumen from a coal-fire, in which was intermixed a smokiness ; and when they are in this lumen, they cannot suppose otherwise than that the life of their thought and of their will is alone life ; and still further from this, that the light of the intelligence of truth, which is [the light] of life itself, cannot at all appear to them, for as soon as they come into that light, their lumen becomes dark, so that they absolutely can see nothing, thus also perceive nothing. It was further shown, what the quality of the state of their life there was, by a removal of their delight derived from the false, which in the other life is effected by a separation of the spirits in whose society they are, which being done, they appeared of a dusky countenance, like corpses, so that they might be called effigies of death. But concerning the life of animals, by the divine mercy of the Lord, it shall be treated by itself.

14. They who are in the hells, are said to be in darkness, but they are said to be in darkness because they are in falses ; for as light corresponds to truth, so darkness to falses ; for they are in a lumen yellowish like that of a fire of coal and sulphur, as was said above. This lumen is what is meant by darkness, for according to the lumen, consequently according to the sight thence, is their understanding, because they correspond. It is also called darkness, because those lumens become darkness at [the approach of] celestial light.

15. There was a spirit present with me, who, when he lived in the world, knew many things, and in consequence thereof believed that he was wise above all others ; hence he had contracted this evil, that wheresoever he was, he wished to rule all things. He was sent to me from a certain society, that he might

serve them for a subject, or for communication, and also that they might alienate him from themselves, since indeed he was troublesome to them by this, that he wished to rule them from his own intelligence. When he was with me, it was given to speak with him concerning intelligence from proprium, that it is of such prevalence in the Christian world, as to make it believed that all intelligence is thence, and thus none from God; although when they speak from the doctrinals of faith, they say that all truth and good is from heaven, thus from the Divine, consequently all intelligence, for this is of truth and of good. But when that spirit was unwilling to attend to these things, I said, that he would do well if he would go away, because the sphere of his intelligence annoyed; but because he was in the persuasion that he was more intelligent than others, he was not willing. It was then shown to him by the angels, what is the quality of intelligence from proprium, and what the quality of intelligence from the Divine, and this by lights, for in the other life such things are wonderfully presented to view by variegations of light. Intelligence from proprium was shown by a lumen, which appeared like an ignis fatuus, around which was a dark border, and moreover it extended itself to but little distance from the focus; it was further shown, that it is instantly extinguished when it is looked upon by any angelic society, just as an ignis fatuus is at the light or day of the sun. It was next shown what was the quality of intelligence from the Divine, and this also by light, which was bright and luminous more than that of the sun at noon-day, and extending itself to all distance, and terminating itself like the light of the sun in the universe: and it was said, that intelligence and wisdom enter from all sides into the sphere of that light, and cause truth and good to be perceived by an intuition almost boundless, but this according to the quality of truth from good.

16. From these things it may appear, that those things which are of the light of the world in man, correspond to those things which are of the light of heaven; consequently, that the sight of the external man, which is of the eye, corresponds to the sight of the internal man, which is of the understanding; also that by lights in the other life it appears what is the quality of intelligence.

17. I have discoursed with some within a few days after their decease, and because they were then recently come, they were in a light there, which differed little in their sight from the light of the world. And because the light appeared such to them, they doubted whether they had light from any other source, wherefore they were taken into the first of heaven, where the light was still brighter, and from thence speaking with me, they said, that they had never before seen such a light; and this took place when the sun was already set. They then wondered, that spirits had eyes by which they saw, when yet they believed in the life of the body, that the life of spirits was merely thought, and indeed abstractedly without a subject, by reason that they had not been able to think of any subject of thought, inasmuch as they had not seen any; and this being the case, they had not then perceived otherwise, than that because it was mere thought alone, it was dissipated, together with the body in which it was, just as any aura, or any fire, unless it should miraculously be kept together and subsist from the Lord. And they saw then how easily the learned fall into error concerning life after death, and that they more than others do not believe except in things which they see. Therefore they were surprised now, that they not only had

thought, but also sight, and likewise the other senses; and especially that they appear to themselves altogether as men, that they mutually see and hear each other, converse together, feel their own members by the touch, and this more exquisitely than in the life of the body. Hence they were amazed that man is altogether ignorant of this, while he lives in the world; and they pitied the human race, that they know nothing of such things, because they believe nothing, and more especially they who are in superior light, namely, they who are within the church, and have the Word. Some of them believed no otherwise, than that men after death would be as ghosts, in which opinion they confirmed themselves from the spectres of which they had heard; but hence they drew no other conclusion, than that it was some gross vital principle, which is first exhaled from the life of the body, but which again falls back to the dead body, and is thus extinguished. But some believed, that they were first to rise again at the time of the last judgment, when the world was to perish, and then with the body, which, though fallen into dust, would be then collected together, and thus they would rise again with bone and flesh. And whereas mankind have in vain for many ages expected that last judgment or destruction of the world, they have fallen into the error that they should never rise again; thinking nothing in this case of that which they have learned from the Word, and from which they have also sometimes so spoken, that when man dies, his soul is in the hand of God, among the happy or unhappy according to the life which he had acquainted himself with, and was become familiar to; neither of what the Lord said concerning the rich man and Lazarus. But they were instructed, that every one's last judgment is when he dies, and that then he appears to himself endowed with a body as in the world, and to enjoy every sense as in the world, but more pure and exquisite, inasmuch as corporeal things do not hinder, and those things which are of the light of the world, do not overshadow those which are of the light of heaven; thus that they are in a body as it were purified; and that after death, the body cannot possibly partake of what is bony and fleshy such as it had in the world, because this would be to be again encompassed with earthly dust. With some I conversed on this subject on the same day that their bodies were entombed, who saw through my eyes their own corpse, the bier, and the ceremony of burial; and they said, that they reject that corpse, and that it had served them for uses in the world in which they had been, and that they live now in a body which serves them for uses in the world in which they now are. They wished also, that I should tell this to their relations who were in mourning; but it was given to reply, that if I should tell them, they would mock at it, inasmuch as what they cannot themselves see with their own eyes, they believe to be nothing, and thus they would reckon it among the visions which are illusions. For they cannot be brought to believe, that as men see each other with their eyes, so spirits see each other with theirs, and that man cannot see spirits unless with the eyes of his spirit, and that he then sees them when the Lord opens the internal sight, as was done to the prophets, who saw spirits and angels, and also many things of heaven. Whether they who live at this day would have believed those things, if they had lived at that time, there is room to doubt.

18. A certain person, who in the learned world had been distinguished and held in high reputation for his skill in the science of botany (Linnæus?) after his

decease was informed in the other life, that flowers and trees are there soal presented to view. At this he was amazed, and inasmuch as it had been the delight of his life, he burned with a desire of seeing whether it was so. Wherefore being taken up into paradisiacal scenes, he saw most beautiful shrubberies and most pleasant flower-gardens of an immense extent; and whereas he then came into the ardor of his delight from affection, it was allowed him to wander through the plain, and not only to see them singly, but also to gather them and bring them close to his eye, and to examine whether the case was so. Entering thence into discourse with me, he also said, that he had never at all believed this, and that if in the world they had heard such things, they would have accounted them paradoxes. And he further related, that there are to be seen there vegetable flowers in immense abundance, such as were never seen in the world, and scarcely comprehensible there by any perception, and that each, glitters from an incomprehensible splendor, inasmuch as they are from the light of heaven: that the glittering was from a spiritual origin, he could not as yet perceive, namely, that in each there was something of intelligence and wisdom, which are of truth and good, from which was their glittering. He said further, that the men of the earth would in no wise believe this, by reason that there are few who believe that there is any heaven and hell; and they who believe know only that in heaven there is joy; and few among them know that there are there such things as the eye has never seen, the ear never heard, and the mind has never been able to conceive of; and this, notwithstanding they know from the Word, that stupendous things were seen by the prophets, as indeed many were seen by John, concerning which it is related in the Apocalypse; which things were yet nothing else than representatives which continually exist in heaven, and which appeared when the internal sight was opened to him. But these things are respectively of small account; they who are in the intelligence itself and the wisdom, from which those things originate, are in such a state of happiness that the things which have been mentioned are esteemed by them of but little importance. Some also, who had said when in the paradisiacal things, that they exceed every degree of happiness, were therefore taken more towards the right into a heaven which shone with still greater splendor, and at length taken to that, where was likewise perceived the blessed [principle] of intelligence and wisdom which was in such things; and then when they were there, entering into discourse with me, they said, that what they had before seen was respectively nothing. And finally, they were taken to that heaven, where, before the satisfaction of interior affection, they could scarcely subsist, for the satisfaction penetrated into the medullaries, which being as it were melted by the satisfaction, they began to fall into a holy swoon.

19. Colors are also seen in the other life, which in splendor and brilliancy so far exceed the brightness of colors in the world, that they will scarcely admit of any comparison. They are from the variegation of light and shade there; and inasmuch as there it is intelligence and wisdom from the Lord, which appears as light before the eyes of angels and spirits, and at the same time inwardly illuminates their understanding, therefore colors in the other life are in their essence variations, or, so to speak, modifications of intelligence and wisdom.—*A. C.* 4404–4420; 4527–4530.

internal, and will remain unshaken by whatever verdict may be pronounced upon the Mesmeric manifestations. He would have them taken, in this relation, for just what they are worth, and no more. Yet his own estimate of their value, in the light of confirming testimony, is very high—whether too high the reader will be able to judge for himself from the tenor of the work. In his own experience the author has found that the grand obstacle to the wide reception of Swedenborg's disclosures, is in the power of prejudice to prevent a candid consideration of their internal evidence. As this evidence cannot, consistently with human freedom, be directly *forced* upon the mind, it seems *not* unreasonable to anticipate that some external ministry shall be employed, in the Divine Providence, to awaken reflection and lead the thoughts, by easy and natural transition, to the higher truths of the New Economy. Strange and startling events are naturally prompt to the inquest of causes, and the *sphere of causes* is precisely that which Swedenborg lays open. The great desideratum is to bring the reader to explore this region. When once entered by the light of Swedenborg's divinely kindled torch, a new world opens before the wondering vision, and the relation of the spiritual to the natural becomes at once disclosed. To this region it is the design of the present work to conduct the reader. With what success the attempt will be crowned remains to be seen.

TO OUR SUBSCRIBERS.

The next No. of the Swedenborg Library closes the present volume. The present has been somewhat delayed in consequence of the Editor's engagement in preparing and conducting through the press the volume announced on another page of the cover. This is now completed, and he is ready to enter afresh upon the labors connected with the issuing of the Library. The encouragement to this is at least such as to warrant its extension through sixteen additional numbers, and there is perhaps a fair probability of its permanent continuance from that point onward. The field of matter which may be made available to this end is almost illimitable, even if Swedenborg's writings alone were drawn upon; but new resources of a collateral kind are constantly *looming up* to view, which will form very valuable materials for the contemplated series of Extras. Among these it is proposed at the earliest practicable date to incorporate a Reply, which the Editor is now preparing, to Dr. Woods' recent volume of "Lectures on Swedenborgianism" delivered to the Students of the Theological Seminary of Andover, Mass. The new and deepening interest which is manifesting itself on every side in relation to the doctrines of the New Church will probably give occasion to the publication of various Tracts, bearing upon the subject which cannot now be distinctly anticipated. A Lecture by the Editor on the Scriptural Doctrine of Angels will, however, probably appear in a few months.

The translation and publication of the *Spiritual Diary* it is proposed to continue, respecting which our readers are requested to consult former notices. The first vol. of this work (pp. 470), translated by Mr. Smithson has just been received from London, and opens a new treasury of spiritual knowledge to the man of the Church. Our next issue will be a No. of our translation of this work.

Our friends and patrons are reminded that our terms are payment in advance. Those who shall be unable to prosecute the work. Very considerable arrears are now due on the present volume, the early remittance of which is requested.



NOTICE.

THE series of Nos. composing the "Swedenborg Library," is designed to embrace, along with many others, the following subjects, forming a part of the alleged disclosures made by this remarkable man, of the facts and phenomena of the other life. Those indicated by a star have already been published, or are now in the press.

* *Introduction, containing a general view of the Character of Swedenborg's Claims.*

* *Of the State of the Soul after Death.*

* *Of the World of Spirits.*

* *Of the Nature of Heaven and Heavenly Joy.*

* *Of the State of Infants in Heaven.*

* *Of Memory in the other Life.*

* *Of Correspondences and Representatives in Heaven.*

* *Of Hell and its Miseries.*

* *Of the Heavenly Societies.*

Of Situation and Place, Distance and Time, in the other Life.

* *Of the Conjugal Relation in Heaven.*

Of the Perception of Spirits and Angels.

Of Spheres in the other Life.

Of the Light in which Angels live.

* *Of the Paradisaical Scenery and Habitations*

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Of the Nature of Visions and Dreams.

* *Of the Intercourse of the Soul and Body.*

* *Of the Process of Dying.*

Of the Nature and Operation of Influx from the Spiritual World.

Of the Distinction between Men and Brutes.

* *Of the Resurrection and Last Judgment.*

Of the Immensity of Heaven.

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Of Human Freedom.

The terms of the publication will be found on the last page of the cover. Persons receiving this No. and disposed to subscribe, are desired to forward their names to the publisher, John Allen, 139 Nassau Street, New York.