

**ANGELIC WISDOM CONCERNING  
THE DIVINE LOVE AND  
CONCERNING THE DIVINE  
WISDOM. TRANSLATED FROM  
THE LATIN**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649736751

Angelic Wisdom Concerning the Divine Love and Concerning the Divine Wisdom. Translated from the Latin by Emanuel Swedenborg

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**EMANUEL SWEDENBORG**

**ANGELIC WISDOM CONCERNING  
THE DIVINE LOVE AND  
CONCERNING THE DIVINE  
WISDOM.  
TRANSLATED FROM THE LATIN**



ANGELIC WISDOM  
CONCERNING  
THE DIVINE LOVE  
AND CONCERNING  
THE DIVINE WISDOM  
*TRANSLATED FROM THE LATIN*  
OF  
EMANUEL SWEDENBORG

SWEDENBORG SOCIETY, BRITISH AND FOREIGN  
(INSTITUTED 1810)  
36 BLOOMSBURY STREET, LONDON  
1883

## PREFATORY NOTE.

THE present Translation is based upon the recommendations of THE REVISION COMMITTEE OF THE SWEDENBORG SOCIETY; and it is believed that in technical respects those recommendations have been fully carried out. In addition to this, fidelity to the matter and manner of Swedenborg has governed the translation. More remains to be done in the same direction even with this small work. There are phrases which are still to be solved into English idioms by the painstaking translators of the future. But at present it has not seemed advisable to put idiomatic English in the first place, and Swedenborg's forms of speech in the second. There is temptation to do so. But whenever the process has been attempted, the immediate result has shown that some pregnant meaning has escaped in the altered phrase.

Swedenborg is ever clear and definite, and employs unusual forms of speech only for unusual purposes. To convert these forms into current English would void their intrinsic meaning. A great part of the present work is of this unusual significance; being an expression of hitherto unknown spiritual things in the imperfect vehicle of natural language; and therefore, to correspond to the occasion, the phraseology is unusual. The Latin however is always felicitous and express, and the attempt has been made to emulate it in this respect, and yet to carry it over into an English as idiomatic as possible.

The apparent repetitions of Swedenborg are inevitable subjects of a translator's thought. There is a temptation to

abbreviate these, and to leave some of them out. But the work would lose in importance, and not gain in currency, by such elimination. The iterations are a necessity and power of the author. He is a heaven-enlightened teacher. He goes over the new and old lesson again and again to those who will hear him. It is not an easy lesson to learn, though the reader may think he takes it in at once. For it is impossible to exhaust its significance. And each time it is repeated, some seed of it may germinate, or some willing and affectionate part of the mind may be opened to living perception in place of a literal acquiescence.

In the present work, however, the reader may bear in mind, that the propositions from beginning to end stand in a sequence in the Divine order, and are put demonstratively so as to depend upon each other. Hence as in mathematical series there is constant reference to former propositions, which are the quarry out of which the later propositions are built. The re-occurrence of principles, their constant statement in such case, is not repetition, but the required food of demonstration. There is no sameness in it, for the truth comes back on each occasion with a distinct purpose to be built into a new and extending spiritual edifice.

It is difficult to speak of language alone in introducing to some new readers, and to many old ones, so important a work of the Lord's New Church as the ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND CONCERNING THE DIVINE WISDOM OF Swedenborg. Yet it can be said that Swedenborg as a mere writer, taken on his own ground of use and purpose, is unsurpassed in literature. Unimpaired in his simple statements lie powers of righteousness for the regeneration of men, and sublimities of spiritual revelation for opening the understanding. The measured tread of the Writings, unheard by the world, and perhaps only noticed by some readers as a mannerism, is the march and discipline of the very truths of heaven. No writer

is so suggestive and edifying for those who can enter into the affection of his works; and no writer is so distasteful for those who are averse to spiritual things. Each attitude of the will and understanding is implied in the other.

The progressive adequate translation of Swedenborg's works is a colossal undertaking, to be executed piece by piece in the two countries where the English language prevails. Experience shows that those works will repay any amount of capacity and labour that is bestowed upon their rendering. It is a high task, a task of great privilege, to contribute to usher them gradually into our mother tongue. May the Lord fill them with their own meaning for many minds in England and her Dependencies, and in America.

J. J. GARTH WILKINSON,  
RUDOLPH L. TAFEL.

*October 4, 1853.*





## CONTENTS.

### PART I.

	No.
Love is the Life of Man . . . . .	1
God alone, consequently the Lord, is very Love, because He is very Life; and angels and men are recipients of life . . . . .	4
The Divine is not in space . . . . .	7
God is Very Man . . . . .	11
Esse and Existere in God Man are distinctly one . . . . .	14
In God Man infinite things are distinctly one . . . . .	17
There is one God Man from Whom all things are . . . . .	23
The Divine Essence itself is Love and Wisdom . . . . .	28
The Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love . . . . .	34
The Divine Love and the Divine Wisdom is substance and it is form . . . . .	40
The Divine Love and the Divine Wisdom are Substance and Form in itself, thus Very Reality and the One Only Reality . . . . .	44
The Divine Love and the Divine Wisdom cannot otherwise than be and exist in others created by itself . . . . .	47
All things in the universe have been created by the Divine Love and the Divine Wisdom of God Man . . . . .	52
All things in the created universe are recipients of the Divine Love and the Divine Wisdom of God Man . . . . .	55
All things which are created in a certain image have relation to man . . . . .	61
The uses of all things which are created ascend by degrees from the last things to man, and by man to God the Creator, from Whom they are . . . . .	65
The Divine fills all the spaces of the universe apart from space . . . . .	69
The Divine is in all time apart from time . . . . .	73
The Divine is the same in the greatest things and in the least things . . . . .	77

### PART II.

The Divine Love and the Divine Wisdom appear in the spiritual world as a sun . . . . .	83
Heat and light proceeds from the sun which exists from the Divine Love and the Divine Wisdom . . . . .	89

	No.
That sun is not God, but it is the proceeding from the Divine Love and the Divine Wisdom of God Man; the same is the case with the heat and light from that sun . . . . .	93
Spiritual heat and light, because they proceed from the Lord as a sun, make one, as His Divine Love and Divine Wisdom make one . . . . .	99
The sun of the spiritual world appears in a middle altitude, distant from the angels, as the sun of the world appears distant from men . . . . .	103
The distance between the sun and between the angels in the spiritual world is an appearance according to the reception of the Divine Love and the Divine Wisdom by them . . . . .	108
The Angels are in the Lord, and the Lord in them; and because the Angels are recipients, the Lord alone is heaven . . . . .	113
In the spiritual world the east is where the Lord appears as a sun, and the remaining quarters result accordingly . . . . .	119
The quarters in the spiritual world are not from the Lord as a sun, but they are from the angels according to reception . . . . .	124
The Angels constantly turn their faces to the Lord as a sun, and thus have the south to the right, the north to the left, and the west at the back . . . . .	129
All the Interiors both of the mind and the body of angels are turned to the Lord as a sun . . . . .	135
Every spirit, whatever his quality, turns in like manner to his ruling love . . . . .	140
The Divine Love and the Divine Wisdom which proceed from the Lord as a sun, and make heat and light in heaven, is the proceeding Divine, which is the Holy Spirit . . . . .	146
The Lord created the universe and all things belonging to it by means of the sun which is the first Proceeding of the Divine Love and the Divine Wisdom . . . . .	151
The sun of the natural world is pure fire, and hence dead, and nature because it derives origin from that sun, is dead . . . . .	157
Without two suns, the one living and the other dead, there can be no creation . . . . .	163
The end of creation exists in ultimates, which end is, that all things may return to the Creator, and that there may be conjunction . . . . .	167

## PART III.

In the spiritual world there are atmospheres, waters and earths, as in the natural world; but the former are spiritual, whereas the latter are natural . . . . .	173
There are degrees of love and wisdom, and hence degrees of heat and light, also degrees of atmospheres . . . . .	179
Degrees are of twofold kind, degrees of altitude and degrees of latitude . . . . .	184
The degrees of altitude are homogeneous, and one is from the other in series, like end, cause, and effect . . . . .	189
The first degree is all in all things of the following degrees . . . . .	195
All perfections increase and ascend with degrees and according to them . . . . .	199