THE MARRIAGE OF HEAVEN AND HELL
The Argument.

Rintrah roars & shakes his fires in the burden'd air;
Hungry clouds swag on the deep

Once meek, and in a perilous path,
The just man kept his course along
The vale of death;
Roses are planted where thorns grow.
And on the barren heath
Sing the honey bees.

Then the perilous path was planted:
And a river, and a spring
On every cliff and tomb;
And on the bleached bones
Red clay brought forth.

Till the villain left the paths of ease
To walk in perilous paths, and drive
The just man into barren climes.

Now the sneaking serpent walks
In mild humility.
And the just man rages in the wilds
Where lions roam.

Rintrah roars & shakes his fires in the burden'd air;
Hungry clouds swag on the deep.
As a new heaven is begun, and it is now thirty-three years since its advent: the Eternal Hell revives. And lo! Swedenborg is the Angel sitting at the tomb; his writings are the linen clothes folded up. Now is the dominion of Edom, & the return of Adam into Paradise; see Isaiah xxxiv & xxxv Chap.

Without Contraries is no progression. Attraction and Repulsion, Reason and Energy, Love and Hate, are necessary to Human existence.

From these contraries spring what the religious call Good & Evil. Good is the passive that obeys Reason. Evil is the active springing from Energy. Good is Heaven. Evil is Hell.
The voice of the Devil

All Bibles or sacred codes have been the causes of the following Errors.

1. That Man has two real existing principles viz. a Body & a Soul.
2. That Energy called Evil is alone from the Body & that Reason called Good is alone from the Soul.
3. That God will torment Man in Eternity for following his Energies.

But the following Contraries to these are True.

1. Man has no Body distinct from his Soul for that called Body is a portion of Soul discerned by the five Senses, the chief inlets of Soul in this age.
2. Energy is the only life and is from the Body and Reason is the bound or outward circumference of Energy.
3. Energy is Eternal Delight.
Those who restrain desire, do so because theirs is weak enough to be restrained: and the restrainer or Reason usurps its place & governs the unwilling.

And being restrained it by degrees becomes passive till it is only the shadow of desire.

The history of this is written in Paradise Lost. & the Governor or Reason is called Messiah.

And the original Archangel, or possessor of the command of the heavenly host, is called the Devil or Satan, and his children are called Sin & Death.

But in the Book of Job Milton's Messiah is called Satan.

For this history has been adopted by both parties. It indeed appeared to Reason as if Desire was cast out, but the Devils account is that the Messi
ah fell, & formed a heaven of what he stole from the
Abys.

This is shewn in the Gospel, where he prays to the
Father to send the comforter or Desire that Reason
may have Ideas to build on, the Jehovah of the Bible
being no other then he who dwells in flaming fire.

Know that after Christ's death, he became Jehovah.

But in Milton; the Father is Destiny, the Son, a
Ratio of the five senses, & the Holy-ghost, Vacuum.

Note. The reason Milton wrote in fettters when
he wrote of Angels & God, and at liberty when of
Devils & Hell, is because he was a true Poet and
of the Devils party without knowing it.

A Memorable Fancy

As I was walking among the fires of hell, del-
ighted with the enjoyments of Genius; which to An-
gels look like torment and insanity. I collected some
of their Proverbs; thinking that as the sayings used
in a nation, mark its character, so the Proverbs of
Hell shew the nature of Infernal wisdom better
than any description of buildings or garments.

When I came home; on the abys of the five sen-
eses, where a flat sided steep frowns over the pre-
-ent world. I saw a mighty Devil folded in black
clouds; hovering on the sides of the rock, with cor
Proverbs of Hell

In seed time learn, in harvest teach, in winter enjoy,
Drive your cart and your plow over the bones of the dead.
The road of excess leads to the palace of wisdom.
Prudence is a rich ugly old maid courted by Incapacity.
He who desires but acts not, breeds pestilence.
The cut worm forgives the plow.
Dip him in the river who loves water.
A fool sees not the same tree that a wise man sees.
He whose face gives no light, shall never become a star.
Eternity is in love with the productions of time.
The busy bee has no time for sorrow.
The hours of folly are measured by the clock, but of wisdom, no clock can measure.
All wholesome food is caught without a net or a trap.
Bring out number weight & measure in a year of death.
No bird soars too high, if he soars with his own wings.
A dead body revenges not injuries.
The most sublime act is to set another before you.
If the fool would persist in his folly he would become wise.
Folly is the cloak of knavery.
Shame is Pride's cloak.
Proverbs of Hell

Prisons are built with stones of Law, Brothels with bricks of Religion.
The pride of the peacock is the glory of God.
The lust of the goat is the bounty of God.
The wrath of the lion is the wisdom of God.
The nakedness of woman is the work of God.
Excess of sorrow laughs, Excess of joy weeps.
The roaring of lions, the howling of wolves, the raging of the stormy sea, and the destructive sword, are portions of eternity too great for the eye of man.
The fox condems the trap, not himself.
Joys impregnate, Sorrows bring forth.
Let man wear the fell of the lion, woman the fleece of the sheep.
The bird a nest, the spider a web, man friendship.
The selfish smiling fool, the sullen frowning fool, shall be both thought wise, that they may be a rod.
What is now proved was once, only imagind.
The rat, the mouse, the fox, the rabbit; watch the roots, the lion, the tyger, the horse, the elephant, watch the fruits.
The cistern contains; the fountain overflows
One thought, fills immensity.
Always be ready to speak your mind, and a base man will avoid you.
Every thing possible to be believed is an image of truth.
The eagle never lost so much time, as when he submitted to learn of the crow.
Proverbs of Hell

The fox provides for himself, but God provides for the lion.
Think in the morning. Act in the noon. Eat in the evening. Sleep in the night.
He who has suffered you to impose on him knows you.
As the plow follows words, so God rewards prayers.
The tygers of wrath are wiser than the horses of inexpectation.
Expect poison from the standing water.

You never know what is enough unless you know what is more than enough.

Listen to the fools reproach; it is a kingly title!
The eyes of fire, the nostrils of air, the mouth of water, the heard of earth.

The weak in courage is strong in cunning.
The apple tree never asks the beech how he shall grow, nor the lion, the horse; how he shall take his prey.
The thankful receiver bears a plentiful harvest.
If others had not been foolish, we should be so.
The soul of sweet delight, can never be deified;
When thou seest an Eagle, thou seest a portion of Genius. lift up thy head!

As the caterpillar chooses the fairest leaves to lay her eggs on, so the priest lays his curse on the fairest joys.

To create a little flower is the labour of ages.
Damn, braces; Bless relaxes.
The best wine is the oldest. the best water the newest.
Prayers plow not. Praises reap not.
Joys laugh not! Sorrows weep not!
Proverbs of Hell

The head Sublime, the heart Pathos, the genitals Beauty
the hands & feet Proportion.
As the air to a bird or the sea to a fish, so is contempt
to the contemptible.
The crow wished every thing was black, the owl that every thing was white.
Exuberance is Beauty.
If the lion was advised by the fox he would be cunning.
Improvement makes strait roads, but the crooked roads
without Improvement are roads of Genius.
Sooner murder an Infant in its cradle than nurse unacted desires.
Where man is not nature is barren.
Truth can never be told so as to be understood and not be believed.

Enough! or Too much.
The ancient Poets animated all sensible objects with Gods or Geniuses, calling them by the names and adorning them with the properties of woods, rivers, mountains, lakes, cities, nations, and whatever their enlarged & numerous senses could perceive. And particularly they studied the genius of each city & country, placing it under its mental deity. Till a system was formed, which some took advantage of & enslaved the vulgar by attempting to realize or abstract the mental deities from their objects: thus began Priesthood. Choosing forms of worship from poetic tales. And at length they pronounced that the Gods had ordered such things. Thus men forgot, that All deities reside in the human breast.
A Memorable Fancy,
The Prophets Isaiah and Ezekiel dined with me, and I asked them how they dared so roundly to assert that God spoke to them; and whether they did not think at the time, that they would be misunderstood, & so be the cause of imposition. Isaiah answered. I saw no God, nor heard any, in a finite organical perception; but my senses discovered the infinite in everything, and as I was then persuaded, & remain confirmed, that the voice of honest indignation is the voice of God, I cared not for consequences but wrote.

Then I asked: does a firm persuasion that a thing is so, make it so?

He replied. All poets believe that it does, & in ages of imagination this firm persuasion removed mountains; but many are not capable of a firm persuasion of anything.

Then Ezekiel said. The philosophy of the east taught the first principles of human perception. Some nations held one principle for the origin & some another. We of Israel taught that the Poetic Genius (as you now call it) was the first principle and all the others merely derivative which was the cause of our despising the Priests & Philosophers of other countries and prophecying that all Gods would...
would at last be proved to originate in ours & to be the 
tributaries of the Poetic Genius. it was thus, that our 
great poet King David desired so fervently & invokes 
so pathetically, saying by this he conquers enemies & 
governs kingdoms; and we so loved our God, that we 
cursed in his name all the deities of surrounding 
nations, and asserted that they had rebelled; from 
these opinions the vulgar came to think that all nati-
ons would at last be subject to the Jews.

This said he, like all firm persuasions, is come to 
pass, for all nations believe the Jews’ code and wor-
ship the Jews’ god, and what greater subjection can be.

I heard this with some wonder, & must confess 
my own conviction. After dinner I asked Isaiah to fa-
vour the world with his last works; he said none of 
equal value was lost. Ezekiel said the same of his.

I also asked Isaiah what made him go naked and 
barefoot three years? he answer’d, the same that made 
our friend Diogenes the Grecian.

I then asked Ezekiel, why he eat dung, & lay so 
long on his right & left side? he answer’d, the desire 
of raising other men into a perception of the infinite 
this the North American tribes practise, & is he hon-
est who resists his genius or conscience, only for 
the sake of present ease or gratification?
The ancient tradition that the world will be consumed in fire at the end of six thousand years is true, as I have heard from Hell.

For the cherub with his flaming sword is hereby commanded to leave his guard at tree of life, and when he does, the whole creation will be consumed, and appear infinite and holy whereas it now appears finite & corrupt.

This will come to pass by an improvement of sensual enjoyment.

But first the notion that man has a body distinct from his soul, is to be expunged; this I shall do by printing in the internal method, by corrosives, which in Hell are salutary and medicinal, melting apparent surfaces away, and displaying the infinite which was hid.

If the doors of perception were cleansed every thing would appear to man as it is: Infinite.

For man has closed himself up till he sees all things thro' narrow chunks of his cavern,
A Memorable Fancy

I was in a Printing house in Hell & saw the method in which knowledge is transmitted from generation to generation.

In the first chamber was a Dragon-Man, clearing away the rubbish from a cave's mouth; within, a number of Dragons were hollowing the cave.

In the second chamber was a Viper folding round the rock & the cave, and others adorning it with gold, silver and precious stones.

In the third chamber was an Eagle with wings and feathers of air; he caused the inside of the cave to be infinite. Around were numbers of Eagle-like men, who built palaces in the immense cliffs.

In the fourth chamber were Lions of flaming fire raging around & melting the metals into living fluids.

In the fifth chamber were Unnamed forms, which cast the metals into the expanse.

There they were received by Men who occupied the sixth chamber, and took the forms of books & were arranged in libraries.
The Giants who formed this world into its sensual existence and now seem to live in it in chains; are in truth, the causes of its life & the sources of all activity, but the chains are, the cunning of weak and tame minds which have power to resist energy, according to the proverb, the weak in courage is strong in cunning.

Thus one portion of being is the Prolific, the other, the Devouring: to the devourer it seems as if the producer was in his chains, but it is not so, he only takes portions of existence and fancies that the whole.

But the Prolific would cease to be Prolific unless the Devourer as a sea received the excess of his delights.

Some will say, Is not God alone the Prolific? I answer, God only acts & is in existing beings or Men.

These two classes of men are always upon earth, & they should be enemies; whoever tries...
to reconcile them seeks to destroy existence.

Religion is an endeavour to reconcile the two.

Note. Jesus Christ did not wish to unite but to separate them, as in the Parable of sheep and goats! & he says I came not to send Peace, but a Sword.

Melchior or Satan or Tempter was formerly thought to be one of the Antediluvians who are our Energies.

A Memorable Fancy

An Angel came to me and said, O pitiable foolish young man! O horrible! O dreadful state! consider the hot burning dungeon thou art preparing for thyself to all eternity, to which thou art going in such career.

I said, perhaps you will be willing to shew me my eternal lot & we will contemplate together upon it and see whether your lot or mine is most desirable.

So he took me thro' a stable & thro' a church & down into the church vault at the end of which was a mill; thro' the mill we went, and came to a cave; down the winding cavern we groped our tedious way till a void boundless as a nether sky appeared beneath us & we held by the roots of trees and hung over this immensity; but I said, if you please we will commit ourselves to this void, and see whether providence is here also, if you will not I will? but he answered, do not presume O young man but as we here remain behold thy lot which will soon appear when the darkness passes away.

So I remained with him sitting in the twisted
root of an oak, he was suspended in a fungus which hung with the head downward into the deep:

By degrees we beheld the infinite abyss, fiery as the smoke of a burning city; beneath us at an immense distance was the sun, black but shining round it were fiery tracks on which revolved vast spiders, crawling after their prey; which flew or rather swum in the infinite deep, in the most terrible shapes of animals sprung from corruption & the air was full of them, & seemed composed of them; these are Devils and are called Powers of the air, I now asked my companion which was my eternal lot? he said, between the black & white spiders

But now, from between the black & white spiders a cloud and fire burst and rolled thro the deep blackening all beneath, so that the nether deep grew black as a sea & rolled with a terrible noise beneath us was nothing now to be seen but a black tempest, till looking east between the clouds & the waves we saw a cataract of blood mixed with fire and not many stones throw from us appeared and sunk again the scaly fold of a monstrous serpent at last to the east distant about three degrees appeared a fiery crest above the waves; slowly it reared like a ridge of golden rocks till we discovered two globes of crimson fire, from which the sea fled away in clouds of smoke, and now we saw it was the head of Leviathan, his forehead was divided into streaks of green & purple like those on a tygers forehead; soon we saw his mouth & red gills hang just above the raging foam tinging the black deep with beams of blood, advancing toward
us with all the fury of a spiritual existence. My friend the Angel clim'd up from his station into the mill; I remaind alone, & then this appearance was no more, but I found myself sitting on a pleasant bank beside a river by moonlight hearing a harper who sung to the Harp. & his theme was: The man who never alters his opinion is like standing water, & breeds reptiles of the mind.

But I arose, and sought for the mill & there I found my Angel, who surprised asked me, how I escaped? I answered, All that we saw was owing to your metaphysics; for when you ran away, I found myself on a bank by moonlight hearing a harper. But now we have seen my eternal lot, shall I show you yours? he laughd at my proposal; but I by force suddenly caught him in my arms, & flew westerly thro' the night, till we were elevated above the earth's shadow; then I flung myself with him directly into the body of the sun. Here I clothed myself in white, & taking in my hand Swedenborgs volumes sunk from the glorious clime, and pald all the planets till we came to Saturn, here I staid to rest & then leapt into the void, betwixt Saturn & the fixed stars.

Here said I, is your lot, in this space, if space it may be call'd. Soon we saw the stable and the church, & I took him to the altar and open'd the Bible, and lo! it was a deep pit, into which I descended driving the Angel before me, soon we saw seven houses of brick, one we entered: in it were a
number of monkeys, baboons, & all of that species chained by the middle, grinning and snatching at one another, but withheld by the shortness of their chains; however I saw that they sometimes grew numerous, and then the weak were caught by the strong and with a grinning aspect, first coupled with & then devoured, by plucking off first one limb and then another till the body was left a helpless trunk. This after grinning & licking it with seeming fondness they devoured too; and here & there I saw one savourily picking the flesh off of his own tail; as the stench terribly annoyed us both we went into the mill, & I in my hand brought the skeleton of a body, which in the mill was Aristotle's Analytics.

So the Angel said: thy phantasy has imposed upon me & thou oughtest to be ashamed.

I answered: we impose on one another. & it is but lost time to converse with you whose works are only Analytics.
I have always found that Angels have the vanity to speak of themselves as the only wise; this they do with a confident insolence sprouting from systematic reasoning.

Thus Swedenborg boasts that what he writes is new; tho' it is only the Contents or Index of already published books.

A man carried a monkey about, for a shew, & because he was a little wiser than the monkey, grew vain, and conceiv'd himself as much wiser than seven men. It is so with Swedenborg: he shews the folly of churches & exposes hypocrites, till he imagines that all are religious, & himself the single one.
one on earth that ever broke a net.

Now hear a plain fact: Swedenborg has not written one new truth: Now hear another: he has written all the old falsehoods.

And now hear the reason. He conversed with angels who are all religious & conversed not with devils who all hate religion for he was incapable thro' his conceited notions.

Thus Swedenborg's writings are a recapitulation of all superficial opinions, and an analysis of the more sublime, but no further.

Have now another plain fact: Any man of mechanical talents may from the writings of Paracelsus or Jacob Behmen, produce ten thousand volumes of equal value with Swedenborg's, and from those of Dante or Shakespear an infinite number.

But when he has done this, let him not say that he knows better than his master, for he only holds a candle in sunshine.

A Memorable Fancy

Once I saw a Devil in a flame of fire, who arose before an Angel that sat on a cloud, and the Devil uttered these words.

The worship of God is Honouring his gifts in other men each according to his genius and loving the great.
greatest men best, those who envy or calumniate great men hate God, for there is no other God.

The Angel hearing this became almost blue but mastering himself he grew yellow, & at last white pink & smiling, and then replied,

Thou Idolater, is not God One? & is not he visible in Jesus Christ? and has not Jesus Christ given his sanction to the law of ten commandments and are not all other men fools, sinners, & nothings?

The Devil answered; bray a fool in a mortar with wheat yet shall not his folly be beaten out of him if Jesus Christ is the greatest man you ought to love him in the greatest degree; now hear how he has given his sanction to the law of ten commandments; did he not mock at the sabbath, and so mock the sabbaths God? murder those who were murder'd because of him? turn away the law from the woman taken in adultery? steal the labor of others to support him? bear false witness when he omitted making a defence before Pilate? covet when he pray'd for his disciples, and when he bid them shake off the dust of their feet against such as refused to lodge them? I tell you, no virtue can exist without breaking these ten commandments; Jesus was all virtue, and acted from im...
pulse: not from rules.
When he had so spoken: I beheld the Angel who stretched out his arms embracing the flame of fire & he was consumed and arose as Elijah.

Note. This Angel, who is now become a Devil, is my particular friend: we often read the Bible together in its infernal or diabolical sense which the world shall have if they behave well.

I have also: The Bible of Hell: which the world shall have whether they will or no.

One Law for the Lion & Ox is Oppression.
A Song of Liberty

1. The Eternal Female ground! it was heard over all the Earth.
2. Albions coast is sick, silent; the American meadows faint!
3. Shadows of Prophecy shiver along by the lakes and the rivers and mutter across the ocean? France rend down thy dungeon;
4. Golden Spain burst the barriers of old Rome;
5. Cast thy keys O Rome into the deep down falling, even to eternity down falling,
6. And weep!
7. In her trembling hands she took the new born terror howling;
8. On those infinite mountains of light now barr'd out by the atlantic sea, the new born fire stood before the starry king;
9. Flag'd with grey brow'd snows and thunderous visages the jealous wings wad'over the deep.
10. The speary hand burned aloft, unbuckled was the shield, forth went the hand of jealousy among the flaming hair, and
hurl'd the new born wonder thro' the starry night

11. The fire, the fire, is falling!

12. Look up! look up! O citizen of London enlarge thy countenance; O Jew, leave counting gold, return to thy oil and wine; O African! black African! (go, winged thought widen his forehead.)

13. The fiery limbs, the flaming hair, shot like the sinking sun into the western sea.

14. Waked from his eternal sleep, the hoary element roaring fled away;

15. Down rush'd beating his wings in vain the jealous king; his grey brow'd councillors, thunderous warriors, curl'd veterans, among helmets, and shields, and chariots horses, elephants: banners, castles, slings and rocks,

16. Falling, rushing, ruining! buried in the ruins, on Urthona's dens

17. All night beneath the ruins, then their sullen flames faded emerge round the gloomy king,

18. With thunder and fire: leading his starry hosts thro' the waste wilderness
he promulgates his ten commands, glancing his beamy eyelids over the deep in dark dismay.

19. Where the son of fire in his eastern cloud, while the morning plumes her golden breast.

20. Spurning the clouds written with curses, stamps the story law to dust, loosing the eternal horses from the dens of night, crying. Empire is no more, and now the lion & wolf shall cease.

Chorus

Let the Priests of the Raven of dawn, no longer in deadly black, with hoarse note curse the sons of joy. Nor his accepted brethren whom tyrant, he calls free; lay the bound or build the roof. Nor pale religious lechery call that virginity, that wishes but acts not!

For every thing that lives is Holy.