

**EMANUEL SWEDENBORG'S
POSTHUMOUS TRACT CONCERNING
MARRIAGE. FROM HIS MANUSCRIPT
PRESERVED IN THE LIBRARY OF THE
ROYAL ACADEMY AT STOCKHOLM**

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Emanuel Swedenborg's Posthumous Tract Concerning Marriage. From his manuscript preserved in the library of the Royal Academy at Stockholm by John Fr. Imanuel Tafel

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Edited for the First Time
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CONCERNING MARRIAGE.

Of the representation of conjugal love by most beautiful things.

Love truly conjugal is represented in heaven by various things. It is represented by adamantine airs, sparkling as if from rubies and carbuncles; also by most beautiful rainbows and golden showers, which, when they are beheld, fill the bystanders with such pleasurable and such delights, that they affect the inmosts of the mind. I have heard the angels, when conjugal love was so represented in the paradises of heaven, say that they were filled with such delight, that they could not express it otherwise than that it was delight itself, from which, as from their origin, all the rest of delights arise; and this delight was said to be a pure delight of the mind without any excitation of lust, for such is conjugal love in its origin.

Since love truly conjugal is in its origin pure delight itself of the mind, and that love is the fundamental of all loves, and from love is all the beauty of the angels in heaven (for love or the affection of love forms every one, wherefore every angel is as to his countenance the image of his love or affection), hence it is that all the beauty of the angels in heaven is from their conjugal love; for the inmost of their life which shines through is thence. An angel was seen by me, who was in pure conjugal love (he was from the third heaven); such was his beauty that the bystanders were carried away with admiration, saying that it was beauty itself in its essence.

That love truly conjugal is such beauty, and also such delight, is from its first origin, which is the union of the Divine

Love of the Lord with His own Divine Wisdom; then next the marriage of the Lord with heaven, and with the church, and thence with every one the marriage of good and truth, concerning which origins of love truly conjugal it shall be spoken in their places.

That in love truly conjugal there is nothing whatever of lasciviousness.

Those who do not know what love truly conjugal is, and who are not in it, may think that it is not given without the lascivious, but yet the difference is such as is between heaven and hell; for their joyfulness appears in externals as if the same, but every external derives its quality and its essentiality from internals. The internal of conjugal love is from the Lord, and thence from heaven, and from everything auspicious and happy there; but the internal of lasciviousness or of adultery is from the devil, thus from hell and from everything inauspicious and unhappy. Every external derives its essence from internals; therefore neither are the external of conjugal love and the external of adultery alike. The external of conjugal love is filled with all the delights of heaven, and the joyfulness of heaven which is in that love expels all the joyfulness of hell; hence those two joyfulnesses in external form are, because of their internals, altogether dissimilar. The angels also clearly perceive from the sphere of the love of two spouses whether the lascivious is in it, and its quality and quantity, and so far remove themselves from them. The reason that the angels so far remove themselves is, that the lascivious of adultery communicates with the hells, but the chaste of marriage with heaven.

That love truly conjugal is chastity itself.

Celibacy is not called chastity in the heavens, nor is a girl called chaste, nay nor an unmarried woman, nay nor a virgin, but a wife who turns away from adultery is called chaste; similarly a husband who turns away from it, for love truly conjugal is what is called in heaven chastity.

That conjugal love is innocence itself.

Spouses who are in conjugal love appear in heaven as if innocent.

That conjugal love is love to the Lord.

All who are in love truly conjugal are in love to the Lord, because it descends from the marriage of the Lord with the Church; hence it is that they who are in the third heaven, who are all in love to the Lord, are in love truly conjugal. Love truly conjugal cannot be given except by the Lord.

That two spouses in heaven make one angel.

There is between the pairs of spouses in heaven a similar conjunction as there is in every man between the will and the intellect, or between the good which is of the will and the true which is of the intellect; because the female by nature is affection, which is of the will, and the male is by nature thought, which is of the intellect; more concerning these in the work on *Heaven and Hell*.

Concerning those who have for an end in marriages lasciviousness such as is of adultery.

There appeared to me as if in a kitchen-place, wherein was a dark fire-place, without fire on the hearth, [women] with knives in their hands with which they, as it were, sought to murder infants; they were crafty, cunning, and malicious, all harlots, secretly alluring men to themselves from every quarter. These being inspected by the angels, appeared like intestines in pairs of balls, one of which was filthily bloody, the other foully yellow; thus were represented their concupiscences when they were inspected by angels. All were such women as seek marriage solely for the sake of adultery with others, because then they do not fear scandal on account of illegitimate offspring, which they attribute to the husband; their lot is most cruel; all things there are sordid; they inhabit caves, and on account of their ugliness and deformity they fear to be seen, nor can they longer allure any adulterer because they are misshapen and smell foully;—men, also, with

whom adulteries are the end of marriage, and afterward have lived with adulteresses, acquire such a nausea for a wife that they fly from them. They become at length impotences, and with them the life of thought and speech perishes in the society of wives, and especially in the society of their own wives.

Concerning mice.

Lascivious wives, and also unmarried women who make light of whoredoms, inhabit two kinds of places—some in the western region in front, and some behind. There are all who were able to insinuate themselves with men by simulated affections, by which they acquired the lascivious love of some husband, caring nothing whether they were good affections or whether evil affections. Those who dwell in front were crafty and cunning, and of such a genius that they could perceive of what nature, soul, inclination and cupidity were the men whom they wished to allure, especially in depriving a man of his wealth, and in the meantime that they might live luxuriously. They dwell there in caves wherein all things are fetid, and the places where they dwell smell like the smell where mice are; they even appear when seen by angels like great mice. I have heard certain, who had been in their caves, saying that the smell was that of mice, and that their places were fetid and filthy; but that they knew how, by fantasies, to render themselves beautiful, and also to beautify these places with various articles, but this only for some moments; for when the fantasies cease the appearances cease, and then all things are foul. It is said even that they delight in those foul and filthy things, the more so the more deeply they are in them. That they do delight, is from correspondences with such a life. They were often seen by me, sometimes when by fantasies they had assumed beauty, appearing then magnificent in dress and charming in countenance; but as soon as fantastic thought was removed from them, which is done by a good spirit and by an angel, they appear deformed altogether like devils, some black, some horribly flamy, some like corpses—and also they were seen by me often like great mice with long tails. Their con-

cupiscences appeared thus. What is wonderful, there are spirits of both sexes who in the appearance of their passions appear like cats, and those mice fear them just as mice fear cats on earth; they appear like cats because they cared nothing for religious things, except that they listened to them but retained nothing of them. I saw that in those caves are noble wives, nay, of such men as were of the first nobility; but all there are compelled to labor, but no one of them can go out, nor is it permitted to let them out, because they are cunning beyond the rest of spirits, and enter the affections of men secretly and draw away their souls; in this they are more skilful than the rest, and so are shut up, that at last [their hells] do not open a finger to let them out.

They, however, who dwell below in the western region are alike and in greater number. They are unmarried females who have given themselves to whoredom and passed their whole life in whoredom; there is a similar smell of mice there, not so strong, and they also appear like mice, but smaller. The caverns where they are appear winding and subterranean, one cavern below another, and a great multitude is there.

I have seen the larger mice, when a preacher came to them, hold by fantasy a psalm-book in their hand, and look towards certain from whom they draw what to answer, and answer as from themselves; this by cunning, and then they feign devotion, when yet they have no devotion at all; so they cheat the preachers, but this they do in the doorways; but within in the caverns they answer nothing, because they cannot look to those from which they draw the answers.

Various things concerning marriage and adulteries.

1. That heaven is marriage, and that adultery is hell.
2. That marriage descends from the marriage of good and truth, and adultery from the marriage of evil and false.
3. That therefore is given priestly adultery which in external appearance is similar.
4. That in heaven they abhor adulteries, and that therefore heaven is closed to adulterers; and that hell is opened wide according to the quality and quantity of the adultery.

5. That a man by conjugal love receives the form of love in the mind, and thus in the body—thus the form of heaven; and that a man by adulteries receives the form of adultery—thus the form of hell.

6. That conjugal love is the fundamental love of all celestial loves, and that it is the image of heaven—thus of the Lord.

7. That heavenly joy is based upon conjugal love.

8. That hence the celestial joys which the angels have only from thence are innumerable; and scarce one of those innumerable joys is known in the world, because at this day adultery reigns there even from the false of doctrine, but that they were known in part to the ancients.

9. That angelic wisdom grows by marriages, and it is in the place of procreation to them; for which reason it is appropriation of wisdom, whence daughters, sons, father and mother in the Word signify such things as are of good and truth, thus which are of wisdom; places may be adduced from the Word.

10. That from adulteries all ignorance and stupidity in spiritual things grow, because it is the marriage of the false and evil. That the falsification and adulteration of the good and truth of the Word is signified by *scortations* there, may be proved from the Word.

11. That to love the spouse is to do good before the Lord, because this is chastity itself; and the church itself is called virgin and daughter, as daughter and virgin of Zion and Jerusalem.

12. That conjugal love has communion with heaven, and that the organs of generation have correspondence with the third heaven; the womb in the first place, concerning which correspondence—that even coition from conjugal love has this communion.

13. That that love arises from the Lord's influx alone through the third heaven.

13. (a) That the third heaven is the conjugal of heaven; that thus marriages are most sacred in heaven, and that they consider adulteries profane.

14. What adulteries are, considered.