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Comparative anatomy of the angels

A sketch

foreword

The modern age has acquired an excellent merit through the diligence with which it seeks to spread enlightenment through comparative studies of the building of lower creatures over that of man. But it has not yet been thought, for the same purpose, to make observations on the construction of higher creatures, regardless of which at least as much fruit would be expected. It is the purpose of current sketch to make a start to fill in this gap. As I have looked in vain in the Linnaeus system for a name for the subject of my observations, so I have found myself obliged to take the popular name angels, which is known to understand higher creatures in general.

introduction

On the whole, man is no less metropolitan and taken by himself than a large part of the individual. Standing in front of the mirror of self-examination, he looks complacently and sees in himself the masterpiece of creation. But, after all, it may be that on the globe he holds the apple of beauty at the same time as the realm of government: in a general advertisement of the world's creatures for the latter, he might not deserve the ills of it. Of course, we are content with form, because we ourselves are human beings, so our feeling, as a judge, takes an instinctive part; but even Cicero says that's why the horse in the horse and the donkey in the donkey sex would probably seek the ideal of the shape. Vanity is, as you can see, a natural defect,

Let us then leave this bribed judge and ask the intellect, which of course has an unfeeling and cold, but all the clearer and more unbiased view to the appraisal of the figure of man, he tells us: be beauty, what it is, at least harmony of I demand form from her. But if I look at the human figure with its many corners, protuberant bruises, outgrowths, holes, caves, and so on, I may indeed see in it a machine properly equipped for various useful purposes, but I do not quite know what the beauty of the whole is should. On the contrary, it seems to me that an accident, or rather a half-successful endeavor, prevails over what appears more or less in parts: in the bulge of the forehead, in the shape of the female bosom. in the flower of the whole man, the eye, the only part that is almost finished; but these different parts, which seem to have tasted of beauty, yet do not themselves fit into a whole, in that the intellect finds a harmony as he demands of beauty, and many parts he sees only as a tool of the trade and usable household goods on the body appropriate, but not as limbs, which the concept of beauty demanded. But beauty should carry its unity in itself, not borrow from the purpose or use, the Jew. As we have said, we must do these considerations impartially by setting aside the feeling that is innate to man as man. But they do not

even form a whole, in that the intellect finds a harmony as it demands from beauty, and sees many parts as tools and usable utensils attached to the body, but not as limbs demanded by the concept of beauty. But beauty should carry its unity in itself, not borrow from the purpose or use, the Jew. As we have said, we must do these considerations impartially by setting aside the feeling that is innate to man as man. But they do not even form a whole, in that the intellect finds a harmony as it demands from beauty, and sees many parts as tools and usable utensils attached to the body, but not as limbs demanded by the concept of beauty. But beauty should carry its unity in itself, not borrow from the purpose or use, the Jew. As we have said, we must do these considerations impartially by setting aside the feeling that is innate to man as man. But beauty should carry its unity in itself, not borrow from the purpose or use, the Jew. As we have said, we must do these considerations impartially by setting aside the feeling that is innate to man as man. But beauty should carry its unity in itself, not borrow from the purpose or use, the Jew. As we have said, we must do these considerations impartially by setting aside the feeling that is innate to man as man.

We are now standing high above the earth, seeing it at the same time as the other world bodies, comparing their creatures, and we are permitted, if we find somewhere more perfect, to smile at the voluminous and mountainous figure of man, in whose tone we have the coarse fingerprint the nature that here is still stumping everywhere.

In fact, apart from the fact that the mind is unreasonable enough to tell us that there could be more beautiful creatures than we are, and if we were reluctant to believe it, it was only for the same reason why the person in love chose it. If one wanted to instruct the charms of his beloved to a different level than the first, but we were in love with ourselves; even apart from this reasoning of the understanding, it is not too far to conclude that we should not expect to find the most perfect form on earth at all.

We could do it if our earth took the highest stage in space; but that it does not even occupy these in our planetary system, results from their position in it, since it is neither the sun first, nor farthest away from it, nor even in the middle between the other planets; even though our sun, even as a king, would not have to tower above it, it certainly only appears as an intermediary in its hierarchy in the planetary system. On a more highly developed world body, however, one will also be able to expect to find more fully developed beings.

But if the summit of divine art has not yet been reached in the elaboration of the human form: can we at least not think to what forms it will be guided by its further progress? We then take up our tube, look at the world-bodies to which we do not dispute the order of rank above ours, and see whether such creatures really exist there. This will not be considered impossible after Gruithuene's discoveries in the Moon. The physical eye already walks around the world with forty thousand miles of boots, how much more will be aligned with the spiritual that I have used to help, where the gulf still seemed too powerful for the gulf.

I present the results of my observations, which were especially directed to the sun and its surroundings, to the world; He who sees through the same tube as I will find it

confirmed, and require no further proof. The proofs and the whole clothing style of the following presentation are only for those who lack the means for direct intuition.

First chapter

From the figure of the angels

I looked at the human figure, saw, as I said, an aggregate of bumps, elevations and depressions in it, in which I could not perceive any inherent unity of form. I wondered, could not make something more perfect out of it. I began to strip man from his bumps and unbalanced outgrowths, and when I was done with that, when I had taken off and smoothed out the last bump that was still making contact with his mold unit, there was a mere bullet.

I looked at my creature and shook my head as it rolled in front of me, always bullet and nothing but bullet. It is true that an old famous natural philosopher (Xenophanes), whose thoughts are now reprinted often enough, already called God's form a ball; it is true, harmony, unity belongs to the essence of beauty, and this is expressed in no way more pure than in the sphere; but harmony should live in a variety to signify something. I expect the most perfect being to be intellectually the most well-educated, that in the body expression is possible in which the mind reflects; But what kind of expression can a ball show that does not show an impression anywhere? - I looked at my creature with disgust.

If there are lovers among my readers, they must not forgive me for this weariness. I rejected my creature because it was a bullet, and "what do I see differently when I look into your blue eyes, as two bullets that the soul itself seems to have made to reside, yes, not everywhere the eye is that which gives the most spiritual expression in man! " I thought of it and knew now that a bullet can also have soul and express soul; only one does not have to think of a cone ball under it. My creature was again nice to me, it had become a beautiful eye.

Man is a microcosm, that is a world on a small scale; Philosophy and physiology unite to show it. Its noblest member is a sphere nourished by light; even the noblest member of the larger world will be such a being, only independent and infinitely trained.

We see how already two circumstances unite to instruct the angels the spherical form. The concept of a perfect figure brings it along with it; and the objection that might oppose here is exalted, showing that even on our earth the highest, most soulful member of creatures has the spherical form. The earth, when standing on a lower level, just did not have power enough, the sphere as **an independent** To give birth to beings, to make the whole human being, as their noblest member, a ball, but this noblest member of it was now able to realize its noblest member, the eye, this figure, the summit of all forms. The objection will finally be lifted when we show later that the spherical form of the angels does not deviate from variations which produce a variety, but only everything can not be shown at once. The ball always remains the

basic form for the angels, and we do not want to see more than one basic form of beauty in the sphere.

The hitherto given elements of the proof, being in part merely based on conceptual demands, might perhaps stand for themselves weakly, but they receive strength through the surprising connection in which they show themselves with the following, founded on facts of nature.

Every natural being is appropriately formed for the element in which it lives; every element forms its creatures, so to speak; If their structure were not furnished accordingly, it could not live in it.

Now light is the element on the sun; are there therefore sun-creatures (and who will dispute them the higher rank above the earth-creatures, since they are children of the world-body who ruling in the midst of the others), what will they be otherwise than eyes made independent?

Our eye can also be regarded as an independent creature in our body, to which light is its element, and whose construction is shaped according to the element. A creature to whom light is the element will conversely have the construction of the eye; just because that is mutually conditional.

We can even look at our eyes as a solar creature on our Earth. It lives on and in the rays of the sun, and therefore has the form of its brethren on the sun itself. But, of course, the sun on our earth is only weak; man lives for the most part in earthly elements, and they therefore acquire the greater part of his essence; The sun, through its distant influence, has been able to make only a small part of it its creature, and has had to stop at the first stage of its training.

But the sun-creatures, whom I call angels as higher beings, are eyes freed from the highest inner training, but always shaped in the same way. Light is their element, as is the air. Your entire building is calculated to the core.

The following circumstance also helps to make it probable that the type of the eye is at the basis of a self-employed and higher creature:

The eye contains all the systems which together form the whole organism of man, united in small things, but in a highly orderly manner, always concentrating one system concentrically on the other, while the other systems are highly unregulated in the rest of the organism Intertwine with each other. The eye is a whole organism on a small scale; but one in which the visual nature has come to terms with itself.

The nervous system has become the retina; the vascular system has placed around it as a choroid, this is enclosed by a system of fibrous membranes, hard skin; The ocular muscles are placed there in beautiful order, and the whole is enveloped by the bone system, the walls of the eye socket. The part of the eye turned outward is covered by the conjunctiva, a continuation of the outer skin, which, like the external skin, may also assume the nature of a mucous membrane; the anterior chamber of the eye is lined with a serous skin.

Since, therefore, the eye has in itself all the elements of an independent creature, in the most orderly manner, since its external form is also in harmony with the general concept of beauty, since it also leads a life in the light, just as we do of the Sun. Since we may at last see the sun, which can be assumed to be the central point of our planetary system for the residence of the highest creatures in the world, surrounded by a light atmosphere for which the construction of the eye is appropriate, we already have a considerable quantity all to one and the same result of coherent data and see us in very different ways led to the same goals. Yes, go on:

Extreme touch is a proverb and a profoundly true word. But only from one side do they touch each other, from the other they are infinitely apart. Nature obeys this law in all its relationships. Here are some examples:

Look at a surface of water, free of any disturbing influence: it will be mirror-smooth; throw a stone in it: a wave will strike; throw two in: two waves intersect; the water becomes more and more colorful the more you make waves; but now excite infinitely many waves, at each point one, and the water will again appear mirror-smooth, because now no wave can visibly emerge before the other.

In the external form, the surface of the water appears to be equal to none and to infinite waves; and insofar the extremes touch and collapse; but as they collapse in this regard, there is an inner difference between them that in other ways keeps them infinitely different. For there is nothing active in the water, here the infinite activity attracts only the same dress.

Other examples: objects which are driven to no one at all, or which are driven in all directions at the same time, remain evenly at rest.

A skull that has no Gallian organ, or that has all of them in the most perfect uniform form, will be equally smooth.

The first natural childlike ideas of humanity are always those to which the most perfected philosophy comes back at last, only with fully developed consciousness.

The infinitely small and the infinitely great are equally incomprehensible.

The foregoing examples will suffice, though their many more might be used to prove the generality of our proposition. Let's apply it now.

The lowest incense, the first beginning of the living creation, is a small sphere, but only a very unformed one, consisting of a homogeneous mass in which nothing can be distinguished with the microscope. Internal organs or systems are not available. The highest creature, according to our law, will be like a bullet, just like the superficial, with the highest development of internal organization.

Also, every creature begins with the development of the sphere, the egg, (even the human being in the womb) and would, as it progresses, become a sphere again, if not by the nature of the earth on which it must live and which itself belonged to lower order, would be held at a lower educational level.

But now, as we ascend through the lower stages, we see the main part of the creatures, the head, striving ever more towards the spherical form, and almost

reaching it in the human being. For the human head is more spherical than that of any animal.

But this is not the most noteworthy thing, but the way in which nature moves the ball of the head, the reference that takes place to the eyes here.

Place a human skull next to the skull of any quadruped animal (whoever does not have such skulls can make the comparison on living heads, but it is less obvious here), and see how the head of the animal transforms into that of man, You will find:

The whole head bends, in ascending to man about a certain point or, in other words, strives to transform so that it becomes a sphere, and a certain point in it the center of this sphere. This attractive center, which aims to arrange the whole head as a ball around itself, is the middle between both eyes, the nose root.

In the animal, the forehead returns from the root of the nose backwards, in the human being it leans forward, and forwards the entire upper part of the skull.

If the forehead was still further, it would strike forward with its foot, the point between the eyes (in which it is rooted, as it were, as a radius vector), unchecked.

While the upper half of the skull pulls forward in order to shoot over the eyes from above, the lower one also pulls forward to strike up from below, thus completing the wrapping. This clearly results from the advancement of the occipital hole and the small Keilbeinflügel.

Not enough: the animals are standing with their eyes to the side, often almost backwards, and the gap between them is very large. As we ascend to man, the eye-sockets move from side to side, closer to our center from both sides, narrowing the gap between them more and more, turning the pupil ever more forward.

So also from the side, the head pushes against our center.

If we pursue the latter movement from the point where it has stopped in the human being, then finally both eyes will completely contract in our center and merge into one eye. In the union of the optic nerves and the simple seeing through both eyes, this merging is already anticipated.

It is fundamentally wrong, however, if we call the point of the root of the nose the general center toward which everything strives. The eyes themselves actually give off the centers that attract the whole head: but because the nasal point is in the middle between the two, only the whole head seems to be in relation to it, while it actually battles against the eyes that stand far away from him.

Not even the forward movement of the eyes, even from the sides forward, is actually related to this point. The eyes attract the whole head, but they are only attracted to each other; and now that each attracts the opposite, they move more and more against each other, and finally merge in the nasal point, the middle of the space, which still receives them separately. Only then will he have his dignity as the central point in fact and truth.

Evidently the proof emerges that the center between the two eyes, but the eyes themselves, are not the attractive center, the behavior of the two nasal bones, whose movement and change of shape in the progress of the organization have no relation to that center, but directly to the center. Eyes betray themselves. In fact, in cattle, the nasal bones still run flat in the same oblique plane with the forehead; but as the eyes come forward, the nasal bones rise outward and upward to meet them, each nasal bone from its side, and so does the arched nose of man.

It is also due to this general contraction of the head parts around the eye that man has the most closed eye-sockets among all animals.

But nature will not stop at only half the closure that it has reached in man. Imagine the eye sockets as two hollow hemispheres in the head. In animals, these are inserted to the side of the head and turn their back more or less; in humans they have come forward and have turned so that their mouths fall quite in a plane forward; but, as they move against each other, they will turn still farther, so that the mouth of one hemisphere will at last take care of that of the other, and the hollow hemispheres will assemble into a whole hollow sphere, or that of the two eye-sockets will become one then, as I said, the eye will be only one more.

For any kind of movement and progression goes on in nature without limit, unless it is counteracted by a counteraction. On Earth, the counteracting effect, which inhibits the progressive development to the higher, occurs earlier than it occurs in higher creatures; and earlier in animals than in man; but we see in it the direction of progression to more perfect formation.

Everything that we see in man merely in the stage of development, in the transition, will be perfected in the highest creature. The brain will hereby have struck around the eye and will surround it as the body in which nervous ether revolves, instead of in our coarse blood mass; so as not to hinder that light penetrate to the innermost. For also our brain and nerve mass consists of transparent substance, which becomes opaque only in death by coagulation of the protein. ¹⁾

¹⁾ According to more recent anatomical investigations, the light must penetrate in our eye through a layer of transparent nervous ganglia substance, before it reaches the retinal nerve fibers, which are the conduit to the brain.

But all parts of the body that owe their origin and significance merely to the relationship to the earth fall away.

Thus, the head is already constricted halfway through the neck of the rest of the body in man, and, while at the same time rising to the heavens against the sun, he wishes to fly away there; but his feet are still fixing him to the ground. This constriction is more pronounced in humans than in any animal, for swan and giraffe have a long neck, but the head appears more as a continuation of the neck itself, and the fish does not even have a neck. But of the upper and lower jaw, which means, so to speak, an earthly trunk and earthly limbs of the head itself, the main part of the head, on the preservation of which in the height it arrives last, does not constrict, but

they disappear, already in the approach to wither away from humans and transitions to become eating tools from eating tools.

Finally, the following proves the central importance of the eyes in our head.

In the expression of joy there is a general expansion of the facial features from the eyes; in pain, a general concentration of them takes place after the eyes; ²⁾in the expression of love, the whole face gently spreads parallel to the line of the eyes; in the expression of hate or anger, the facial features draw inwards towards the midline, so that longitudinal lines of the forehead cross the direction of the eyes perpendicularly. From which one can certainly infer the expression of the same moods of the minds of the angels, thinking of them only as perfected as is possible by their perfect form. Thus, in the expression of joy, the ball of an angel will expand on all sides, contracting in the opposite direction when the pain is expressed, widening discreetly in the expression of love according to the object of the same, stretching out in a rod-like manner when expressing the hatred of it. The head of man does not succeed just like that,

²⁾ With regard to the lower parts of the face, notice that the mouth opens softly when laughing, and in general at the expression of joy, and thus makes the chin part go down, but when the pain is being felt the whole part around the nose, mouth and chin pulls convulsively upwards, It is not inconsistent with the fact that the chin goes down when the human opens his mouth to scream in pain, because the scream itself is an instinctive effort to relieve the pain, whereas that contraction is the pure expression of the pain itself,

second chapter

From the language of angels

The angels communicate their thoughts to each other through the light. Instead of sounds they have colors.

A very dead mass manifests itself to the other only by feeling, by immediate pressure; like the stone when it lies on the stone. The solid material itself, of which both exist, is the medium of their communication.

The masses between which there is a communication through taste, that is, through chemical interaction, are even more alive (for taste is only a sensation of chemical action occurring in substances). The salts belong here. The medium of their communication is the liquid substance in which they are dissolved. (For only when dissolved can they enter into chemical interaction with one another.) Their language, with which they call each other, goes further than in the previous beings, where it takes place only in direct contact itself.

The plants divide by smell with each other; the medium of their communication is the haze; their language goes further than that of the previous beings. But just as in the case of chemical substances, language is only used to hibernate one another in order to avoid one another, and in the case of the very dead masses in the species itself, so does the fragrance of the plants, since it first appears in flowering Their sex becomes active, shows itself to have the purpose of stimulating the male and female parts of the plant to the mutual genus.

The animal communicates with the animal by hearing; the medium of their communication is the air; their language goes further than that of the previous beings. Here, too, it usually has only the purpose to attract to the mutual genus.

Even the human language is still the main thing after the sound; but he needs them only for the generation of ideas through reciprocal fertilization of two spirits. But man shows even more his approach to the higher level, by also communicating through writing, a language that in turn goes further than the previous one.

Namely, there is still missing a supreme creature, which communicates itself to the other through the face; for which light is the medium of language. The gradual nature course leads us to this. This creature is the angel. His language goes further than the previous ones; and if, in the sequence of steps we have just noted, as the language became more and more developed, and allowed an ever more manifold expression, we see here in the light, as medium of language, the summit reached; for in colors and drawings there are infinitely more manifold combinations than in the sounds, and it can be assumed that the angels will hear many modifications of the light which are hidden to us, because their whole structure is furnished for it, while our eyes are only one weak imprint of the same gives.

The eye language of love is a forerunner of the language of the angels, who are only more perfect eyes. On this occasion I would like to mention a strange sequence of steps with just such a strange interruption.

It is well-known that love always descends from heaven to earth, but often more deeply, finding its grave in it once it has come down so far; like a shining meteor that comes down from the pure heavens, disappearing on the earth, leaving only a sad slag behind, and the fierier and faster it was, the deeper the grave digs in the ground.

Love, then, when it comes down from heaven, still brings with it the language spoken there, the language of the eyes. Therefore, looks everywhere are the first thing that lovers talk about.

But she soon feels that she is no longer in heaven; and her organ of speech, which was in its element in heaven, soon denies her service; she reaches for the language of man. The lovers talk to each other.

Love descends even deeper; but strangely, it skips the language of the plant in man; it has left it to the animal in the heat.

But the fourth stage has not forgotten her. It is the kiss.

It clears out in the fifth one, which I named above first.

This proof of the language of the angels, taken from the step sequence in nature, is again closely related to the following, based on the natural constitution of the sun.

Light is the element to the angels, as is the air. The medium of our thought communication is the air for us; because the sound is in air vibrations; even the angels will have their element a means of thought communication.

The angels are transparent in themselves, but they can arbitrarily give themselves colors. What one angel wants to say to the other, he paints on its surface; the other sees the picture and knows what is going on in that soul.

Also, we usually breathe quietly, let the air, our element, freely enter and leave through us, where it does not sound; But they can also make you sound arbitrarily. Thus the angel lets his element, the light, in the ordinary state enter and leave unmodified, which causes the clear transparency; but when he wants to speak with the other, he compels it to become colored by dispersing it at his own discretion (or to Euler, as we set the air in vibration).

Even our statement that extremes touch speaks for our opinion. Incisors are transparent, and angels will be. But infusoria must let all rays through undeveloped, so that they remain colorless, angels can let all the rays through them, but with the ability to develop them into their colors. ³⁾ Man as intermediate between the extremes serves as confirmation. He is already laying off the hair-coat, and his skin becomes translucent; his feelings are also partly painted on his skin in his complexion.

³⁾ Many animals close to the lower extreme approach the angels even in the quality of producing the most manifold, changing play of colors, as it were, by voluntary movements and contractions on their skin, or on the transparent substance of their bodies, as the cuttlefish and beryons do but for that they have, to my knowledge at least, no colorless transparency to the basic color; the angels unite both, the power of colors and transparency; The lowest animals are always only one.

The way the angels produce the color changes they speak through is probably the following.

The skin of the angels is in itself exceedingly delicate, fine, transparent, probably even consisting only of a coherent vapor, like those of soap bubbles. For everything is more ethereal in the sun, there are no solid substances on it and in its immediate surroundings, even because of the enormous heat in which everything must melt. ⁴⁾ - The angels need only their skin in individual places contract and expand, and thus to be able to condense or dilute, like the soap bubble, after the physicists known principle of the colors of thin leaflets, the most diverse color play that they require their language to produce.

For us the face is the highest sense; but with the angels the face is only on the level where our hearing stands. You must have an even higher meaning than we do, who takes the level of the face with them. We can possess nothing of this meaning because it exceeds our point of view.

But are we not even able to state what kind of meaning this is? - O yes; but this can only happen in one of the following chapters.

⁴⁾ An angel would understand just as little as we can live on our frozen body of the universe, as we find it difficult to think, such as. On Saturn, for example, where even all water is likely to solidify and is ice, living creatures can exist. But the key to the secret is merely that every element forms its creatures, so to speak.

third chapter

Whether the angels also have legs.

If the angels are pure bullets, it goes without saying that they have no legs; but first of all, it is not self-evident that everything is **pure**. On the other hand, the previous proofs for the spherical shape of the angels can be aided by the fact that one shows from other points of view or makes probable that they have no legs. But this leads us to the following ascending view through the series of beings. Some worms, z. For example, the scollop-ter, God knows how many legs, more or less does not matter to a couple; the butterflies and beetles have only 6, the mammals only 4, the birds, which approach the angels more than the mammals by their elevation over the earth and free movement in space, as well as the human being, who with his thoughts all Animals fly over and in his own opinion even only half animal, half is already angel, have only 2; every new approach to the angelic stage, 2 legs each fall away. So since the next level only has 2 legs, the angels themselves can not have any more.

Now the very lowest infusoria have no legs; But this is just the encounter of the extremes, of which we thought before, which still supports the proof from the opposite side.

This leads me to intervene via the hands of man.

It was man's choice whether he wanted his two front legs also to become wings like the birds, but with that he could have got rid of the earth even more. But he saw that this detachment was only apparent; He had to remain on the earth, though he could move more freely to its various parts. Therefore, he preferred to let the wings, which he had tried to escape from the earth in vain, be transformed into hands in order to have a weapon with which he could at least make her his slave. Instead of the organs that could have led him to all the treasures of the earth, he preferred to choose organs with which he could sell all the treasures of the world. Earth can tear itself and to itself.

It would have been good, of course, if man had received both hands as wings. That was not enough. Nature, when she had come to the proximity of man in her staircase, had only four feet to dispose of; All at once, they were able to get rid of the earth and not make angels out of animals. so she at least tore two, and made the wings of the birds, and the hands of the people.

The fable puts it this way: The earth spoke to the demon or creative spirit, who walks ruling through nature: let me have my children whom I begotten, who nourish and care for me; why do you want to take her from me?

No, said this, if they stay with you, then nothing will come of them, the child must complete of the mother, his education. He pointed to the sun: I bring your children there. But the earth did not want to let her children go.

And the demon said to the stone: You can stay with your mother, and satisfy her blind tenderness, you will not become an angel anyway; but to the plant: come out of your mother's womb; the sun sends you their messengers, and calls you to their warm

colorful kingdom. The plant followed the temptation, and sought to wriggle its mother's womb by force, which always cried out to her: 'Stay with me, the sun will lure you with glittering promises, but it does not nourish and care for you like me. And she hid the tears of her aspirant with her tears, and forcibly held her by the roots: for she thought, if I let my child go away, it will make me languish in the sun.

Then the demon came to earth again and said: the child is ready for a high school; Now do not hold it any longer! She did not leave it when he forcibly pulled her out of her lap. But the mother took it and grabbed it by the feet. As the human woman still holds her child in her arms, if she strives forthwith and despises her love, she still held her creature, who longed to follow the call, and handed him the nourishing bosom to tie up. He still had four feet left.

Again the demon came to earth and said: Now give me your child, for it is time for me to bring it to the kingdom of light where it becomes an angel. Oh, said the earth, what helps me when it has become an angel and I can no longer press my breasts. But he was deaf to her pleading, seized the child, and withdrew two more feet from her. But then motherly love became more powerful than the demon's power, and he was unable to wrest the rest from her.

Well, he said, unreasonable mother, keep your child, and let it remain in your bosom an undeveloped cripple. But at the same time bear the punishment of your monkey love; and he seized the two feet which he had got hold of, and made the wings of the bird out of them, and said to him, Here are the wings with which you should have lifted yourself to where you had become an angel. Your mother is forever in fear when you stir her, that you still want to escape her. And when the creature felt elated, it also wanted to escape the mother; but she still knew that it might flutter, but could not leave, and rejoiced that she could nurture and nurse her child, and she triumphed over the demon.

Then he became very angry, and took his wings and made hands with them, and said to the child, "Beat your mother, because she does not want to let you go, and force her to give you the food she first gave you." selfish love was enough to make her lose the last undeserved consolation. If she had let you go, you would not need her rough food anymore; but lived there in the light, and would be a beautiful angel.

Man fulfills with his hands the curse that the demon spoke against his mother.

I'll go back to business after this episode.

The feet and even irregular projections of the earth creatures arise because their formation is determined not only by a center outside them, but by several.

The plant is attracted partly by the earth, partly by the sun, so it goes halfway down, half up. The animal is less attracted to the Earth by its formation, but it is also attracted to it; hence the shoots that drive it down, the legs. But in the formation of the sun-creature, only the attraction of the sun works; because the planets are peas against the sun; so the spherical shape can form freely. And the fact that the sun in itself strives to produce artificial formations is shown partly in the form of the planets, partly in the fact that the human head, which is the most opposite of the sun

among all the heads on our earth, also has the most common shape, and preferably in it the eye that belongs to the sun more specifically. Only the return,

This is the reason why the creatures on our earth can not be spherical, but why sun creatures can be, and why they lack the legs.

But if the angels have no legs, how are they moving? - How the big planets move. Do you have these legs?

Chapter Four

The angels are living planets

Basically, we can almost say that the living creatures of the sun are planets, but those who instead of walking with their legs walk on it, they circle in close proximity, birds of the sky, which only the wings of the birds do not have, because they are such Do not need flights.

Life increases with the sun. The farthest planets like iced lumps; the Saturnring is an ice ring. The earth has already been covered with a beautiful living, greening and flowering bark; she is herself a sun-creature, but only alive and colorful on the outside.

Through Venus and Mercury the sunbeams will penetrate deeper; its outer living layer will reach farther towards the center; and in the nearest planets of the sun, through which the sun's heat can penetrate, the living stratum will go to the very center; they will be completely alive, and such a living bullet will then be arbitrarily called a planet or an independent individual.

Here first of all a proof for my assumption of such close planets. If the mean distance of Saturn from the sun is divided into 100 equal parts, then for the mean distance from the sun to Mercury 4 of these parts, from Mercury to Venus 3, from there to the earth 6, from here to Mars 12, from Mars to the middle distance of the four small planets Vesta, Juno, Ceres, Pallas, which seem only fragments of the same, 24; From this to Jupiter 48 and from there to Saturn 96. From this progression Kepler already concluded that in the place between Mars and Jupiter a main planet must move, where afterwards the four fragments of it were really discovered.

It will be noted that this progression goes on only as far as Mercury in its lawfulness. It would be wonderful if it was just a coincidence, and it was not based on any law at all. And yet the latter, according to mathematical laws of series, would be the case, if one does not want to assume that the progression in the way it extends to Mercury, then also goes on between Mercury and Sun. (The series would be discontinued if there were no series.) According to this, since the interspaces between the planets always reduce by half towards the sun, there must still be a planet between the sun and Mercury, which would be 1.5 away from the latter again have between you and the sun, who would be 3/4 away from him; and there would still have to be an infinite number of planets between Sun and Mercury, because the

progression can never be zero. These planets now represent the infinity of living beings on the sun.

In general the planets decrease in size with the proximity of the sun, and the suns nearest to the sun are probable, as belonging to it, even luminous, and are therefore not recognized by the telescopes of the astronomers, partly because of their smallness, partly because of their light distinguished the sun; their transparency also helps to make them invisible; So astronomers do not have to ask for it.

Of course, I have called the angels above eyes, and now I call them living planets. The name does not change anything and only serves to emphasize the relationship soon, sometimes the relationship.

Moreover, one may, if one wishes, call our earth an eye, and our own eye only a perfected repetition of the earth in which it has reproduced itself. With which expressions I want to say nothing more than that the earth can be put together in one kind of relationship with one eye; or in other words, these short expressions, the earth is an eye, the angel is an eye, must be regarded only as an abbreviation for the expression of certain points of equality between them.

Our earth is like the eye a sphere, consisting of concentric layers, namely several transparent ones of different density, atmosphere and sea, through which the sunlight falls, in order to evoke on its surface vivacious colorful pictures, from which again only an impression gets into our eye , But, what is to be noticed, our earth is an inverted eye; the earth's surface with its sentient beings, the retina turned convexly outward; The sea and the atmosphere of the vitreous and the lens that has flowed away, under the help of which only the rays of the sun can bring forth the colorful painting of life on the retina of the earth, just as in our eyes. In the earth-eye only the real is what is in our merely ideal impression; the conditions are the same.

As heavenly creatures, of course, the angels also conform to the heavenly order and do not run randomly there and there, but willingly and out of inner impulse, insofar as they are free, to the divine course, just as on earth, albeit in a somewhat different sense That every good man follows the laws of a higher order, the stricter the better he is, yet he does it out of his free instincts. The angels, even greater freedom, keep even the roads prescribed by the laws of the heavenly kingdom even more severely than the best men; they are just angels. For a closer explanation of this strange relation between freedom and necessity, although neither of them knows quite well what it is like with himself and the other,

Incidentally, whether it is freedom or necessity or freedom as an inner necessity or something else, and how the angels move, success remains the same. That is, since the angels are very many, and everyone, as befits a well-ordered, and more so in the best-ordered state, takes care of the presence and movements of the other, which the astronomers foolishly call disturbances Rather, the angels enjoy an inexhaustible multiplicity of movements between and through each other, with which they continually turn to new sides, enter ever new and changing relationships with each other, and this multiplicity mocks every calculation as well if you consider the movements of a society of people, who wanted to move confusedly, to calculate; it

seems to be mixed up here as there is a tingling and tingling sensation, of which only those understand the meaning and purpose that these movements perform. Even the sun-distant planets never return to the same positions again, nor repeat exactly the same paths; but, of course, they are visibly guided in the main; but you do not notice anything of the kind at the next. but, of course, they are visibly guided in the main; but you do not notice anything of the kind at the next. but, of course, they are visibly guided in the main; but you do not notice anything of the kind at the next.

With the same, if not with an even more thorough freedom, with which the angels move, they can also change their form, in which the planets, which are removed from the sun, can not deal with them again, since they are rigid or, nevertheless, like the earth a rigid one Have bark. But, as I have already said, there is nothing rigid about the angels, everything woven out of air and light, the tightest skin on them only like that of a haze or bubble of foam, which, by nature, also spherical, but at will contract, constricting, bulging out, folding could, if you were just as inherent in this life principle as the angels. Without the rigid bark, however, the Earth would like to have a similar capacity to the angels as to deduce that the creatures on their surface, who have escaped stagnation, but are still parts of the earth, such property more or less still to come. Whatever the earth now has retained only in individual parts and in itself from the original full vitality, the angel has remained through and through a cast, that is, a creature endowed with inner instinctual forces, possessing freedom with its own form, with much greater freedom than the earthly creatures. For they have taken part in the solidification of the earth's crust in solid bones or shells or leather-like skins, whereby they are more or less confined in the freedom of the change of form; and only the simplest infusoria make this an exception, provided that, according to the principle of the encounter of extremes,⁵⁾ .

⁵⁾ . The most simple organisms now considered to be the so-called monera, simple slime-like lumps which show the most varied voluntary changes in shape.

So, as only the basic color of the angels was the transparent one, but left to them alone how they want to dissect the simple light into color, so too the sphere is only the basic form of the angels; what they want to do with it is up to their arbitrariness.

The basic form, however, remains the sphere in so far as all changes of the form emanate from it as from one center, to waver around the same in all possible directions, and the angels return in full rest to it. Now you can go one step further. There will also be different types and levels of angels, and only the highest order angels may have a purely spherical basic shape, but the others may show only globular, so-called ellipsoidal forms, more flat and oblong with the most varied axis relations, but in turn reverse them the sphere as if to sway around a central form.

Any other ellipsoidal shape will mean evolution in another predominant direction. Is not it the same with the real planets? In the meantime, since a classification of the angels is not our task now, and the elliptic deviation of the angels from the spherical form would be only a small one everywhere, we neglect them

here, as everywhere we neglect small deviations at first approximations, and continue to do so the sphere as an essential basic form of the angels.

But, according to all the foregoing, one no longer speaks of the absence of the appearance of angels in the sufficient diversity of beauty. On the contrary, they are conceived of as transparent spheres, but through which an orderly inner organization shines through, and which can also give itself every other form and color that they like, and can switch between them as they like, thus to be able to create the most beautiful paintings and sculptural forms in themselves. In contrast to the wonderful and wonderfully changing beauty, which is able to give such an angel shape in color and form - various talents in this respect will undoubtedly also exist with the angels - the greatest human beauty remains only that of a pale, bellowed mannequin; and if the painter thinks Being able to make angels out of them by the simple approach of wings, that must be very funny to the real angels. If, however, our human connoisseurs are not able to appreciate the beauty of the angels, then according to the principle discussed at the outset, this would have to be attributed to the fact that they themselves are not angels.

Fifth chapter

From the senses of the angels

For us the highest sense is the face; His messenger has the fastest far-reaching wings and the finest body, for it is the ray of light. But the angels have an even higher meaning; His messenger has wings with which he does not fly in time, but passes over time himself, a body that is finer than the finest in space, because it is the room itself.

The messenger of the sense of sight approaches this spiritualization; that of the highest angelic sense has reached him.

What is this meaning? Recall that the angels are living planets.

Its meaning is the feeling of general gravitation or gravity, which puts all bodies in relation to each other, and which is felt by their living center.

This sense, as a feeling of pure power, has no messenger behind time; because gravity works without loss of time; still had a physical body; because it works purely through the room.

Gravity directly links the farthest cosmic bodies; the angels feel in this way directly as they are made to the whole world and the whole world is put to them; The slightest change in the structure of the world is felt by them, as far as they do not happen in such infinitely distant regions of them, that even gravitation from there no longer gives them any noticeable effect. For the angel is still a finite creature; only the god, who is above time and space, has the sense for the universe.

The emotions which the angels receive through this sense then react with their movements; indeed, how should they be determined to move by the gravitational force, when they feel nothing of the effect of this force; on the contrary, through the

sensation of it, the instinct for movement is first set off and determined in its direction and strength. If they did not want to yield to this impulse, they would feel it with displeasure; but it does not prevent her from giving in to him; so they do it.

But would not earth have to feel the same urge when it moves around the sun and is distracted from other planets there and there?

Do we know if it is really the case?

Man has of this world-sense only a weak analogy in the feeling of how his own center of gravity is placed against the earth, which must not leave him in his state and course. However, the angels have that feeling in relation to the whole world.

However, while the angel transcends us with this heavenly sense, our lowest earthly sense is just as lost to it as it loses limbs that have reference only to the firm earth, that is, the taste, and perhaps even the taste; but he has our higher senses in higher development than we.

Since the angels are in other respects independent eyes, whose whole construction is calculated for the light as an element, it follows how perfect their face may be. In contrast, we are blind moles.

If they were susceptible to the sensation of electricity and magnetism, which are only modifications of light, I would not mind; The same wants to be felt somewhere. But then they too will be able to excite such things arbitrarily, and in the first place be the most perfect jittering rays. Magnetic is already the earth, the distant planet, why should not it be the next.

In any case, the angels will be able to produce and hear sounds, like us, or rather better than us. I want to mention a preference that they have in this regard before us. Dance and music are sisters who seem to have sprung from a germ. If we want to dance, we have to make strange music, which often does not suit the dance. Not so with the angels. With them, music and dance is one, so that the dance brings its music with itself. Namely it behaves with them, as with the smallest body particles. When bodies sound, the sound consists only in a rapid swing of their atoms, a dance of the same; and by dancing several of them together, they are doing proper tours in the sound figures.

The speed of the planets is tremendous and increases with the sun. Therefore, if the living planets turn swiftly round the sun, or even around each other, then a sound must arise by itself, and that sound must be commensurate with the motion. So when angels dance, the piece of music composes itself; they dance their sound figures.

This is the true harmony of the spheres, the beautiful eyes, the angel.

But it wonders if not only God hears this harmony. But now an angel can also produce sounds without moving from the place, putting in rapid vibration any parts of it. This will happen in infinitely different ways, in infinitely different tact and in infinitely different sequence, and as an angel can produce sounds in such a way, he will also be able to hear such. One speaks already of angelic voices with our singers; Who could hear a song from a real angelic voice, or even a chorus of

such! But now an angel can also expand and contract rapidly and very rapidly, and from what we know of the expression of joy and anguish in the angel, we may think that this is his laughter or sobbing, as soon as he makes such a rapid change, while as a whole he extends beyond his middle state or remains contracted among them. It will only sound more musical than ours.

That the smell must stand at a very high level with the angels can be deduced from the tremendous evaporation which must take place from the sun and in the vicinity of the sun.

Again, however, we will find an encounter of the extremes in this area. In the lowest animals, the same skin surface is the common organ for the absorption of all sensory stimuli; it will also be the case in the angels; but while nothing is clearly distinguished in the lowest animals, the angel will be able to make his skin different in order to absorb the various sensory stimuli in such a way that he not only now perceives this, but now also distinguishes it from the perceived, the smallest modifications.

Our facial and auditory organs are also furnished with devices of accommodation at random; but these are sufficient only for modifications in the same sensory areas; the angel will be able to accommodate his skin even for sensations in different sensory areas.

Sixth Chapter

final hypothesis

Now, having recounted these incontrovertible truths to which Newton himself would not have renounced his reverence, I am now permitted to add a hypothesis.

Because of the tremendous heat of the sun, as stated before, there can be nothing solid on it and in its immediate surroundings, and therefore the angels can not have a coarser body than of air and mist. Thus, on the whole, they can be regarded as more or less large air bubbles filled with ether and air, which can be thought of as being expanded with cellular tissue of fine vesicles connected to internal organs. My hypothesis is this: one is preferably filled with oxygen, the other with hydrogen gas, that male, this female. They constantly rise out of the sun's body, and in the combustion process of hydrogen through the oxygen with which their wedding takes place, they bring forth the light that shines from the sun.

The sunlight is therefore only the wedding torch of the angels.

So now, as my creatures, having been angels, eyes, planets, have at last turned into vapor-bubbles, which, as I now notice, were created by the effort of my eye, seeing the sun in the aqueous moisture of my own eye-chamber, and I only look at them optically, I see them objectively, and since they have just burst, I hereby suddenly see the thread of my observations torn off.

