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**Earths In Our Solar System Which
Are Called Planets, and Earths In
The Starry Heaven Their
Inhabitants, And The Spirits And
Angels There**

Emanuel Swedenborg

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EARTHS IN THE UNIVERSE.

1. Inasmuch as, by the Divine mercy of the Lord, the interiors which are of my spirit have been opened in me, and it has thereby been given me to speak with spirits and angels, not only with those who are near our Earth, but also with those who are near other earths; and since I had an ardent desire to know whether there were other earths, and to know their character and the character of their inhabitants; it has been granted me by the Lord to speak and have intercourse with spirits and angels who are from other earths, with some for a day, with some for a week, with some for months; and to be instructed by them respecting the earths from and near which they were, and concerning the life, customs, and worship of their inhabitants, besides various other things there that are worthy of note. And since it has been given me to become acquainted with these matters in this way, it is permitted me to describe them from the things which I have heard and seen. It is necessary that it be known that all spirits and angels are from the human race ^a , and that they are near their own earths ^b , and are acquainted with what is upon them; and that a man may be instructed by them, if his interiors are so far opened as to enable him to speak and be in company with them: for man in his essence is a spirit ^c , and is in company with spirits as to his interiors ^d ; wherefore he whose interiors are opened by the Lord, is able to speak with them, as man with man ^e . It has now been granted me to enjoy this privilege daily for twelve years.

Footnote: *From the ARCANA CÆLESTIA: in which work these and subsequent articles, which are inserted below the line, are explained and shown.*

Footnote a: (return)

There are no spirits and angels who are not from the human race, no. 1880.

Footnote b: (return)

The spirits of every earth are near their own earth, because they are of its inhabitants, and of a similar genius; and they are meant to be of service to them, no. 9968.

Footnote c: (return)

The soul, which lives after death, is the spirit of man, which in a man is the man himself, and also appears in the other life in a perfect human form, nos. 322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10594.

Footnote d: (return)

Man, even during his abode in the world, is, as to his interiors, consequently as to his spirit or soul, in the midst of spirits and angels who are of such a character as he himself is, nos. 2379, 3645, 4067, 4073, 4077.

Footnote e: (return)

Man is capable of speaking with spirits and angels, and the ancients on our Earth frequently spoke with them, nos. 67, 68, 69, 784, 1634, 1636, 7802. But at the present day it is dangerous for man to speak with them, unless he be in a true faith, and be led by the Lord, nos. 784, 9438, 10751.

2. That there are many earths, and men upon them, and spirits and angels from them, is very well known in the other life; for in that life, every one who from a love of the truth and consequent use desires it, is allowed to speak with the spirits of other earths, so as to be convinced that there is a plurality of worlds, and informed that the human race is not from one earth only, but from numberless earths; and so as to be informed, besides, of what genius and life they are, and of what character their Divine worship is.

3. I have sometimes spoken on this subject with the spirits of our Earth, and it was said that a man of sound understanding may conclude, from many things which he knows, that there are more earths than one, and that there are human beings upon them. For it is an inference of reason, that such huge bodies as the planets are, some of which exceed this Earth in magnitude, are not empty bodies, created only to be carried and to rotate around the sun, and to shine

with their scanty light (*lumen*) for the benefit of one earth only; but that they must needs have a nobler use than this. He who believes, as every one ought to believe, that the Divine created the universe for no other end than the existence of the human race, and of a heaven from it (for the human race is the seminary of heaven), cannot but believe that wherever there is an earth, there are human beings. That the planets, which are visible to our eyes, being within the boundaries of this solar system, are earths, may be clearly seen from the following considerations. They are bodies of earthy matter, because they reflect the sun's light (*lumen*), and, when seen through the telescope, appear, not as stars shining from their flame, but as earths (*terrae*) variegated with dark spots. Like our Earth, they are carried round the sun and advance progressively through the path of the zodiac, which motion causes years, and seasons of the year, which are spring, summer, autumn, and winter. They likewise rotate upon their own axis, just as our Earth does, and this rotation causes days, and times of the day, that is, morning, mid-day, evening, and night. And moreover, some of them also have moons, which are called satellites, which perform their revolutions around their globes in stated times, as the moon does around ours. The planet Saturn, because it is so very far distant from the sun, has also a great luminous ring, which supplies that earth with much, although reflected, light. How is it possible for any one who is acquainted with these facts, and thinks from reason, to assert that such bodies are uninhabited?

4. I have, moreover, spoken with spirits [to the effect] that men [pg 3] may be led to believe that there are more earths in the universe than one, by considering the immensity of the starry heaven with its innumerable stars, each of which, in its own place, that is, in its own system, is a sun, and like our sun, but differs in magnitude. Any one who rightly weighs these facts must conclude that so immense a whole cannot but be the means to an end which is the final end of creation, and that this end is a heavenly kingdom, in which the Divine may dwell with angels and men. For the visible universe, that is, the heaven resplendent with such an innumerable multitude of stars, which are so many suns, is merely a means for the existence of earths, and of human beings upon them, from whom a heavenly kingdom [may be formed]. From these considerations a rational

man cannot but think that a means so immense to an end so great was not provided for a human race, and a heaven from them, from one earth only. What would this be to the Divine, who is infinite, and to whom thousands, yea, myriads, of earths, all filled with inhabitants, would be but a little thing and almost nothing!

5. Besides, the angelic heaven is so immense that it corresponds to each single part in man, myriads [of angels corresponding] to each member, and organ, and viscus, and to each affection of them; and it has been given me to know that this heaven, as to all its correspondences, cannot possibly exist except from the inhabitants of very many earths ^f.

Footnote f: (return)

Heaven corresponds to the Lord, and man, as to all things in general and particular, corresponds to heaven; and hence heaven, before the Lord, is a Man in a large effigy, and may be called the Grand or Greatest Man, nos. 2996, 2998, 3624-3649, 3741-3746, 4625. Concerning the correspondence of man, and of all things pertaining to him, with the Grand Man, which is heaven, in general, from experience, nos. 3021, 3624-3649, 3741-3751, 3883-3896, 4039-4055, 4218-4218-4228, 4318-4331, 4403-4421, 4523-4533, 4622-4633, 4652-4660, 4791-4805, 4931-4953, 5050-5061, 5171-5189, 5377-5396, 5552-5573, 5711-5727, 10030.

6. There are spirits whose sole study is the acquisition of knowledges finding in them their only delight. These spirits are therefore permitted to wander about, and even to pass beyond this solar system into others, and procure knowledges. They have stated that there are earths in immense numbers, inhabited by human beings, not only in this solar system, but in the starry heaven beyond it. These spirits are from the planet Mercury.

7. With regard, in general, to the Divine worship of the inhabitants of other earths: all there, who are not idolaters, acknowledge the Lord to be the One only God; for they adore the Divine, not as an invisible Divine, but as visible, for this reason, besides others, that when the Divine appears to them it is in the Human Form, as

He formerly did to Abraham and others on [pg 4] this Earth ^g ; and all who adore the Divine under the Human Form are accepted by the Lord ^h . They also say that no one can worship God rightly, and still less be conjoined with Him, unless he comprehends Him by some idea, and that God cannot be comprehended except in the Human Form; and that if He be not thus comprehended, the interior sight, which is that of the thought, concerning God, is dissipated, as is the sight of the eye, when looking into the universe with nothing to limit the view; and that then the thought cannot but fall into nature, and worship it instead of God.

Footnote g: (return)

The inhabitants of all the earths adore the Divine Being under the Human Form, consequently the Lord, nos. 8541-8547, 10159, 10736, 10737, 10738. And they rejoice when they hear that God actually became Man, no. 9361. It is impossible to think of God except in the Human Form, nos. 8705, 9359, 9972. Man is able to worship and love that of which he has some idea, but not that of which he has no idea, nos. 4733, 5110, 5663, 7211, 9167, 10067.

Footnote h: (return)

The Lord receives all who are in good, and who adore the Divine under the Human Form, nos. 9359, 7178.

8. When they were told that the Lord assumed the Human on our Earth, they pondered for awhile, and then said that it was done for the salvation of the human race.

THE EARTH OR PLANET MERCURY, AND ITS SPIRIT AND INHABITANTS

9. That the entire heaven resembles one man, who is therefore called the Grand or Greatest Man (*Maximus Homo*), and that all things in general and particular in man, both his exteriors and interiors, correspond to that man or to heaven, is an arcanum as yet unknown in the world; but that it is so has been shown in many passages ⁱ. But to constitute that Grand Man, those who come from our Earth into heaven are insufficient, being comparatively few; they must come from many other earths: and it is provided by the Lord that as soon as there is in any part a deficiency in the quality or quantity of the correspondence, those who may supply it shall be immediately summoned from another earth, in order that the proportion may be preserved, and heaven by this means maintain its consistence.

Footnote i: (return)

See note f.

10. It has also been disclosed to me from heaven, what the spirits from the planet Mercury have relation to in the Grand Man, namely, that they have relation to the memory, but to the memory of things abstracted from earthly and merely material things. As, however, it has been given me to speak with them, and this for many weeks, and to learn of what character they are, and to examine how the inhabitants of that earth are circumstanced, I wish to adduce the experiences themselves.

11. Some spirits came to me, and it was stated from heaven that they were from the earth nearest to the sun, which on our Earth is called the planet Mercury. Immediately on their coming they sifted out of my memory the things that I knew. This, spirits can do most skilfully, for when they come to a man they see in his memory all the particulars it contains ⁱ. While passing in review the various things, and, among others, the cities and places where I had been, I observed that they had no wish to know the temples, palaces, houses, and streets, but only the [pg 6] things I knew to have been done in them, also the things that related to the government there, and to the genius and manners of the inhabitants, and other similar things;

for such matters are closely associated with the places in a man's memory, so that when the places are called to mind, these matters also suggest themselves. I was surprised to find them of such a character, and therefore inquired why they disregarded the magnificent objects of the places, and only inquired into the facts and transactions connected with them. They said that they had no delight in regarding material, corporeal, and terrestrial things, but only things that are real. Hence it was proved that the spirits of that earth, in the Grand Man, have relation to the memory of things abstracted from material and terrestrial things.

Footnote j: (return)

Spirits enter into all things of man's memory, and do not [insinuate anything] from their own [memory] into the man's, nos. 2488, 5863, 6192, 6193, 6198, 6199, 6214. The angels enter into the affections and ends, from which and for the sake of which a man thinks, wills, and acts in such or such a manner in preference to every other, nos. 1317, 1645, 5844.

12. I was told that the life of the inhabitants of that earth is such, namely, that they do not concern themselves about terrestrial and corporeal things, but only about the statutes, laws, and governments of the nations there; and also about the things of heaven, which are innumerable. I was further informed, that many of the men (*homines*) of that earth converse with spirits, and that thence they have knowledges respecting spiritual things and the states of life after death, and that thence also they have a contempt for corporeal and terrestrial things; for those who know for a certainty, and believe, that there is a life after death, are concerned about heavenly things, as being eternal and blessed, but not about worldly things, except so far as the necessities of life require. Such being the character of its inhabitants, such also is that of the spirits who are from it^k

Footnote k: (return)

The spirits who are with man are in possession of all things of his memory, nos. 5853, 5857, 5859, 5860.

13. How eagerly they search for and imbibe the knowledges of such things as pertain to the memory raised above the sensual things of the body, was made manifest to me from the circumstance that when they looked into the things which I knew respecting heavenly subjects, they ran over them all, and kept on stating the nature of each. For when spirits come to a man, they enter into the whole of his memory, and call forth from it what suits themselves; nay, what I have often observed, they read its contents as from a book ^k. These spirits did this more skilfully and quickly, because they did not linger over such matters as are heavy and sluggish, and confine and consequently impede the internal sight, as is the nature of all terrestrial and corporeal things, when regarded as ends, that is, when alone loved; but they devoted their attention to things themselves; for those matters to which terrestrial things do not cling, carry the mind (*animus*) upwards, and so introduce it into a wide [pg 7] field [of view], whereas merely material things drag the mind (*animus*) downwards, and thus limit and imprison it. Their eagerness to acquire knowledges and enrich the memory was further evident from the following circumstances: Once, when I was writing something concerning things to come, and they were at a distance, so that they could not look into those things from my memory; because I was unwilling to read them in their presence, they were very indignant, and, contrary to their usual demeanour, they were disposed to inveigh against me, saying that I was the worst of men, and other like things; and, to show their resentment, they caused a kind of contraction, attended with pain, on the right side of my head as far as the ear; but such treatment did me no harm. As, however, they had done evil, they removed themselves to a still greater distance, yet kept stopping, being desirous of knowing what I had written. Such is their eager desire for knowledges.

14. The spirits of Mercury, more than other spirits, possess the knowledges of things, both of those which are within this solar system, and those which are beyond it in the starry heaven; and whatever things they have once acquired they retain, and recollect them as often as similar ones occur. From this also it may manifestly

appear that spirits have memory, and that it is much more perfect than that of men; and further, that spirits retain what they hear, see, and apperceive, and especially such matters as they are delighted with, as these spirits are with the knowledges of things; for things that are matters of delight and love flow in as it were spontaneously, and remain; other things do not enter, but only touch the surface and pass by.

15. When the spirits of Mercury come to other societies, they try to discover from them what they know, and when they have ascertained this, they depart. There is also such a communication among spirits, and especially among angels, that when they are in a society, if they are accepted and loved, they communicate or share all they know.¹

Footnote 1: (return)

In the heavens there is a communication of all goods, inasmuch as heavenly love communicates all its possessions to others; and hence the angels derive wisdom and happiness, nos. 549, 550, 1390, 1391, 1399, 10130, 10723.

16. The spirits of Mercury, on account of their knowledges, are more conceited than others; wherefore they were told that, although they know innumerable things, there is yet an infinity of things which they do not know; and that even were the knowledges with them to increase to eternity, they would still be unable to attain to so much as an acquaintance with the generals of all things. They were told that they were conceited and elated of disposition, and that this character is unbecoming; [pg 8] but they replied, that it is not conceit, but only a glorying on account of the capacity of their memory. Thus they have the art of excusing their faults.

17. They are averse to verbal speech, because it is material; wherefore, when I conversed with them without intermediate spirits, I could only do so by a kind of active thought. Their memory, because it is a memory of things, not of purely material images, brings nearer to the thought its proper objects; for the thought, which is above the imagination, requires for its objects things abstracted from those of matter. But notwithstanding that this is the case, the spirits of Mercury excel but little in the faculty of judgment. They

take no delight in the things which pertain to judgment and to conclusions from knowledges; for their delight is in the bare knowledges.

18. It was suggested to them, whether they did not wish to make any use of their knowledges; for it is not enough to be delighted with knowledges, because knowledges have respect to uses, and uses ought to be their ends; that from knowledges alone no use results to themselves, but to others with whom they are willing to share or communicate them; and that it is not at all meet for a man who wants to become wise to stand still in knowledges alone, inasmuch as these are only instrumental causes, meant to be serviceable for the investigation of matters which ought to belong to the life. But they replied that they were delighted with knowledges, and that to them knowledges were uses.

19. Some of them, also, wish to appear, not as men, like the spirits of other earths, but as crystalline globes. Their wanting to appear so, although they do not, arises from the circumstance that the knowledges of immaterial things are in the other life represented by crystals.

20. The spirits of Mercury differ entirely from those of our Earth, for the spirits of our Earth concern themselves not so much about [immaterial] things as about worldly, corporeal, and terrestrial things, which are material. For this reason the spirits of Mercury cannot be together with the spirits of our Earth, and therefore wherever they meet them they flee away, for the spiritual spheres that are exhaled from both are almost contrary. The spirits of Mercury have a common saying, that they do not want to look at the sheath, but at things stripped of their sheath, thus at interior things.

21. There appeared a flame of considerable brightness, which blazed cheerfully, and this for about an hour. That flame [pg 9] signified the advent of some spirits of Mercury who, for penetration, thought, and speech, were prompter than those who preceded them. When they were come, they instantly ran over the things that were in my memory, but, owing to their promptness, I was unable to apperceive what they observed. Immediately afterwards, I heard them say that the matter was thus and thus. With regard to the things which I had seen in the heavens and in the world of spirits,

they said that they knew them before. I perceived that a multitude of spirits who were consociated with them, was behind, a little to the left, in the plane of the occiput.

22. At another time I saw a multitude of such spirits, but at some little distance from me, in front a little to the right, and they spoke with me from thence, but through intermediate spirits; for their speech is as quick as thought, which does not fall into human speech, except by means of other spirits; and what surprised me, they spoke in a body, and yet as promptly and rapidly as possible. Their speech, being of many together, was apperceived as undulatory, and, what was remarkable, it glided towards my left eye, although they were to the right. The reason was, that the left eye corresponds to the knowledges of things abstracted from material things, thus to such as belong to intelligence, while the right eye corresponds to such as belong to wisdom ^m. With the same promptness with which they spoke, they perceived the things that they heard, and formed their judgment upon them, saying of one thing that it was so, and of another that it was not so, their judgment being as it were instantaneous.

Footnote m: (return)

The eye corresponds to the understanding, because the understanding is the internal sight, and the sight of things immaterial, nos. 2701, 4410, 4526, 9051, 10569. The sight of the left eye corresponds to truths, consequently to intelligence; and the sight of the right eye corresponds to the goods of truth, consequently to wisdom, no. 4410.

23. There was a spirit from another earth, who was well qualified to converse with them, being a prompt and rapid speaker, but who affected elegance in his discourse. They instantly formed their judgment concerning whatever he spoke, saying of one thing that it was too elegantly, of another that it was too learnedly expressed; so that the only thing they attended to was, whether they heard from him anything which was not known to them before, rejecting thereby such things as obscured the subject, which are chiefly affectations of elegance in expression and of erudition; for these hide the things themselves and in their place substitute expressions, which

are the material forms of things; on these the speaker keeps his mind (*animus*) fixed, and wants to draw attention to his expressions [pg 10] rather than their meaning, by which the ears of his auditors are more affected than their minds (*mens*).

24. The spirits of the earth Mercury do not tarry in one place, or among assemblies of the spirits of one system, but wander through the universe. The reason is that they have reference to the memory of things, which requires to be continually enriched; therefore it is granted them to wander about, and everywhere acquire knowledges. If, while travelling in this manner, they meet with spirits who love material, that is, corporeal and terrestrial things, they shun them, and betake themselves to where they do not hear such things. From this it may appear that their mind (*animus*) is elevated above sensual things, and thus that they are in interior light (*lumen*). This it was also given me actually to perceive when they were near me and were speaking with me. I observed then that I was withdrawn from sensual things to such a degree, that the light (*lumen*) of my eyes began to grow dull and dim.

25. The spirits of that earth go about by companies and phalanxes, and when assembled together they form as it were a globe. They are joined together in this manner by the Lord in order that they may act as a one, and that the knowledges of each may be communicated to all, and the knowledges of all to each, as is the case in heaven¹. That they wander through the universe in quest of the knowledges of things, was made manifest to me also from this fact, that once, when they appeared very remote from me, they spoke with me from thence, and said that they were then gathered together, and were going beyond the sphere of this system into the starry heaven, where they knew there were such as had no concern about terrestrial and corporeal things, but about things elevated above them, with whom they desired to be. It was stated that they themselves do not know whither they are going, but that under the Divine auspices they are conveyed to where they may be instructed concerning such things as they had previously been unacquainted with, and which are in agreement with the knowledges they already possess. It was also stated that they do not know how they meet with the companions with whom they are conjoined, and that this also is effected under the Divine auspices.

26. As they journey through the universe in this manner, and are thus enabled to know more than others about the systems and earths beyond the sphere of our solar system, I have spoken with them on this subject also. They said that in the universe there are very many earths, with human beings upon them; and that they wonder at its being supposed by some, whom they called men of little judgment, that the heaven of the Omnipotent God [pg 11] consists only of the spirits and angels who come from one earth, when these are so few that, relatively to the Omnipotence of God, they are scarcely anything, and this would be the case even if there were myriads of systems with myriads of earths. They said, moreover, that they knew of the existence of earths in the universe exceeding in number some hundreds of thousands; and yet what is this to the Divine, who is Infinite!

27. The spirits of Mercury, when they were with me while I was writing and explaining the Word as to its internal sense, and who perceived what I was writing, said that the things which I wrote were very gross, and that almost all the expressions appeared as material. But it was given to reply, that the men of our Earth nevertheless look upon the things that have been written, as subtle and elevated, and that many things they do not understand. I added, that very many on this Earth do not know that it is the internal man that acts on the external, and causes it to live, and that from the fallacies of the senses they persuade themselves that the body has a life of its own, and that in consequence the evil and unbelieving are in doubt as to a life after death. Also, that that in man which is to live after death they do not call the spirit but the soul; and that they dispute about what the soul is and where its abode is, and believe that the material body, although dispersed to all the winds, must be again conjoined to it, in order that man may live as a man; besides many other things of the same kind. When the spirits of Mercury heard these things, they asked whether such men could become angels. To this it was given to answer that those who have lived in the good of faith and charity become angels, and that then they are no longer in external and material things, but in internal and spiritual things; and that when they come into this state, they are in a light superior to that in which the spirits from Mercury are. In order that they might know that this was so, an angel who had come into